THE CARAKA SAMHITĀ

EXPOUNDED BY THE WORSHIPFUL ĀTRÈYA PUNARVASU
COMPILED BY THE GREAT SAGE AGNIVÈŚA
AND REDACTED BY CARAKA & DRIDHABALA



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भगवताऽऽत्रेयपुनर्वसुनोपदिष्टा तच्छिष्येण महर्षिणाग्निवेशेन तन्त्रिता

चरकदृढबलाभ्यां प्रतिसंस्कृता

चरकसंहिता

साम्वय-हिंदी-गुर्जर-आङ्ग्लेति-भाषात्रयानुवादालङ्कृता विविधपाठान्तरैः संयोजिता



भारतवर्षान्तर्गतसौराष्ट्रप्रदेशे श्री जामनगरे

श्री गुलाबकुंवरबा आयुर्वेदिक् सोसायटी इत्याख्यया संस्थया
संपादिता प्रकाशिता च

पञ्चमः खण्डः

शकाब्दः १८७१, खिस्ताब्दः १९४९, विक्रमाब्द २००५

सुशोभितावृत्तिः

मूल्यम् १२५ रूप्यकाः



प्रथमावृत्तिः १९४९.

४००० प्रतयः

श्री जामनगरे आयुर्वेद मुद्रणालये मुद्रापिता च



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CARAKA SAMHITĀ

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VOWELS

Initial, Medial, and English Equivalents

Initial	Medial	English
अ	—	a
आ	ा	ā
इ	ि	i
ई	ी	ī
उ	ु	u
ऊ	ू	ū
ऋ	ृ	ṛ
ॠ	ॄ	ṝ
ऌ	ॢ	lṛ
ॡ	ॣ	lṝ
ए	े	e or ē
ऐ	ै	ai
ओ	ो	o
औ	ौ	au
	ṁ or ṃ	either true Anusvāra or the symbol of any nasal
:	ḥ	Symbol called Visarga

CONSONANTS

English Equivalents

क्	k	ध्	dh
ख्	kh	न्	n
ग्	g	प्	p
घ्	gh	फ्	ph
ङ्	ṅ	ब्	b
च्	c	भ्	bh
छ्	ch	म्	m
ज्	j	य्	y
झ्	jh	र्	r
ञ्	ñ	ल्	l
ट्	ṭ	व्	v or w
ठ्	ṭh	श्	ś
ड्	ḍ	ष्	ṣ
ढ्	ḍh	स्	s
ण्	ṇ	ह्	h
त्	t	क्ष्	kṣ
थ्	th	ज्ञ्	jñ
द्	d		

THE

CARAKA SAṂHITĀ

(SUTRA STHANA)

The Section On General Principles

CHAPTER I

Longevity

1 We shall now expouud the chapter entitled "The Quest for Longevity"

2 Thus declared the worshipful Ātréya

Bharadwaja Goes To Indra To Learn The Science Of Life

3 Bharadvāja, the mighty ascetic, in search of the science of longevity approached Indra, having deemed him, the lord of the immortals, worthy of suit

4-5 Dakṣa Prajāpati, the progenitor, first obtained the Science of Life in its entirety as promulgated by Brahma the Great one i-e, the Creator and from him, in turn, the Aswin Twins obtained it From the Aświn Twins the god Sakra (Indra) acquired it Therefore *Bharadvāja* bidden by the sages approached Sakra

When diseases arose like so many impediments to the austerity, fasting study, continence and vows of embodied souls, the great sages—the doers of good—keeping compassion for creatures foremost, met together on the sacred slopes of the Himalayas

8-14½ Angiras, Jamadagni, Vasiṣṭha, Kasyapa, Bhrigu, Ātréya, Gautama, Sānkhya, Pulastya, Nārada, Asita, Agastya, Vāmdéva, Mārkaṇḍeya Āśvalāyana, Pārikṣi, Ātréya the Mendicant, Bharadvāja, Kapiñjala, Cyavana, Abhijit, Gārgya, Śāṇḍilya,



Kaundilya, Vārksi, Dévala and Gālava, Sānkritya, vaijavāpi, Kuśika, Bādarayāna, Badiśa, Śaralòmā, and both Kāpya and Kātyāyana, Kānkāyana, Kaikaśéya, Dhaumya, Mārīca, Kāśyapa, Śarkarākṣa, Hiranyākṣa, Lòkākṣa and Paingi likewise, Śaunaka, Śakunéya, Maitréya, Maimatāyani, the forest-dwelling hermits, Vālakhilyas, and likewise other great sages—all of them veritable mines of the Brahmic lore, and of restraint and discipline and resplendent with the glow of austerities like to fires fed with oblations—seated at ease there, initiated the following inquiry –

15-16½ "Health is the supreme foundation of virtue, wealth, enjoyment and salvation Now, diseases are the destroyers of health, of the good of life, and even of life itself Thus has arisen the great impediment to the progress of humanity. What shall be the means of remedying it ?" Having observed thus, they sat in meditation

17-17½ Then, they saw with the eye of understanding, their refuge in Indra "He, the lord of the immortals, shall tell us rightly the means of overcoming disease

18-18 Who will go to the abode of the thousand-eyed Indra in order to inquire and learn from him the lord of Śaci ?" "I should be charged with this misson",–The first to speak these words was Bharadvāja. Hence was he commissioned by the sages

20. Having gone to the abode of Indra, he saw him, the slayer of, Bala, seated amidst celestial sages and shining like fire

21 Having approached the chief of the gods, and saluting him with benedictory cries of 'Victory', he, the intelligent one, delivered with humility the excellent message of the sages

22 "Diseases have arisen, which are the terror of all human beings Tell me, O Lord of the immortals ! the appropriate means of remedying them "

Indra Imparts The Science To Bharadvaja

23 Unto the sage, the great Lord Satakratu (Indra), knowing his wide understanding, propounded in a few words, the Science of Life

24 He taught the science of causes, symptoms and medication, the supreme refuge of both the healthy and the ailing, the tripartite science, eternal and holy, which the Great Father, Brahma, knew

25 He, the sage of great understanding, soon learned correctly, by



single-minded devotion, the whole Science of Life, tri-based and extending without end

26 Bharadvāja thereby acquired unmeasured life endowed with happiness, and in his turn, taught the science to the sages, without either adding or withholding any part

The Spread Of The Science On Earth

27 And the sages, desiring longevity, received from Bharadvāja that science, beneficial to humanity and promotive of life

28-29 These great sages perceived this science in its true nature with the eye of discernment; the nature of the general and the particular, the substances, their qualities, action and coexistant relation, and understanding it and conforming to the rules laid down in the system, they attained the highest happiness and enduring life

30 Thereafter, Punarvasu the most benevolent, moved by compassion for all creatures, bestowed the science of life on his six disciples

31 Agnivésa, Bhéla, Jatūkarna, Parāśara, Hārīta, and Kshārapāni received the teaching of that sage

32 It was the excellence of his own understanding and not any difference in instruction by the sage whereby Agnivesa became the foremost compiler of the Science

33 Thereafter Bhéla and the rest made each his own compilation of the science, and these talented ones read them out to Ātréya and the assembly of the sages

34 The sages, having listend to the presentation of the subject by these holy men, rejoiced acclaiming that the science had been truly presented

35 All of them, pursuant of the welfare of all creatures, extolled the authors exclaiming together, "Great is your compassion for creatures"

36 The celestial sages, together with the immortals stationed in Heaven, heard that auspicious cry of the great sages, and hearing rejoiced greatly.

37 "O, well-done!"—that ovation, generous and profound, echoed with joy by all creatures in the sky, resounded throughout the three worlds

38 The winds blew salubriously, all the quarters expanded with radiance, and divine showers of blossoms together with rain, descended

39 Thereafter, the goddesses of Enlightenment, Understanding, Achievement, Memory, Genius, Resolution, Eloquence, Forgiveness and



Compassion entered, into Agnivesa and the rest

40. The compilations of these disciples, which were thus approved by the great sages, obtained currency in the world for the well-being of the multitudes of living beings

What Is The Science Of Life ?

41. That is named the Science of Life, wherein are laid down the good and the bad of life, the happy and the unhappy life, and what is wholesome and what is unwholesome in relation to life, as also the measure of life.

The Synonyms For 'Life'

42. Life is spoken of by such synonyms as "the union of the body senses, mind and spirit", "the support", "animation", "the flux", and "the link" between the past life and the future one

The Superior Excellence Of The Science

43. The science relating to Life is regarded by the philosophers as the most meritorious of all the sciences, because it teaches mankind what constitutes their good in both the worlds.

The General And The Particular

44. The 'General' is the cause of the increase of all things at all times and the 'Particular' is the cause of their decrease, whereas the application of these principles in the treatment of the body leads to increase or decrease of body-elements.

45 The General combines, the Particular differentiates, for, the element of agreement is the General, while the Particular is the reverse

The Subject Matter Of The Science

46. The mind, spirit and body are together, as it were, the tripod, the world endures by reason of cohesion, and on that are all things established.

47. That aggregate of the mind, spirit and body is Man, he is the conscious agent. He is regarded as the subject-matter of this science, and it is indeed for his sake that this science has been promulgated

Substances And Their Two Classifications

48. The five proto-elements, ether and the others, together with the spirit, mind, time and space, constitute the totality of substances. Possessed of the senses, a substance is animate, devoid of the senses, it is inanimate



Qualities And Actions

48½-49 The sense-objects, the qualities such as heaviness etc, the intelligence, the list of qualities ending with effort, and the qualities 'higher' etc —these are the qualities.

Behaviour such as effort etc, is described as 'action'

Coexistence Defined

50 Samavāya-or coexistence is defined as that inseparable relationship which subsists between earth and other proto-elements and their qualities. This relationship is eternal, for, wherever the substance exists the coexistent quality is never absent.

Substance, Quality And Action Defined

50½ That which is the substratum of action and qualities and is the coexistent cause is 'substance'

51 'Quality' is the coexistent and inactive cause

52 'Action,' which is the cause of conjunction and disjunction, resides in the substance Action is the performance of what is to be done It depends on nothing else

Thus has been defined, 'Cause'

The Objective Of The Science

53 The action here i e in medicine is establishing 'the equilibrium of the body-elements," and the procedure of maintaining the equilibrium of the body-elements is the objective of this science

The Complex Of Disease-Factors

54 The complex of causes with reference to disease—psychic and somatic—is either erroneous, absent or excessive interaction between time, mind, senses and sense-objects

The Two Resorts Of Disease

55 The body and that which is called the mind are both considered to be the abodes of disease, likewise of well-being, the cause of well-being is their harmonious or concordant interaction

The Nature Of The Spirit

56 The spirit which is changeless and transcendental, becomes the cause of consciousness when united with the mind, sense-objects and the senses It is the eternal witness observing acions

Somatic And Psychic Disease-Factors

57. Vata, pitta and kapha are said to be the complex of pathogenic factors in the body, and passion and delusion are considered to be the complex of pathogenic factors of the mind.

The Humors, Their Qualities And Corrective Measures

58. The former type of morbidity



is quieted by medications, divine and physical and the latter by spiritual Knowledge, philosophy, fortitude, remembrance and concentration

59 The Vata is dry, cold, light, subtle, unstable, clear and rough, it is quieted by substances of the antagonistic qualities

60 The Pitta is slightly unctuous, hot, acute, fluid, acid, mobile and pungent, it is readily quieted by substances of the antagonistic qualities

61 The Kapha is heavy, cold, soft, unctuous, sweet, stable and viscid, it is quieted by substances of the antagonistic qualities

62–62½. The disorders, classed as curable, disappear when treated with therapeutic agents of the antagonistic qualities, with due consideration to climate, dosage and time

The treatment of incurable diseases is, however, not contemplated

63 Now, a further description of qualities and actions with reference to individual substances will be given

Taste, Its Manifestation and Variety

64 Taste is the sense-object of the tongue, and source-substances for its general manifestation are the two proto-elements, water and earth, its variations are determined by the other three proto-elements, ether etc

65 The group of tastes is described as the hexad of sweet, acid,salt, pungent, bitter and astringent tastes

Taste In Relation To Humoral Provocation

66 The sweet, acid and salt tastes subdue the vata, the astringent, sweet and bitter tastes subdue the pitta, the astringent, pungent and bitter tastes subdue the kapha

66 (1) The pungent, acid and salt tastes provoke the pitta, the sweet, acid and salt tastes provoke the kapha, and pungent, bitter and astringent tastes provoke the vata

Drugs, Their Potency And Source

67 Substances are classified into three groups —(1) some rectify the discordance of body-elements (2) some vitiate the body-elements, and (3) some are considered to be conducive to the maintenance of good health

67½ Again, they are classified differrently into three groups as animal, vegetable and mineral

Animal Substances

68–69 Honey, milk, bile, fat, marrow, blood, flesh, excrement, urine,



skin, semen, bone, sinews, horns, nails, hooves, hair, down and inspissated bile are the substances used in medicine from the animal world

Mineral Substances

70 Gold, ores, the five metals, sand, lime, red and yellow arsenic, gems, salt, red ochre and antimony are the mineral products used in medicine

The Vegetable Group

71 The vegetable group is divided into four classes—the direct fruiters, the creepers, the flowery fruiters and the herbs

72 The direct fruiters bear fruit directly without passing through the flowering stage, the flowering fruiters are those which bear fruit after passing through the flowering stage, the herbs are the annuals namely, those that die just after seasonal fructification, and the creepers are those that creep or twine

73 Root, bark, pith, exudation stalk, juice, sprouts, alkalis, milk, fruit, flower, ash, oils, thorns, leaves, buds, bulbs and off-shoots are the plant-products used in medicine

74-76 The rooters are said to be sixteen and the fruiters nineteen The principal groups of unctuous substances are four, similarly the principal salts are five The principal urines are eight in number, and eight are the principal milks The trees prescribed for use by Punarvasu in the purification therapy are six in number He only who, knows how to use all these in diseases, is the knower of the science

The Sixteen Rooters, Their Names And Actions

77-79 Oblong-leaved croton, white sweet flag, black-turpeth, turpeth, elephant creeper, soap-pod, white mussel shellcreeper, red physic-nut, colocynth, staff-plant, scarlet-fruited gourd, flax hemp, stinking swallow wort, wild carrot, physic-nut and hiritz are the sixteen rooters

(1) Flax hemp, (2) scarlet fruited gourd and (3) white sweet flag are used as emetics

(1) White mussel shell-creeper and (2) staff-plant are to be administered as errhines

The Nineteen Fruiters, Their Names And Actions

80 The remaining eleven are to be used as purgatives Thus have been described the names and actions of the rooters

81-85¾ Now listen to the names and actions of the fruiters —

(1) Clenolipis, (2) embelia (3) bitter common cucumber, (4) emetic nut, (5) sponge gourd, (6) bottle gourd, (7) bristly luffa, (8) bitter luffa (9-10)



liquorice which is said to be of two kinds—aquatic and terrestrial, (11) Indian beech, (12) prickly brazil wood, (13) rough chaff tree, (14) chebulic myrobalan, (15) elephant creeper, (16) the autumnal fruits of Hastiparni (17) kam la, (18) Purging cassia and (19 kurchi Of these, (1) sponge gourd, (2) bottle gourd, (3) bristly luffa, (4) bitter luffa, (5) emetic nut, (6) kurchi (7) the bitter common cucumber and (8) the fruits of the Hastiparni are used in emesis and corrective enema, while rough chaff is prescribed as errhine The remaining ten are prescribed as purgatives The names and actions of the nineteen fruiters have thus been described.

The Tetrad Of Unctuous Substances

86 The principal groups of unctuous substances described as being four, are ghee, oil, fat and marrow They are, each of them, used in combination with other drugs as potion, inunction, enemata and nasal medication

87 They increase unctuousness, vitality, complexion, strength and plumpness They are laid down as curatives of vata, pitta and kapha

The Pentad of Salts

88 (1) The sanchala salt, (2) the rock salt, (3) the bid salt, (4) the efflorescence salt and (5) the sea salt comprise the five principal kinds of salts.

89 They are unctuous, hot, acute and the foremost of digestive-stimulants.

90-91½ They are used, for external applications, in the oleation and sudation therapies, in cleansing the upper and lower parts of the gastro-intestinal tract, in evacuative and unctuous enemata and in inunction. They are used also as food, as errhine, in operative work, as suppository, as collyrium, in friction massage, in indigestion, in constipation, in disorders of vata and gulma, in colic, and in abdominal diseases Thus has been described the use of salts

The Octad Of Urines

92-93½ Now listen to me as I describe the eight principal urines which are enumerated in the system of Ātréya They are the urines of the ewe, she-goat, cow, she-buffalo, cow-elephant, she-camel, mare and she-ass

94-94½ They are hot, acute, not ununctuous, pungent and saltish, and are used for friction massage and external application

95-95½ They are also used in corrective enema, purgation and sudation and also in constipation and toxicosis,

96-96½ And in abdominal diseases, piles, gulma, dermatosis and in leprous



lesions, also poultices and affusions.

97-97½ They are prescribed as digestive stimulants, as antidotes to poison and as vermicides, they are also aids to be used as excellent remedies for persons affected with anemia

98-99 When they are administered internally, they sedate the kapha, regulate the peristaltic movement of vata and draw pitta downwards The actions of urines in general have thus been described by me, now they will be described individually.

100 The urine of the ewe is slightly bitter, unctuous and not antagonistic to pitta, the urine of the she–goat is astringent, sweet, wholesome and dispels the discordance of the humors

101 The urine of the cow is slightly sweet, alleviative of humoral discordance to some extent and curative of helminthiasis and dermatosis, it relieves pruritus and, taken internally in the proper manner, is beneficial in abdominal diseases

102 The urine of the she-buffalo is curative of piles, edema and abdominal diseases and is saltish and laxative, the urine of the cow-elephant is saltish, it is beneficial for those suffering from helminthiasis and dermatosis

103 It is also recommended in cases of retention of feces and urine, in toxicosis, in disorders of kapha and in piles The urine of the she-camel is said to be slightly bitter and curative of dyspnea, cough and piles

104-104½ The urine of the mare is bitter and pungent and is curative of dermatosis, wounds and toxicosis The urine of the she-ass is curative of epilepsy, insanity and seizures Thus have been described the urines and their uses according to their actions

The Octad Of Milks

105-106 Now, we shall describe the milks, their actions and properties The milk of the sheep, the goat, the cow, the buffalo, the camel, the elephant, the mare, and the woman are the eight principal varieties of milk

107-109. Milk is said to be generally sweet, unctuous, cooling, galactogogue pleasing, roborant, aphrodisiac, brain-tonic, strengthening, exhilerating, vitalizing, refreshing, curative of dyspnea, cough and hemothermia, a synthesizer in injuries, wholesome to all living creatures, sedative, purificative, adipsous, digestive, and most beneficial in emaciation due to pectoral lesions.

110-111 It is recommended in anemia and acid dyspepsia, consumption, Gulma, abdominal diseases, diarrhea, fever, burning and particularly in dropsy, in vaginal and



seminal disorders, in oliguria, and in scybalous stools It is wholesome to patients suffering from disorders of vata and pitta.

112 Milk is used in every way, namely, in nasal medications, external applications, baths, emesis, enemata, purgation and oleation therapy

113. We shall give a further and exhaustive description of the action and uses of each of the milks in due order, in the chapter on Diet and Dietetics

The Triad Of Milky Plants And Their Actions

114. We shall now describe three other plants, besides the fruiters and rooters –the thorny milk-hedge plant, mudar and heart-leaved fig, their respective actions are as follows —

115 The heart-leaved fig is used in emesis, and the milk of[1] the thorny milk-hedge plant in purgation, and the the milk of the mudar, it should be known, is used both in emesis and purgation

The Triad Of Barks And Their Actions

116 There are three more plants whose bark is said to be useful in medicine, viz The bonduc, drumstick and tilvaka

117-118 The bonduc and tilvaka should be used in purgation; and the drum-stick in acute spreading affections, edema piles, ringworm, abscesses, swellings, dermatosis and boils The wise physician should acquire the knowledge of these six purificatory plants as well

119 Thus have been described the fruiters, the rooters, the unctuous subtances, the salts, the urines, the milks and the six plants whose milk and bark are used.

The Virtues Of The Knowledge Of Drugs

120 The goatherds the shepherds and cowherds and other foresters are acquainted with the names and forms of plants

121 No one can claim to have a perfect knowledge of the use of medicinal herbs by the mere acquaintance with the names or even with the forms of them.

122 If one who knows the uses and actions of herbs, though not acquainted with their forms, may be called a knower of the science, then what need be said of the physician who has a knowledge of the herbs in all their aspects ?

123 He is the best of physicians who knows the science of the administration of drugs with due reference to clime and season, and who applies it only after examining each and every patient individually.



The Evils Of Ignorance

124. A drug that is not understood perfectly is comparable to poison, weapons, fire and the thunderbolt, while, the perfectly understood drug is comparable to ambrosia

125 The drug whose name, form and properties are not known, or the drug which, though known, is not properly administered, will cause disaster

126 Even acute poison is converted into an excellent medicine by the right method of preparation, while, even a good medicine may act as an acute poison if improperly administered.

127. Therefore, the intelligent man who desires health and long life, should not take any medicine prescribed by a physician who is a stranger to the art of application

128 One may survive the fall of a thunderbolt on one's head, but one cannot expect to escape the fatal effects of medicine prescribed by an ignorant physician

129–130 The vainglorious charlatan who administers medicine, though ignorant of it, to the ailing bed-ridden patient who has implicit faith in him, is lost to all sense of duty and is sinful, wicked and death incarnate. Even by converse with him does one fall into hell

131–132 It is better for the person who has put on the garb of the physician to quaff the venom of the cobra or molten copper or to swallow heated iron balls than to extort food, drink or money from a man who is afflicted with disease and has sought his aid

The Qualities Of The Medical Man And Of Medicine

133 Therefore, the intelligent person who is aspiring to be a good physician should always persevere to his best in the acquisition of the true qualities of a physician, so that he may be a real giver of life to people

The Right Medicine

134 That is the right medicine which makes for health, and he is the best of physicians who relieves people of disease

The True Physician

135 Success in treatment signifies the correct application of all therapeutic measures, and success also indicates that the physician is a fore most one endowed with all the qualities of the physician.

Summary

Here are the recapitulatory verses —

136 The advent of Āyurvéda, the cause of its advent, its promulgation,



the approbation of the aphoristic compilations, the definition of the science,

137 a complete definition of Cause and Action; the object of the Science of Life, etiology, pathology, and therapeutics in brief,

138 the tastes and the proto-elements as the cause of their manifestations, the three fold classification of substances, the rooters and the fruiters, the unctuous substances, and the salts,

139 the urines, the milks, and the six plants whose milk and bark are used in medicine, the actions of all these; the merits and demerits of the right and wrong administration of them,

140 the denunciation of quacks, and what indicates the best qualities of the physician —all these, have been fully expounded in the first chapter, by the great sage

1 Thus, in the section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the first chapter entitled "The Quest for Longevity" is completed

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CHAPTER II

The Seeds Of Rough Chaff

1 We shall now expound the chapter entitled "the Seeds of Rough Chaff."

2 Thus declared the worshipful Atreya

The Virtues Of Errhination

3 6 The seeds of rough chaff, long pepper, black pepper, embelia, drumstick, rape-seed, Indian tooth ache, cumin, wild carrot, toothbrush tree, cardamom, fragrant piper, black cumin, holy basil, white mussel shell creeper, shrubby basil, sweet marjoran, seeds of śirīs, garlic, turmeric and Indian berberry, rock-salt, black salt, staff and dry ginger — these should be given as errhines in conditions of heaviness of the head, head ache, coryza, hemicrania, parasitic infections of the head, epilepsy, anosmia and fainting,

Emetic Drugs

7-8 Emetic nut, liquorice, neem, bristly luffa, bitter luffa, long pepper, kurchi, bottle gourd, cardamom and sponge gourd – these drugs should be used as emetics by the physician, in a way not harmful to the body, in gastrogenic disorders characterised by morbid accumulations of kapha and pitta

Purgative Drugs

9 10 Turpeth, the three myrobalans, red physic nut, indigo, soap-pod, sweet flag, kamala, colocynth, hiritz prickly brazil wood, toothbrush tree purging cassia, grapes, physicnut, and hijjal —these should be prescribed for purgation when the morbid humors have accumulated in the colon.



Drugs Used In Corrective and unctuous Enemata

11-13. Trumpet-flower, wind-killer, bael, Indian calosanthes, white teak, tick trefoil, painted-leaved uraria, yellow-berried night-shade, heart-leaved sida, small caltrops, Indian night-shade, hog's weed, castor-oil plant, barley, horse-gram, jujube, guduch, emetic nut, palās, ginger grass, unctuous substances and salts should be used in misperistalsis and constipation, and in corrective enemata

14 Out of these groups of drugs should be prepared unctuous enemata curative of vata Thus, has been described, the compendium of the drugs required for the five purificatory procedures

15 When the morbid humors have been aroused by the preliminary preparation of the patient with the oleation and sudation pròcedures, these five modes of purification should be carried out, with due consideration to dose and time

The Virtue Of Pharmaceutical Knowledge

16. The art of prescription depends on the knowledge of dosage and time, and on this art, in turn, depends success, hence, the skilful physician stands ever superior to those possessing merely a theoretical knowledge of drugs

The TwentyEight Gruels

17. Henceforth we shall expound the subject of various medicated gruels used for the relief of the various disorders that are curable.

18. The gruel prepared with long pepper, piper root, piper chaba, white flowered leadwort and dry ginger is a digestive-stimulant and pain-killer

19 The gruel prepared with wood apple, bael, yellow-wood sorrel, buttermilk and pomegranate is digestive and astringent. The gruel prepared with penta radices should be given in diarrhea of the vata type

20 The gruel prepared with tick trefoil, heart-leaved sida, bael and painted-leaved uraria, and acidified with pomegranate juice, is beneficial in diarrhea of the pitta or kapha type

21. The gruel prepared with semi-diluted goat's milk, fragrant sticky mallow, blue water-lily, dry ginger and painted-leaved uraria is antidysenteric

22. The gruel prepared with atees and dry ginger and acidified should be used in dysentery accompanied with undigested matter in the stools. The gruel prepared with small caltrops and yellow-berried night-shade is given with liquid gur in dysuria.



23. The gruel of embelia, piper root, drumstick, black pepper and salsoda salt, prepared in buttermilk, is anthelmintic

24 The gruel prepared with grapes, Indian sarsaparilla, roasted paddy, long pepper, honey and dry ginger is adipsous, The gruel prepared with babchi seeds is curative of toxicosis.

25. The gruel prepared with pork-juice is considered roborant, and that prepared with roasted job's tears and mixed with honey is reductive

26. The gruel prepared with ghee, salt and plenty of til, increases the unctuous quality of the body; and that of sanwa millet, prepared in the decoction of small sacrificial grass and emblic myrobalan, diminishes the unctuous quality.

27. The gruel prepared with the decaradices is curative of cough, hiccup, dyspnea and the disorders arising from kapha, the gruel prepared with the unctuous dyad (ghee and oil) and madira wine is curative of intestinal colic.

38. The gruel, prepared with vegetables, flesh, til and black-gram, helps to eliminate feces, The gruel prepared with the seeds of the jambul and mango or sour wood ap[...] and bael fruit, is considered to be astringent in action

29 The gruel prepared with alkali, white flowered leadwort, asafetida and amlavétasa is considered laxative The gruel prepared with chebulic myrobalan, piper root and dry ginger induces normal (downward) peristaltic movement of vata

30 The gruel prepared with buttermilk is curative of complications caused by the wrongful use of ghee, and that prepared with buttermilk and til oil-cake is recommended in complications caused by the wrongful use of oil

31 The gruel prepared with beef-juice and mixed with acid is curative of irregular fever, the gruel of barley prepared with the unctuous dyad, long pepper and emblic myrobalan is a throat-tonic.

32 The gruel prepared with the meat-juice of the cock is curative of diseases of the seminal passages, the gruel prepared with broken black gram, ghee and milk is virilific

33. The gruel prepared of Indian spinach with curds is curative of intoxication, and the gruel, prepared of rough chaff, milk and meat-juice of the iguana, kills the appetite.

Summary

Here is the recapitulatory verse. —



34 Thus have been described the twenty eight gruels and the compendium of drugs pertaining to the quinary purificatory procedures

35 The drugs that were described before with the object of imparting the knowledge of the rooters and the fruiters, are again mentioned here with the object of imparting the knowledge of drugs required in the five purificatory procedures

36 The physician endowed with a good memory, well versed in diagnosis and the application of therapeutic agents, self-controlled and prompt in taking right decisions, is entitled to undertake treatment by prescribing these drugs.

II. Thus, in the section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the second chapter entitled "The Seeds of Rough Chaff" is completed

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CHAPTER III

The Purging Cassia

1 We shall now expound the chapter entitled "The Purging Cassia"

2 Thus declared the worshipful Ātréya

The Fifteen Applications In Dermatosis

3 (1) The Purging cassia with the fetid cassia, Indian beech, vāsaka, gudūch, emetic nut, turmeric and Indian berberry, (2) pine-resin, deodar catechu, crane tree, neem, embelia and Indian oleander bark,

4 (3) The nodes of birch tree, garlic siriś, green vitriol, gum guggul and drumstick, (4) sweet marjoran, kurchi, dita bark, Indian tooth brush, costus and sprouts of spanish jasmine,

5. (5) sweet-flag, fragrant piper, turpeth, red physic nut, marking nut, red ochre and black antimony, (6) red and yellow arsenics, kitchen soot, cardamom, green vitriol, lodh, arjuna, nut grass and saria sal,

6 These six groups of drugs mentioned in each of the six distichs, when soaked in ox-bile and pounded again, have proved very efficacious These powders should be prescribed by the physician to be used as external applications mixed with rape-seed oil.

7 These, when administered, quickly cure persons of obstinate skin diseases, recent leprous lesions, alopecia, keloids, ringworm, fistula-in-ano, piles, scrofula and papules

8 Costus, turmeric and Indian berberry, holy basil, wild snake gourd, neem, winter cherry, deodar, drumstick, rape-seed, Indian tooth-ache, coriander, rush nut and angelica



the powders of these should be taken in equal quantity.

9. They should be rubbed into paste with buttermilk and rubbed over the body which has been previously smeared with oil, this gives relief in pruritus, pimples, wheals, dermatosis and edema.

10. Costus, blue vitriol, Indian berberry, green vitriol, kamala, nut grass lodh, sulphur, yellow resin, embelia, red and yellow arsenics and oleander bark —

11. These should be pulverised and used as dusting powders over the parts previously anointed with oil. It relieves ringworm, pruritus, keloids, papules and bullous eruption

12 Red and yellow arsenics, black pepper, til oil and milk of mudar make a good application in dermatosis. Blue vitriol, embelia, black pepper, costus, lodh and red arsenic act similarly

13 The unguent prepared of extract of Indian berberry and the seeds of fetid cassia with the juice of wood-apple, is another good application, the seeds of Indian beech, fetid cassia and costus, pounded in cow's urine, make an excellent ointment

14 The unguent of turmeric and Indian berberry, seeds of kurchi, seeds of Indian beech sprouts of spanish jasmine and bark and pith of oleander, should be used with til alkali

12 Red arsenic, bark of kurc[illegible] costus, green vitriol, fetid cassia, Indian beech, nodes of birch-tree, Indian oleander root —the powder of the measure of one tola of each of these drugs should be taken.

16 These should be boiled in 256 tolas of exudation–juice of palāś–roots to a semi-solid consistency This ointment is said to be most beneficial in the eradication of skin diseases

17 The ointment, prepared of the leaves of purging cassia or black night-shade or Indian oleander and buttermilk, should be rubbed over the skin lesions of the person who has been previously anointed with oil.

The Five Applications In vata

18 Indian jujube, horse gram, deodar, Indian groundsel, black gram linseed, oil-seeds, costus, sweet flag dill and barley flour—these, acidified and warmed, make a good application for those afflicted with vata disorders.

19 The warm application of the minced and prepared flesh of wetland animals and fishes will cure vata–disorders, the application of decaradices and drugs of the fragrant group, prepared in the tetrad of unctuous substances, cures vata–disorders

20 Barley powder and alkali mixed with buttermilk, and administered warm, relieves pain in the stomach Costus, [illegible] ll, sweet flag and barley-flour, mixed



with oil and acid articles are prescribed in vata-disorders

The Five In Rheumatic Conditions

21 Dill and fennel, liquorice mohwah, heart-leaved sida, buchanan's mango, luffa, ghee, white yam and sugar candy—these should be used as application in rheumatic conditions

22 The ointment prepared from Indian groundsel, gudūch, liquorice, heart-leaved sida, country mallow, Jivaka, Risabhaka, milk and ghee and mixed with bees' wax, relieves the pain in rheumatic condition, when used as external application.

The Two In Cephalagia

23 The application of wheat-flour mixed with goat's milk and ghee is also good in rheumatic conditions The unguent of Indian valerian, blue water lily, sandalwood and costus, prepared in ghee, cures headache

24 The unguent of root-stocks of white lotus, deodar, costus, liquorice cardamom sacred lotus, blue water-lily, eagle-wood, elephant grass, himalayan cherry and angelica, prepared in ghee, is a good application in headache

The Application In Pleurodynia

25 The unguent of Indian groundsel turmeric and Indian berberry, nardus, dill and fennel, deodar, sugar candy and cork swallow wort root, prepared in ghee and oil and applied lukewarm, relieves pleurodynia.

The Two Refrigerant Applications

26 Moss, lotus, blue water-lily, country willow, fragrant poon, tubers of white lotus, cuscus grass, lodh, perfumed cherry, yellow sandalwood,and sandalwood — the unguent of these prepared in ghee is refrigerant

27 The salve prepared of sugar, madder, country willow, himalayan cherry, liquorice, Aindri nalin lotus, scutch grass, camel thorn root, small sacrificial grass, thatch grass,fragrant sticky mallow and elephant grass, is refrigerant

One Application In Algid Condition

28 The application of lichen, cardamom. eagle wood, costus, angelica, Indian valerian, cinnamon,deodar and Indian groundsel will soon relieve the condition of algidity

One In Toxicosis

The applicationof śiris with chaste tree will counteract the effects of toxicosis

One In Dermic Morbidity And One In Body Fetor

29 Rubbing the body well with the powder of śiris,geranium grass,fragrant poon and lodh cures morbidity of the skin and hyperhidrosis, the salve of cinnamon leaves,fragrant sticky mallow, lodh, cuscus grass, and sandalwood removes body fetor



Summary

Here is the recapitulatory verse:–

30 Here in this chapter entitled "The Purging Cassia", the son of Atri, revered of the great sages of attainment, has described for the good of the world, the thirty-two most efficacious powders and unguents that are dispellers of manifold diseases.

3 Thus, in the Section on General Principles, in the treatise compiled by Agnivéśa and revised by Caraka, the third chapter entitled "the Purging Cassia" is completed

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CHAPTER IV

Six Hundred Purgative Preparations

1 We shall now expound the chapter entitled "Six hundred purgative preparations"

2. Thus declared the worshipful Ātréya.

3 There are six hundred purgative preparations, six plant parts are the sources of purgative drugs, the five categories of taste are the substrata of decoctives, five are the modes of the preparation of decoctives, fifty are the groups of the decoctives and five hundred is the number of the decoctives This is the subject put in a nut-shell.

4–1 We shall here illustrate the said six hundred purgative preparations in brief, and shall give a detailed exposition of them in the section on Pharmaceutics

4–2. Out of these purgative preparations, 133 prepartions are made from the emetic nut, 39 preparations from bristly luffa, 45 from bottle gourd,

4-3. 60 Preparations from sponge gourd, 18 from the bark of kurchi, 60 from bitter luffa;

4-4 100 from black turpeth and turpeth with 10 extra preparations,

4-5 12 Preparations from purging cassia, 16 from lodh, 20 from thorny milk-hedge,

4-6 39 from soap pod, and clenolepis and 58 from red physic nut and physic nut, these are the six hundred purgative preparations.

Their Six Sources

5 There are six sources of purgative preparations namely, milk, root, bark, leaves, flowers and fruits of plants

The five substrata Of Decoctives

6 The substrata of decoctives from five categories of taste as described in this text, are the decoctives belonging to the categories of sweet,



acid, bitter, pungent and astringent tastes (The salt taste is excluded)

The Five Modes Of Their Preparation

7-(1) There are five modes of pharmaceutical preparation of these decoctives, viz, expressed juice, paste, decoction, cold infusion and hot infusion

7-(2) The fresh juice extracted by mechanical pressure from a herb is called 'expressed juice' The soft mass prepared by rubbing the drug along with its juice is known as paste The physicians give the name of "decoction" to that fluid which is obtained by boiling over a fire.

7-(3) That is called cold infusion which is obtained by crushing a drug and keeping it overnight in boiled water, and that is called hot infusion which is obtained from a crushed drug by pouring hot water over it

7-(4) The potency of each of these five preparations is superior to its succeeding one i e, each preceding one is more powerful than the succeeding one Hence the preparation should be so made as to accord with the strength of the disease as well as with that of the patient Hence, any and every preparation may not be made use of, in any and every case indiscriminately

Five Hundred Foremost Decoctives Explained In Brief

8-(1) Now we shall explain and describe the fifty groups of decoctives mentioned above

8-(2) They are life-promoters, roborants, revulsives, laxatives, synthesizers and digestive-stimulants, this hexad makes one group of decoctives

8-[3) Promotives of strength, promotives of complexion, promotives of voice, and cordials, this tetrad makes one group of decoctives

8-(4) Appetizers, anti-hemorrhoidals curatives of dermatosis, anti-pruritics anthelmintics and antidotes to poison, this hexad makes one group of decoctives

8-(5) Galactagogues, galacto-depurants, spermato-poietics and spermato-depurants,-this tetrad makes one group of decoctives

8-(6) Adjuvants in oleation, adjuvants in sudation, adjuvants in emesis adjuvants in purgation, adjuvants in corrective enemata, adjuvants in unctuous enemata and adjuvants in errhines, this heptad makes one group of decoctives

8 (7) Anti emetics, adipsous agents and curatives of hiccup this triad makes one group of decoctives



8 (8) Intestinal astringents, fecal pigment restorers, ischuretics, urine pigment restorers and diuretics this pentad makes one group of decoctives

8.-(9) Bechics, antidyspneics antiphlogistics, antifebriles and acopics this pentad makes one group of decoctives

8 -(10) Refrigerants, calefacients, antiurticarials, anodynes and analgesics this pentad makes one group of decoctives

8 (11) Hemostatics, analgesics, resuscitators, procreants and rejuvenators –this pentad makes one group of decoctives

8 -(12) This is the exposition of those fifty principal groups of decoctives given by way of illustrating their actions

The Same Explained In Extenso

8 -(13) We shall now enumerate the ten constituent decoctives of each of these principal groups of decoctives which will, in all, make five hundred decoctives

The Decad Of Life-Promoters

9 -(1) Jīvaka, Rishabhaka, Mèda, Mahāmèdā, Kākòli, Ksria Kākòli, wild green gram, wild black gram, cork swallow wort and liquorice–these ten are life-promoters

The Decad of Roborants

9-(2) Milky yam, asthma weed, winter cherry, Kākòli, KsiraKākòli, country mallow, heart-leaved sida, devil's cotton, white yam, and elephant creeper–these ten are roborants.

The Decad Of Revulsives

9 -3 Nut-grass, costus, turmeric, Indian berberry, sweet flag, atees, kurroa, white-flowered leadwort jungle cork-tree and white sweet flag–these ten are revulsives (3)

The Decad Of Laxatives

9 -(4) Turpeth, mudar, castor-oil plant, glory lily, red physic nut, white–flowered lead wort, jungle cork tree, clenolepis, kurroa and hirtiz -these ten are laxatives

The Decad Of Synthesizers

9--(5) Liquorice, gudūch, painted leaved uraria, false pareira brava, sensitive plant, resin of silk cotton tree, fulsee flowers, lodh, perfumed cherry and box myrtle -these ten are synthesizers

The Decad Of Digestive-Stimulants

9 -(6) Long pepper, piper root, piper chaba, white-flowered lead wort, dry ginger, Amlavètasa, black pepper, celery, marking nut and asafetida - these ten are digestive-stimulants

Thus the six groups of decoctives are complete

The Decad Of Strength-Promoters

10. Aindri, cowage, climbing aspa-



ragus, wild black gram, white yam, winter cherry, ticktrefoil,rohan,heart-leaved sida and country mallow -these ten are strength-promoters

The Decad of Complexion-Promoters

10 -(2) Sandal wood, fragrant poon, himalayan cherry, cuscus grass, liquorice, madder, Indian sarsaparilla, white yam and white and black scutch grass -these ten are complexion promoters (8)

The Decad Of Voice-Promoters

10.- (3) Indian sarsaparilla, root of sugar cane, liquorice, long pepper, grapes, white yam, curry-leaf tree, maiden hair, Indian night-shade and yellow-berried night-shade these ten are voice-promoters (9)

The Decad Of Cordials

10 -(4) Mango, Indian hog plum, lakooch, bengal currant, kokam butter Amlavétasa, Indian jujube, big jujube, pomegranate and pomelo -these ten are cordials (10) Thus the four groups of decoctives are complete

The Decad Of Appetizers

11 (1) Dry ginger, piper chaba, white-flowered lead wort, embelia, tri-lobed virgin's bower, gudūch, sweet flag, nut-grass, long pepper and wild snake gourd.- these ten are appetizers (11)

The Decad Of Anti-hemorrhoidals

11 -(2) Kurchi, bael, white flowered lead wort, dry ginger, atees, chebulic myrobalan, cretan prickly clover, Indian berberry, sweet flag and piper chaba - these ten are anti-hemorrhoidals (12)

The Decad Curative Of Dermatosis

11 -(3) Catechu, chebulic myrobalan, emblic myrobalan, turmeric, marking nut, dita bark, purging cassia, Indian oleander, embelia and sprouts of spanish jasmine - these ten are curatives of dermatosis (13)

The Decad Of Anti-pruritics

11 -(4) Sandal wood, nardus, purging cassia, Indian beech, neem, kurchi, rape seeds, liquorice, Indian berberry and nut-grass,- these ten are anti pruritics (14)

The Decad Of Anthelmintics

11 (5) Seeds of drumstick, black pepper, Thorny milk hedge Kébuka, embelia,chaste tree, white śiris, small caltrops, Vrishaparnika and kidney leaves, ipomea, these ten are anthelmintics (15)

The Decad Of Antidotes To Poison

11 (6) Turmeric, madder, turpeth, small cardamom, black turpeth, sandal wood, clearing nut, siris, chaste tree and Aassyrian plum - these ten are antidotes to poison (16) Thus



the six groups of decoctives are completed

The Decad Of Galactogogues

12 Cuscus grass, śali rice, sastika rice, Iksuvālika, sacrificial grass, small sacrificial grass, thatch grass, elephant grass, Itkata and ginger grass roots - these ten are galactogogues (17)

The Decad Of Galacto-Depurants

12-(2) Patha, dry ginger, deodar, nut-grass, trilobed virgin's bower, gudūch, fruits of kurchi, chiretta, kurroa and Indian sarsaparilla these ten are galacto-depurants (18)

The Decad Of Spermato-Poietics

12-(3) Jivaka, Rishabhaka, Kśīra-kākoli, wild green gram, wild black gram, Méda, climbing asparagus, nardus and blepharis - these ten are spermato-poietics (19)

The Decad Of Spermato-Depurants

12-(4) Costus cherry tree, box-myrtle, fish bone, kadamba, resin, sugar cane, bigger sugar cane, long-leaved barleria, hog's weed and cuscus grass – these ten are spermato-depurants (20)

Thus the four groups of decoctives are complete

The Decad Of Adjuvants In Oleation

13-(1) Grapes, liquorice, gudūch, Méda, white yam, Kākóli, Ksīra kākóli, Jīvaka, cork swallow wort and ticktrefoil - these ten are adjuvants in oleation (21)

The Decad Of Adjuvants In Sudation

13-(2) Drumstick, castor-oil plant mudar, white hog's weed, hog's weed. barley, til, horse-gram and big jujube - these ten are adjuvants in sudation (22)

The Decad Of Adjuvants In Emesis

13-(3) Honey, liquorice, variegated mountain ebony, white mountain ebony, kadamba, hijjal, scarlet-fruited gourd, flax hemp, mudar and rough chaff - these ten are adjuvants in emesis (23)

The Decad Of Adjuvants In Purgation

13- (5) Grapes, white teak, sweet falsah, chebulic myrobalan, emblic myrobalan, beleric myrobalan, big jujube, jujube wild jujube and Indian toothbrush - these ten are adjuvants in purgation (24)

The Decad Of Adjuvants In Corrective Enema

13-(5) Turpeth, bael, long pepper, costus, rape seeds, sweet flag, kurchi fruits, dill liquorice and emetic nut,- these ten are adjuvants in corrective enema (25)

The Decad Of Adjuvants In Unctuous Enema

13 (6) Indian groundsel, deodar, bāel, emetic nut, dill, white hog's-weed, hog's weed, small caltrops, wind killer and Indian calosanthes -



these ten are adjuvants in unctuous enemata. (26)

The Decad Of Adjuvants In Errhines

13 -(7) Staff plant, sneezewort, black pepper, embelia, drumstick, rape seeds, rough chaff seeds, white mussel-shell creeper and white siris these ten are adjuvants in errhines (27).

Thus the seven groups of decoctives are complete

The Decad of Anti-Emetics

14 -1 Young leaves of jambul and mango, pomello, big jujube, pomegranate, barly, liquorice, cuscus grass, earth and fried paddy, - these ten are anti-emetics (28),

The Decad of Adipsous Agents

14 (2) Dry ginger, cretan prickly clover, nut-grass, trailing rungia, sandal wood, chiretta, gudūch, fragrant sticky mallow, coriander and snake gourd these ten are adipsous agents (29)

The Decad Of Hiccup-Curatives

14 -(3) Long zedoary, orris root, seeds of big jujube, yellow berried night shade, Indian night shade, vanda orchid, chebulic myrobalan, long pepper, cretan prickly clover and galls - these ten are curatives of hiccup (30)

Thus the three groups of decoctives are complete

The Decad Of Intestinal Astringents

15 -(1) Perfumed cherry, Indian sarsaparilla, kernel of mango, Indian calosanthes, lodh, gum of silk-cotton tree, sensitive plant, fulsee flowers, beetle killer and lotus filaments - these ten are intestinal astringents (31)

The Decad Of fecal Pigment Restorers

15 -(2) Jambul, Indian olibanum bark, cowage, mohwah, silk-cotton tree, pine resin, baked earth, white yam, blue water-lily and til seeds -these ten are fecal pigment restorers (32)

The Decad Of Ischuretics

15 -(3) Jambul, mango, yellow barked fig, banyan, flowering peepal, gular fig, holy fig, marking nut, common mountain ebony and catechu - these ten are ischuretics (33).

The Decad Of Urine Pigment Restorers

15 (4) Red lotus, blue water-lily, nalin lotus, night-flowering lotus, fragrant white lotus, white lotus, centepetal lotus, liquorice, perfumed cherry and fulsee flowers - these ten are urinary pigment restorers (34)

The Decad Of Diuretics

15 (5) Vanda orchid, small caltrops, hog's weed, rough-chaff, Indian rockfoil, sacrificial grass, small sacrificial grass, thatch grass, elephant grass, prickly Itkata roots - these ten are diuretics (35)

Thus the five groups of decoctives are complete.



The Decad Of Bechics

16.-(1) Grapes, chebulic myrobalan, emblic myrobalan, long pepper, cretan prickly clover, galls, yellow berried night-shade, white hog's-weed, hog's weed and featherfoil - these ten are bechics. (36)

The Decad Of AntiDyspneics

16-(2) Long zedoary, orris root Amlavétasa, cardamom, asafetida, eagle wood, holy basil, feather foil, cork swallow wort and angelica, these ten are antidyspneics (37)

The Decad Of AntiPhlogistics

16.-(3) Trumpet flowers, wind killer, Indian calosanthes, bael, white teak, yellow berried night-shade, Indian night-shade, ticktrefoil, painted-leaved uraria and small caltrops these ten are antiphlogistics (38)

The Decad Of Antifebriles

16 (4) Indian sarsaparilla, sugar, patha, madder, grapes, tooth-brush tree, sweet falsah, chebulic myrobalans, emblic myrobalan and beleric myrobalan -these ten are antifebriles (39)

The Decad Of Acopics

16.-(5) Grapes, date, Buchanan's mango, big jujube, pomegranate, common fig, sweet falsah, sugar cane, barley and sastica rice - these ten are acopics. (49)

Thus the five groups of decoctives are complete

The Decad Of Refrigerants

17-(1) Fried paddy, sandal wood, fruits of white-teak, mohwah, sugar, blue water-lily, cuscus grass, Indian sarsaparilla, guduch and fragrant sticky mallow -these ten are refrigerants (41)

The Decad Of Calefacients

17-(3) Indian valerian, eagle wood, coriander, dry ginger, bishop's weed, sweet flag, yellow-berried night-shade, wind killer, indian calosanthes and long pepper - these ten are calefacients (42)

The Decad Of Antiurticarials

17-(3) False mangosteen, Buchanan's mango, big jujube, catechu, gum arabic, dita bark, common sal, arjun, spinous kino and white babool - these ten are antiurticarials (43)

The Decad Of Anodynes

17-(4) Ticktrefoil, painted-leaved uraria, Indian night-shade, yellow berried night-shade, castor-oil plant, Kākòlis, sandal wood, cuscus grass, cardamom and liquorice - these ten are anodynes (44)

The Decad Of Analgesics

17-(5) Long pepper, pepper root, piper chaba, white-flowered leadwort, dry ginger, black pepper, celery seed, wild carrot, cumin and Thorny milk-hedge these ten are analgesics (45)



Thus the five groups of decoctives are complete

The Decad Of Hemostatics

18-(1) Honey, liquorice, saffron, gum of silkcotton, broken pieces of earthen pot, lodh, red chalk, perfumed cherry, sugar and fried paddy - these ten are hemostatics (46)

The Decad Of Sedatives

18 (2) Common sal, box myrtle, kadamba, himalayan cherry, Indian toothache, gum of silk cotton, śiris country willow, cherry tree and Aśoka - these ten are sedatives (47)

The Decad Of Resuscitatives

18 (3) Asafetida, curry neem, white babool, sweet flag, angelica, Brāhm, Bhūtkési, nardus, gum guggul and kurroa - these ten are resuscitatives (48)

The Decad Of Procreants

18-(4) Aindri, Brāhmi and white scutch grass, emblic myrobalan, gudūch, chebulic myrobalan, kurroa, country mallow and prefumed cherry - these ten are procreants (49)

The Decad Of Rejuvenators

18-(5) Gudūch, chebulic myrobalan, emblic myrobalan, Indian groundsel, white mussel shell creeper, cork swallow wort, climbing asparagus, Indian pennywort, ticktrefoil and hog's weed - these ten are rejuvenators.(50)

Thus the five groups of decoctives are complete.

The Innumerability of Possible Decoctives And The Medium Course Of Exposition

19 This is the exposition of the five hundred decoctives classified into fifty principal groups of decoctives with a view to illustrate their actions

20 (1) While there is no limit to the number of possible decoctives, too brief an enumeration would not be of help to the physician of limited intelligence, therefore it is, that we have given an enumeration that is neither too brief nor too extensive

20-(2) This is quite adequate for the mediocre for the practical purpose of treatment, and for the highly intelligent who are proficient in the art of inference from innate qualities, it will serve as a guiding principle for the comprehensive knowledge of drugs not mentioned here

Five Hundred Decoctives In All

21 To the worshipful Ātréya who had thus spoken, Agnivéśa said "O Lord! these five hundred decoctives do not comprise five hundred drugs, because some common constituent decoctives keep recurring in these principal groups



22 The worshipful Ātréya replied to him "O Agnivéśa! the wise should not see things in that light Though single, a thing may have many appellations owing to its diverse actions

22-(2) Thus a man is able to perform various actions He is given that particular appellation which is characteristic of the actions which he does, either as an agent or instrument or doer. The same thing is observed in the case of drugs

22 (3) If we could indeed find any one drug possessed of all the properties, and capable of meeting all requirements, who would then put himself to the trouble of committing to memory or imparting to his disciples the names and qualities of any other drugs ?

Summary

23 Here are the recapitulatory verses—

Here are described in brief the 600 purgative preparations, the names of the drugs and the number of preparations from each of them, as well as the six sources of these drugs.

24 The preparations made from articles of all the categories of taste except the salt, are called decoctives, hence, the substrata of decoctives is said to be of five kinds.

25 Similarly, the mode of preparation of these is described as of five kinds, the fifty principal groups of decoctives are also enumerated

26. Five hundred decoctives are severally described for illustration, there is no limit to the expansion of the subject

27-28. Over-brevity will not do for, it will not be of help to mediocres; therefore neither an over-brief nor an over-extensive description is given, and this will be of practical use to mediocres and aid the enhancement of the knowledge of the talented; thus the fifty-fold classification of decoctives has been described

29 He is the best of physicians, who knows the art of combination as well as the systematic administration of these preparations, both internally and externally.

30 Thus, in the section on General Principles, in the treatise compiled by Agnivésa and revised by Caraka, the fourth chapter entitled Six hundred Purgative Preparations is completed

Thus ends the tetrad of chapters on drugs

CHAPTER V

Eat In Measure

1 We shall now expound the chapter entitled "Measure in eating"



2 Thus declared the worshipful Ātrėya

Measure Relative To The Gastric Fire

3. One must eat in measure and the measure of food is determined by the strength of one's gastric fire

The Measure Of food

4 That should be known as the proper measure of food which, when taken, is digested in due time without impairing one's health

The Measures Of Heavy And Light Articles

5-(1) In view of this, śāli rice, sastika rice, green gram, common quail, grey partridge, antelope, rabbit, wapiti, Indian sambar and such other articles of food, though light by nature, need to be taken in measure.

5-(2) Similarly pastry, sugarcane juice, milk, til, black gram, the flesh of aquatic and wetland animals and other similar articles of food, though heavy by nature, are also to be taken in measure

6-(1) However, from the above classification, one should not conclude that heaviness or lightness in an article of food is mentioned without reason. The light articles contain predominance of the qualities of air and fire

6 (2) The others, the heavy ones, contain more of the properties of earth and water Consequently, the light articles are stimulative of the gastric fire owing to their innate quality and are considered to be least harmful even if they are eaten to a surfeit

6 (3) On the other hand, the heavy articles are by nature non-stimulative of the gastric fire owing to their dissimilar nature

6-(4) A surfiet-meal of them is markedly harmful unless the gastric fire is increased by hard exercise

6-(5) Thus the measure in food depends upon the strength of the gastric fire

7. It is not that the quantity of a substance does not count From the point of view of quantity, it is laid down that heavy articles should be taken in onethird or one half measure of the full meal, while even light articles should not be taken in excess and should accord with the strength of the gastric fire

The Virtues Of Measured Diet

8 The measured diet not only does not impair one's health but positively promotes one's strenth, complexion, health and life



The Measure Of Articles Of Pastry

Here are verses again—

9 One should never, accordingly, eat such heavy articles as pastry flattened rice, etc, on top of a meal. Even while hungry, one should take such articles in right measure

The Aricles Of Diet To Be Eschewed

10 Dried meat, dried vegetables, lotus rhizomes and lotus stalk, being heavy, are not to be taken habitually, nor should the flesh of an emaciated animal be used.

11. Coagulated milk, cream cheese, pork,cow's and buffalo's flesh, fish, curds, black gram and wild barley should not be used habitually.

The Articles Of Diet To Be Practised

12 Sastika rice, śāli rice, green gram, rock-salt, emblic myrobalan barley, rain water, milk, ghee, flesh of jangala animals and honey may be habitually taken

Hygiene In Brief

13. That should form the daily diet, which not only helps to maintain present well-being, but serves as a prophylactic against coming disease.

The Use Of Collyrium

14 From here onwards, keeping in view the art of healthful living, we shall explain the personal regimen including such observances as painting the eyes with eye-salves, with reference to its benefits.

15 The antimony-collyrium which is beneficial to the eyes should be used daily and the extract of Indian beberry should be used once in every fifth or eighth night for the drainage of the eyes.

16 The eye is of the element of light So, it is specially liable to be adversely affected by kapha i e. watery element Therefore measures curative of kapha are beneficial in keeping the vision clear

16½ 17½. Strong collyrium should not be applied to the eyes during day time. because the eye sight, weakened by drainage, gets impaired on exposure to sunshine. Therefore, the draining by collyrium is indicated exclusively by night.

18-19½ Just as various kinds of tarnished gold ornaments etc get cleansed by being washed with oil, cloth, brush etc., even so, by the use of eye salves, eye drops etc, in the eyes, the vision of mortals shines brightly like the moon in the clear sky.

The Articles Used In The Smoking Bougie And The Method Of Preparing Cigars

20-24½ Fragrant piper, perfumed cherry, great cardamom, fragrant noon, shell, fragrant stickly mallow,



sandal wood, cinnamon leaf, cinnamon bark, cardamom, cuscus grass, himalayan cherry, ginger grass, liquorice, nardus gum guggul, eagle wood, sugar, barks of the banyan, gular fig and holy fig trees, and of yellow barked fig tree and lodh tree, rushnut sarja sal, sal resin, nut grass, lichen, lotus, blue water lily, pine resin, olibanum and angelica all these should be ground and made into a paste by the physician It should then be plastered over a piece of reed and moulded into cigar resembling the shape of a barleygrain, and having the thickness of the thumb and a length of eight fingers' breadth When it is dried, the central reed should be pulled out, and the cigar put into the smoking pipe and smeared with unctuous substauce It shonld then be ignited and smoked at leisure as a habitual smoke

Articles Used In The Unctuous Cigar

25 25½. Preparing a cigar from animal fat, ghee and wax combined skilfully with the best drugs of the sweet group, one should use it for unctuous smoke

Articles Used In Errhine-Smoke

26 23½. The smoke of white mussel shell creeper, staff plant, yellow arsenic, red arsenic, eagle-wood, cinnamon leaf and other perfumes, acts as errhine

The Virtues Of Smoking

27 31½ Heaviness in the head headache, rhinitis, hemicrania, earache, eye-ache, cough, hiccup, dyspnea, throat-spasm, weakness of the teeth, discharge from the ear, nose and eye due to morbid condition, nasal and oral fetor, dentalgia, anorexia, rigidity of jaw and neck, pruritus, worms, pallor of the face, mucoid discharge from the mouth, cacophonía, Galaśundi, Upajihvika, alopecia, greyness, falling of hair, sternutation, excessive torpor, stupefaction of the mind and hyper somnia all these are alleviated by smoking, and the strength of the hair, bones of the head, sense-organs and voice becomes augmented

32 32½ Those who resort to oral smoking will not be troubled even by severe vata and kapha or disorders affecting the supra clavicular part of the body or the head

The Eight Proper Times For Smoking

33-33½ Eight specified times are laid down for habitual smoking, because during these periods, the rise of vata and kapha is observed

34 34½ That is after taking the bath, after tongue scraping, after sneezing, tooth cleansing, nasal toilet and the use of eye-salve and at the end of sleep, the self-controlled man should resort to smoking.



35 35½. Thereby, the vata and kapha-born diseases affecting the upper supra-clavicular parts of the body, do not afflict him. Smoking should be done thrice, in three puffs each time.

36-36 A wise man should practise habitual smoking twice a day The unctuous smoke should be smoked once a day and the errhine smoke thrice or four times a day

The Signs Of Properly Practised Smoking

37-37½. Clarification of the mind, the throat and the senses, lightness of the head, and sedation of the excited humors are the signs of successful smoking

The Evils Of Improper Smoking

38-38½ Deafness, blindness, dumbness, hemothermia and giddiness are the complications arising from untimely or excessive smoking.

Their Remedies

39-40 In such conditions, potion of ghee, nasal medication and eye applications and demulcent drinks are generally indicated These should be combined with unctuous medication if the provocation of vata occurs as sequela to pitta-provocation, and with cold medication if there occurs hemothermia, and with dehydrating medication, if kapha and pitta are both provoked.

The Contra-Indications And The Proper Technique Of Smoking

41-44 Now I shall describe the persons in whom smoking is contra-indicated. The following persons should not smoke—One who is purged, one who has taken enema, one who is a hemothermic, one afflicted with toxicosis one who is grief-stricken, one who is a gravida, one who is fatigued or intoxicated, one suffering from chyme or pitta disorders and one who has had a sleepless night, one suffering, from fainting, giddiness, thirst, emaciation and from pectoral lesions, one who has just taken wine, milk, unctuous beverage, honey or curds and one afflicted with dehydration anger, dryness of the palate, faintness, injury to the head, Śaṅkhaka, Rohini, anomalies of urinary secretion and alcoholism

45 45½ If a person smokes in these contra-indicated conditions out of wantonness, his complaints become dreadfully aggravated by the wrongful use of smoke

46 46½ The person who is prescribed smokig should smoke through the nose in diseases of the head, nose and eye, and through the mouth in diseases of the throat

The Method Of Making The Pipe

47 47½ When he inhales by the



nose he should exhale by the mouth One, inhaling by the mouth, should not exhale through the nose, because the smoke passing in the reverse direction may quickly injure the eyes

48-48½ The self-possessed man, keeping the body and the eyes in an upright condition, being whole hearted, sitting at ease and closing one nostril, should perform the threefold nasal smoking thrice by the other nostril

49 49½ For the errhine-smoke the smoking pipe should be of the length of twenty four fingers' breadth measured with one's own fingers, for the unctuous smoke it should be thirty two fingers' breadth, and for the habitual smoke it should be longer by a half than the first i e thirty six fingers' breadth

50-50½ That smoking pipe is recommended, which is straight, interrupted by three bulges and has the proximal calibre of the size of a jujube and is made of the same materials as those of the enema pipe

51-51½ The smoke which comes from a distance and is interrupted by the joints and attenuated by passing through the tapering pipe, and is taken with due consideration to dose and time, does not impair the senses

The Signs Of Properly Done Smoking

52 52½ Know it to be successful smoking when the chest, throat and head feel light and the phlegm is liquefied

The Signs Of Underdone Smoking

53 53½ Know it to be an unsuccessful smoking if the voice is not clarified and the throat is filled with phlegm and the head feels stiffened

The Signs Of Overdone Smoking

54-55½ When the palate, head, and throat feel parched and heated all over, and the person feels thirsty or stupefied or bleed profsusely or his head feels to be extremely whirling or when he becomes unconscious or his sense-organs feel agitated, it should be known that smoking has been done in excess

The Time Of Using The 'Anu' Oil

56-56½ Every year, one should take a course of Anu oil during the seasons of the first rains, autumn and spring, choosing the times when the sky is free from clouds

The Virtues Of The Use of 'Anu' Oil

57-59½ He who practises systematic nasal toilet at the proper time, will keep his sight, smell and hearing unimpaired His beard and hair will not turn grey or tawny, his hair will not fall off, but will grow in abudance Rigidity of neck, headche, facial paralysis, trismus, rhinitis, hemicrania



and tremors of the head will be alleviated.

60-60½ The vessels, joints, sinews and tendons of his cranium, being well nourished by the nasal toilet, will acquire great strength

61-61½. The face will become cheerful and plump, the voice mellow, firm and stentorian; all the sense-organs will be clarfied and greatly strengthened

62-62½. There will be no sudden invasion of disease occuring in the upper supra-clavicular parts of the body,and though the man is aging,the effects of senility will be retarded

The Method of Preparing The 'Anu' Oil

63-65½ Sandal wood, eagle wood, cinnamon leaf, bark of Indian berberry, liquorice, heart-leaved sida, lotus rhizomes, small cardamom, embelia, bael, blue lily, fragrant sticky mallow, cuscus-grass, rushnut, cinnamon bark, nut-grass, Indian sarsaparilla, ticktrefoil, cork swallow wort, painted leaved uraria, deodar, climbing asparagus, fragrant piper, Indian night shade, yellow berried night shade Indian groundsel and lotus filaments all these should be decocted in clear rain-water which is to be hundred times the quantity of the Anu oil to be prepared

66-66½ When the decoction is boiled down to ten times the quantity of the oil to be prepared,it should be taken off from the fire Take one tenth of this decoction and mixing it with equal quantity of oil, boil the whole till only the oil remains

67-67½. Repeat this process ten times, using the same oil. At the tenth boiling, add an equal quantity of goat's milk This is the approved method of preparing Anu oil for nasal toilet

68-69 This oil should be used in a measure of two tolas. After the oleation and sudation of the head, nasal toilet should be performed by dropping the oil into the nostrils with a cotton swab, thrice every alternate day, and for seven such days

69½ 70½ The patient should reside in a place which is warm and free from draughts, should take wholesome food and be self-controlled This oil is curative of tridiscordance and invigorative of the senses He who uses this at the right time acquires all the benefits of nasal toilet, which have been mentioned above

The Method of Cleaning The Teeth And Its Virtues

71-71½ A green tooth twig which is crushed at the proximal end and



is of the astringent, pungent or bitter taste, should be used twice a day without injuring the gums

72-72½ Tooth-clesnsing dispels oral fetor and dysgeusia, removes the impurities of the tongue, tooth and mouth, and promptly induces the appetite

The Plants From Which The Tooth-brush May Be Made

73-73½ Twigs culled from the Indian beech, Indian oleander, mudar, Arabian jasmine, arjun, spinous kino tree and such other trees are recommended for use in tooth-cleansing

The Tongue Scraper

74-74½. The tongue scraper should be without a sharp edge, curved and made of gold, silver, copper, tin or brass.

The Virtues Of Tongue Scraping

75-75½. The coating which accumulates at the root of the tongue and obstructs the respiratory passage, is the cause of fetor oris Therefore, the tounge should be properly scraped.

Articles That Are Used Fof Mouth cleansing

76 77 One, desirous of securing cleanliness, relish and fragrance of breath, should keep in the mouth nutmeg, musk mallow, betel nut, cloves, cubeb pepper, fresh betel leaves, camphor and small cardcamom.

The Merits Of Oil-Gargle

77½ 80 The use of oil gargles imparts strength to the jaws and voice, exellent plumpness to the face, fine sensitiveness to the palate and a keen appetite One, using these gargles, does not suffer from dryness of the throat nor from the fear of the lips getting chaffed One's teeth become firmly rooted and do not ache nor are they set on edge by acidity, but are enabled to chew even the hardest of eatables

The Merits Of Anointing The Head With Oil

80½-83 One who has his head well oleated daily, does not get head ache, baldness and grey hair nor does his hair fall off The strength of his cranial bones is greatly increased and his hair becomes firmly rooted, flowing and very black. By an oil-shampoo of the head, the sense organs are toned up and the skin of the face becomes beautiful, and the person gets good sleep and feels happy.

The Merits Of filling The Ear With Oil

83½-84 By filling the ears daily with oil, there will be no ear disease of the vata type, no stiffness of the neck or jaws, nor hardness of hearing nor deafness

The Merits Of Body-Inunction

84½-86. Just as a pitcher by smear-



ing with oil or a hide by soaking in oil, or an axle by lubricating, even so by daily inunction, the body becomes firm, the skin beautiful, the vata disorders are quieted, and tolerance to hardship and physical strain is induced

87 The vata is the predominant element in the sense of touch, and the sense of touch resides in the skin. Inunction is the greatest dermic tonic; therefore, a person ought to practise it daily.

88. A person's limbs accustomed to daily inunction are not liable to be affected seriously by injury due to external trauma or by violent exertion.

89. By daily inunction a person becomes smooth in his limbs and plump, strong and good looking, and escapes the effects of age

The Merits Of Pedal Inunction

90 Roughness, stiffness, dryness, fatigue and numbness of feet are soon removed by pedal inuction

91. Comeliness, strength, firmness of legs and brightness of the eyes are achieved, and the vata-discordance is quieted thereby

92 It also prevents sciatica due to vata, fissures in the legs and the contraction of the vessels and the muscles of the legs.

The Merits Of Massage

93. Massaging the body removes body-fetor, heaviness, torpor, itching dirt, inappetence, and offensive sweat

The Merits Of Bathing

94 Taking a bath is purifying, promotive of virility and longevity, eliminative of fatigue, sweat and dirt, conducive to bodily strength, and is vitalizing in the highest degree

The Merits Of Clean clothing

95 The wearing of clean apparel is attractive, conducive to reputation, promotive of longevity, avertive of bad luck, exhilarative, decorative, worthy of society and commendable

The Merits Of Using perfumes And flower Garlands

96 The use of fragrant articles and garlands is promotive of virility, disseminative of fragrance, promotive of longevity, attractives, conducive to plumpness and strength, promotive of good cheer and avertive of bad luck.

The Virtues Of Wearing Jewels And Ornaments

97. The wearing of jewels and ornaments brings prosperity and is auspicious, promotive of longevity, decorative, dispersive of worries, exhilarative, attractive and vitalizing.

The Virtues Of Cleaning The foot

98. Frequent ablution of the feet



and the excretoty orifices is promotive of intelligence, purifying, promotive of longevity and a dispeller of misfortunes and sin

The Virtues Of Dressing The Hair

99 Trimming and dressing the hair, beard, and nails etc, is promotive of plumpness, virility and longevity, and is clean and enhances one's good looks

The Virtues Of Wearing Shoes

100 Donning of footwear is wholesome for the eyes, pleasant to the tread, mitigative of foot-discomfort, promotive of strength, conducive to easy gait and promotive of virility

The Virtues Of Holding The Umbrella

101 The carrying of the umbrella is avertive of calamity, promotive of strength, and affords protection, cover and comfort, and serves as a shield against the sun, wind, dust and rain

The Virtues Of Holding The Staff

102 The carrying of the staff is a prop against stumbling, dispersive of enemies, and serves as a support, it promotes longevtiy and dispels fear

103 Like the lord of a city in the affairs of his city, and a charioteer in the management of his chariot, so should a wise man be ever vigilant in the care of his own body

Here is a verse again–

104 One should have recourse to such means of livelihood as are not contrary to the dictates of religion, and should be devoted to peace and studies Living thus, one attains happiness

Summary

Here are the secapitulatory verses–

105 The question of measure in food, the articles of food, the determination of measure with reference to heavy and light articles whose habitual use is reeommended;

106 Eye-salves, cigars, the three varieties of cigars, the advantages accruing from smoking, the times for smoking and its individual variations,

107 Symptoms of the complications of smoking and their remedies, persons in whom smoking is contra-indicated, the method of smoking, the material of which the smoking pipe should be made, its size and shape in each variety of smoking,

108 The benefits of nasal medications, their procedures, which kind of nasal toilet should be done, how and when, how the tooth cleansing twig should be used, the different virtues of different kinds of tooth-cleansing twigs,



109 Which articles should be kept in the mouth and why; what are the advantages of oil-gargles and what are the advantages ascribed to anointing the head,

110 Pouring oil into the ears, inunction, anointing the feet, body-massage, bath, wearing clean clothes, perfumes and ornaments,

111 Ablutions, clipping and trimming the hair, wearing foot-wear, and carrying the umbrella and the staff –all this, has been described in this chapter on "Measure in Eatlng."

5 Thus, inthe section on General Principles, in the treatise compiled by Agnivéśa and revised by Caraka, the fifth chapter entitled "Measure in eating" is completed

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CHAPTER VI

The Regimen Of Man

1 We shall now expound the chapter entitled "the Seasonal dietary and Regimen of Man"

2 Thus declared the worshipful Ātréya

Seasonal Homologation

3. The seasonal dietary and regimen practised by a man who knows the seasonal homologation with regard to behaviour and diet, promote his vigor and complexion.

The Seasonal Divisions Of The Year

4. Now the year, it should be known, consists of six parts when divided according to the seasons. From among these, the three seasons from the dewy season to the summer represent the sun's northern course and his period of absorption; while the three seasons from the rains to the winter represent the sun's southern course and his period of liberation.

Seasonal Characteristics

4. (1) During the period of liberation, the prevailing winds are not marked by excessive dryness; it is otherwise with the period of absorption During the former, the moon with unabated vigor aggrandizes the earth by surcharging it with her cool radiations and nourishes it constantly, therefore, the period of liberation is characterised by the predominance of the water element On the other hand, the period of absorption is characterised by the predominance of the fire element.

5. In this manner, the sun, the wind and the moon, governed by time as well as their own special natures and orbits, are spoken of as the causative factors of the manifestation of the periods, seasons, tastes, humors and bodily strength

The Debilitating Effect Of the Season Of absorption

6. During the first period, the sun



with his hot rays absorbs the moisture from the earth, and the piercing dry winds further dehydrate it, thus the sun and the winds, giving rise to progressive dryness and promoting the formation of the three dry tastes, bitter astringent and pungent repeectively, lead to the gradual waning of strength in men.

The Strengthening Effect Of The Season Of Release

7. From the season of the rains to the autumn and the winter, however, the sun who has set his face to the south, being shorn of his glory by the cumulative influence of the period, orbit, clouds, winds and rains, the moon remaining undiminished in power, and the summer heat having been quenched with the descent of rain, the tastes sour, salt and sweet, increase in the given order During this period, the strength of man waxes

The Developing Order Of The Two Seasons

8 In the begining and the end of the sun's period of liberation and absorptiou respectively, the bodily vigor of men is at its lowest, in the middle of these periods, it is moderate, while, it should be known, that at the end of the former and the beginning of the latter period, the bodily vigor is at its highest.

The Regimen During The Winter

9. In the cold season or winter, the grastric fire in strong men, hemmed in by the cold air all round, becomes greatly enhanced and capable of digesting heavy food intake, both as regards measure and quality of the articles.

10. If such a gastric fire does not get sufficient amount of fuel, then it consumes the body fluids and thus the vata, possessed of cold quality, is provoked in the cold season

The Regimen During The Dewy Season

11 Hence in the season of the snows, i.e. winter, one should take unctuous, acid and salt juices of the flesh ot fatty animals of the aquatic and wet land groups

12 One should take the spit-roasted flesh of the burrowing and the tearer groups of animals, followed by a potion of madira and seedhu wines and honey.

13 One who uses habitually in winter milk, preparations of sugarcane juice, animal fat, oil, new rice, and warm water, protects his life-span from diminution.

14 One should resort to inunction, oil massage, oil shampoo, hot house sudation, sun baths, warm cellars and warm inner apartments in winter.



15. In the cold season, one should have vehicles, beds and seats well covered, and seats with thick quilts and deer skin or tiger skin, silk sheet, gunny cloth sheets or with variegated blankets.

16-17 When winter begins, one should always wear warm and thick clothing and should have one's body anointed with thick paste of eagle wood Lying in bed with a plump and passionate woman of broad and well-filled breasts, who has anointed herself with the paste of eagle-wood, one should, warmed up by aphrodisiac wines, spend the night in her embraces. In the season of winter, one may indeed indulge in sexual enjoyment to one's heart's content

18. On the advent of the cold season, one should give up eats and drinks that are light and provocative of vata, and should avoid draughts, restricted diet and diluted demuilcent drinks.

19-19½. Winter and the dewy season are similar in nature; yet there is a slight distinguishing characteristic in the dewy season, namely, the dryness born of the sun's absorbing period and the cold born of clouds, wind and rain.

20 21. Therefore, the entire regimen prescribed in winter is to be observed in the dewy season as well. In fact, the rule as to residence in draughtless and warm apartments is to be observed even more stringently in the dewy season. One should avoid eats and drinks that are pungent, bitter, astringent, provocative of vata, light and cold.

The Regimen During The Spring

22 The accumulated kapha, getting liquefied by the hot rays of the sun in the spring, affects the body-heat and thus gives rise to many diseases.

23. Therefore, in the spring, purificatory procedures such as emesis ets, should be performed and one should avoid heavy, acid, unctuous and sweet articles, as also day sleep

24 On the advent of the spring, one should resort to physical exercise, dry massage, smoking, gargles, collyrium and frequent ablutions with genially warm water

25 One should anoint one's body with sandal wood paste, eat a meal prepared of barley or wheat, flesh of wapiti, rabbit, Indian antelope, grey quail and grey partridge.

26 One should drink wholesome seedhu or honey wine and enjoy the youthful loveliness of women and the woods.

The Regimen During The Summer

27 In summer, the sun drinks up the unctuous element of the earth.



During this season, therefore, foods and drinks that are sweet, cool, liquid and unctuous are conducive to health

28 By recourse to a diet of cold demulcent drink mixed with sugar, the flesh of animals and birds of the jāngala group, ghee, milk and śāli rice, one escapes the enervating effects of the season

29 Little or no wine should be drunk or it should be drunk diluted liberally with water One should, further, give up foods that are salt, sour pungent and hot, as also exercise.

30 Smearing oneslf with sandal paste, one should court sleep by day in the cool apartment of the house, and, by night, on the terrace cooled by the rays of the moon and open to the breezes.

31 Adorned with pearls and gems, one should seek the couch, being ministered to by the waving of fans and by the caresses of tender hands which are cool with sandal water

32 In the summer season, one should abstain from sexual intercourse, and seek the coolness of the woods, waters and flowers

The Regimen During The Rains

33. In the body that has been impoverished by the effects of the sun, during his period of absorption, the digestive power too grows weak. On the advent of the rainy season, the digestive power readily succumbs to the morbid effects of vata and other humors

34-34½. The humors in their turn, finding the strength of the garstric fire weakened, get provoked aided by the effects of moist-hot exhalations from the earth, the precipitation of the rains and the tendency to acidity in water that occurs in the rainy season. Accordingly, the general rule that is laid down for the rainy season is moderation

35-36. One should, in particular, avoid watery demulcent drink, day-sleep, frosts, river-water, exercise, sun and sexual intercourse during this season One should, as a rule, take foods and drinks that are well seasoned, in combination with honey.

37. On very cold days marked by stormy winds and rain, one should, even in the rainy season, take unctuous articles with pronounced acid and salt tastes, for the sake of alleviating vata.

38 Taking care to preserve one's gastric fire, one should take old barley wheat and śāli rice together with the flesh and well-seasoned soups of the jāngala group of animals.

39. One should drink, mixed with honey, a small measure of decocted honey-wine or rain-water, well-water



or lake-water that has been boiled and cooled.

40. In the rains, one should have recourse to friction-massage, dry massage, bathing, wearing of perfumes and garlands, light and clean habiliments, residing in the rain-house i.e. house designed for residing in the rains free from damp

41. When the body which has become habituated to the cold of the rains, is suddenly heated by the rays of the sun in the autumn, the accumulated pitta in the body is generally provoked

42 In this season one should partake of eats and drinks that are sweet, light, cooling, slightly bitter, and curative of pitta, in due dose and when really hungry.

The Regimen During The Autumn

43 In the beginning of the autumn, one should take the flesh of grey quail, grey partridge, black buck, wild sheep, wapiti and hare, śāli rice, barley and wheat

44. When the rain clouds have disappeared, one should resort to a potion of ghee medicated with bitter articles, to purgation and to depeletion of blood, and one should avoid exposure to the sun.

45 One should avoid, in this season animal fats, oils, exposure to frosts, flesh of aquatic and wet land animals, alkalis, curds, day-sleep and easterly winds.

The Nature Of The 'Hasmodaka', The Celestial Water

46 47 The water of the autumn which is well heated by the rays of the sun during the day and well cooled by the rays of the moon by night, ripened and freed from impurities by the course of time and detoxicated by the radiations of the star Agastya (Canopus), and which is clear and pure, is called Hamsodaka i e. pure water which is beloved of the swans This autumnal water is crystal clear and clean, and the use of this water for bathing, drinking or immersion is as beneficial to the body as ambrosia

48. Garlands of autumnal flowers, spotless garments and exposure to moonlight in the early part of the night are recommended in the autumnal season

The Nature Of Homologation

49 Thus has been described the seasonal homologation with reference to behaviour and diet. That which becomes homologatory by habitual use is said to be "acquired homologation"

50 The knowers of the principles of homologation consider it desirable



to acquire homologation regarding food and behaviour to things which are antagonistic to the characteristics of the country and the causative factors of the diseases prevalent there

Summary

Here is the recapitulatory verse—

51 In this chaptr entited "The seasonal Dietary of Man," has been explained with reasons, what should be and what should not be used by a man **in** each season, as also the principle of homologation

6 Thus, in the section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the sixth chapter entitled "The Seasonal Dietary and Regimen of Man" is completed.

CHAPTER VII

Non-restraint Of Urges

1 We shall now expound the chapter entitled "Natural urges should not be suppressed."

2. Thus declared the worshipful Ātréya

The Urges That Are Not To be Restrained

3-4. A wise person should not suppress the natural urges of urine, feces, semen, flatus, vomiting, sneezing eructation, yawning, hunger, thirst, tears, sleep and deep breathing after exertion

The Evils of Restraining The Urge for Micturition And Their Remedies

5 Listen, as I describe one by one, for the purpose of treatment, the various diseases which are born of the suppression of these urges.

6 Pain in the region of the bladder and the genitals, dysuria, headache, flexure of the body and retention of urine causing distension of the lower abdomen, are the symptoms produced by suppression of the urge for micturition.

7 Sudation, immersion bath, inunction, oppressive dose of ghee and triple enema (two kinds of rectal enema and one urethral douche) are recommended in retention of urine.

The Restraint Of The Urge to Defecate

8 Intestinal colic, headache, retention of flatus and feces cramps in calf-muscles and distension of abdomen result from the suppression of the urge for defecation

9 Sudation, inunction, immersion bath, suppositories, enemata and carminative eats and drinks are beneficial in retention of feces

The Restraint Of The Urge To Ejaculate

10 Pain in the phallus and testes, body ache, cardiac pain and retention



of urine result from the suppression of the urge for seminal ejaculation

11 In this condition, inunction, immersion-bath, madira wine, flesh of cock, śāli rice, milk, evacuative enema and sexual intercourse are recommended

Restraint Of Flatus

12. Retention of feces, urine and of flatus, distension of abdomen, pain, exhaustion and other disorders in the abdomen caused by vata, result from suppression of the urge of the flatus

13 The procedure of oleation and sudation, suppositories, carminative eats and drinks and enemata are recommended in this condition

Restraint Of The Urge For Vomiting

14 Pruritus, wheals, anorexia, freckles, enema, anemia, fever, dermatosis, nausea and acute spreading affections result from suppression of the urge for vomiting.

15 In this condition, emesis after taking food, smoking, starvation, depletion of blood, dry eats and drinks, physical exercise and purgation are recommended

Restraint Of The Urge For Sternuation

16 Stiffness of the neck, headache, facial paralysis, hemicrania and asthenia of the sense organs result from the suppression of the urge for sternutation

17 In this condition, inunction, sudation of the upper supra-clavicular parts of the body, smoking, nasal medication, diet alleviative of vata and postprandial potion of ghee are recommended

Restraint Of The Urge For Eructation

18 Hiccup, dyspnea, anorexia, tremor and impediment to the functions of the heart and the lungs result from the suppression of the urge for eructation Remedial measures in this condition are the same as those in hiccup

Restraint Of The Urge For Pendiculation

19 Flexures of the body, spasm, contractions, numbness, tremor and shaking result from the suppression of the urge for pendiculation In this condition, all such measures as are alleviative of vata are indicated

Restraint Of Hunger

20 Emaciation, weakness, discoloration, body ache, anorexia and giddiness result from the suppression of the urge of hunger, Unctuous, hot and light diet is recommended in this condition

Restraint of Thirst

21 Parching of the throat and the mouth, deafness, fatigue,



depression and cardiac pain result from the suppression of the urge of thirst In this condition cooling and demulcent drink are recommended

Restraint of Tears

22 Coryza, eye-diseases, cardiac disorders, anorexia and giddiness result from the suppression of the urge for lachrymation Sleep, wine and pleasing conversation are recommended in this condition

Restraint of Sleep

23 Yawning, body ache, torpor, disease of the head and heaviness of the eyes result from the suppression of the urge for sleep In this condition sleep and massage are recommended

Restraint of The Urge For Deep Breath

24 Gulma, cardiac disorder and stupefaction result from the suppression of the urge for deep breathing after exertion In this condition rest and measures alleviative of vata are recommended

Condemnation Of The Restraint Of The Urges

25 So, one who wishes to avoid the above-mentioned diseases resulting from the suppression of natural urges should not suppress these urges

The Urges That Should be held In Restraint

26 Those who are desirous of their welfare both in this and the next world should, on the other hand, suppress the rash and evil impulses of the mind, speech and body

27 The wise man should control the impulses of greed, grief, fear, anger, vanity, impudence, jealousy, excessive attachment and malice

28 One should control the impulse for speech that is harsh, extravagant, insinuating, untrue and untimely

29 One should control the impulses for all such activities of the body as are injurious to others, i.e. adultery, theft, inflicting pain etc

The Virtues Of Restraining Rashness Etc

30 Being free from the sins relating to the activities of the mind, speech and body, the happy man of righteous nature enjoys and acquires spiritual merit, wealth and sense-pleasures

The Quality Of Exercise

31 That activity of the body, which is meant to increase its firmness and strength is regarded as physical exercise It should be practised in the right measure



The Virtues Of Exercise

32 Lightness, capacity for work, firmness, tolerance to hardship, subsidence of humoral discordance and stimulation of the gastric fire accrue from exercise

The Evils Of Over-Exercise

33 Fatigue, exhaustion, wasting, thirst, hemothermia, dyspnea, asthma, cough, fever and vomiting result from over-exercise.

33-(1) The appearance of perspiration, increased respiration, lightness of limbs and a feeling of oppression in the cardiac region indicate the full measure of physical exercise

Interdiction On Over-indulgences

34.The wise man should not indulge in an excess of physical exercise, laughter, speaking, walking, sex-act and waking at night, even if he is accustomed to such practices

The Evils Thereof And Those Who Should Not Do Exercise

35. The person, who indulges in these and similar other activities to an excess, comes by a violent end, like a lion trying to drag the body of an elephant

35-(1 2) Those who are emaciated by excessive indulgence in sex-act, load-carrying and way-faring, those who are afflicted with anger, grief fear and toil, those who are of tender age or advanced in age or of vata habitus and those who are given to loud and much talk, as well as those afflicted with hunger and thirst, should avoid physical exercise

The Method Of Withdrawing From Habits

36 By degrees, the wise man should free himself from unwholesome habits, also, by degrees, he should develop wholesome habits This process of gradual change will now be described

37 The acquisition of the new good habits and the giving up of the old bad ones should be achieved by regular quarter steps of decrease as regards the bad habits and of increase as regards the good habits, at orderly intervals of one, two and three days

The Merits Of Gradual Change

38 By gradual withdrawal, addictions do not revert and wholesome habits, gradually acquired, become firmly implanted

Men That are Always Or Never Ailing

39 From the moment of conception some men are equibalanced as regards the three humors, vata, pitta



and kapha, some have a predominance of vata, some of pitta and some of kapha

The Nature Of Habitus

40 Of them the first alone enjoy perfect health, while the rest are ever liable to disease Their body habitus is named according to the continual predominance of a particular humor in the body

The Homologation To All Tastes Equally Of The Healthy Man

41 Having regard to the rules of healthful living in the case of those who are characterised by the predominance of one humor, the use of things antagonistic in quality to that particular humor is beneficial, while in the case of persons with equibalanced humors, the balanced use of the articles of all tastes is recommended as being homologatory to them

The Excretory passages

42 There are two excretory orifices in the lower part of the trunk, there are seven cavities in the head and innumerable openings of sweat-glands all over the body, the emunctories are impaired by morbid or excessive formation of excretory products

The Signs of The Increase And Decrease of Excretion

43 The excessive or scanty formation of the excretory products is known by the enlargement or contraction of the emunctory concerned, as also by excessive discharge or suppression of the excrement

The Treatment Of Diseases Thereof

44 Diagnosing these disorders by their characteristic signs and morbidity, the physician should treat curable diseases by remedies which are antagonistic to the diseases and their causative factors, with due consideration to dose and time

The Object Of Practising The Wholesome Conduct

45 These and other diseases occur in those who do not observe the rules of healthful living Hence, the healthy man should be diligent in the observance of the rules of healthful living

The Method Of Warding Off Endogenous Diseases

46 One should eliminate the accumulated morbid matter in the months of Caitra, Srāvana and Mārgaśirsa

47 The wise physician should, after preliminary preparation of the body with the oleation and sudation procedures, carry out the purificatory procedures of emesis, purgation, enemata and errhines, according to the season

48 Thereafter, the physician skilled the science of climatology should



administer alterative and virilific remedies of tested efficacy systematically and as indicated

49 Thus, the body-elements being restored to the normal state, susceptibility to disease disappears, the body-elements get aggrandized and the pace of age is slackened

50 Such is the procedure laid down for the prevention of the endogenous diseases As regards the prevention of other types of diseases, we shall instruct separately

Volitional transgression The Cause Of Exogenous Diseases

51 The exogenous diseases of human beings, proceeding from evil spirits, poison, air, fire, trauma and such other things, are due to "volitional transgression"

52 The psychic disorders, such as jealousy, grief, fear, anger, vanity, hatred and such others, are also said to be the result of "volitional transgression"

The Method Of Warding Off Exogenous Diseases

53. Avoidance of "volitional transgression" control of the senses, recollection, knowledge of clime, season and the self, and observance of the rules of good conduct—

54. These are laid down as the course of prevention of exogenous diseases The wise man should observe, much before the onset of disease, as a prophylactic measure, such things as he considers good for his well-being

55. The knowledge of authoritative instruction and its right application are the two factors necessary for the prevention and cure of diseases

Avoidable Men

56-57 Those who are sinful of conduct, speech and disposition, backbiters, quarrelsome, sarcastic and niggards, those who are envious of others' prosperity, and cheats; those who delight in scandal-mongering and are fickle-minded, those who have a foot in the enemy's camp, those who are without compunction, and apostates, all such, the scum of humanity, should be shunned

Associable men

58-59 While those who are mature in understanding, learning, years, character, courage, memory and one mindedness, those who frequent the company of such; those who are endowed with insight into the nature of things, those who are free from all ailments, those who are well-disposed towards all creatures, those who are tranquil of heart, those who are of commendable character, the teachers of the right path, and those who hear and see only that which is meritorious, are to be sought.



One Should Strive In Wholesome-practices

60 The wise man who seeks happiness both here and hereafter, should exercise the highest care in selecting what is wholesome in the matter of food, conduct and behaviour

Directions In The Use Of Cruds

61 Curds should not be taken at night nor should they be taken without ghee and sugar, nor without green-gram soup, nor without honey, nor hot, nor without emblic myrobalans.

The Evils Of Violating These Directions

62 The curds-lover who violates these rules would be affected with fever, hemothermia, acute spreading affections, dermatosis, anemia giddiness and severe jaundice

Summary

63 Here are the recapitulatory versvs —

The natural urges, the diseases born of their suppression, their treatment, the urges that should be controlled, what is wholesome and what is unwholesome and for whom,

64 the withdrawal from bad habits and the development of good habits, diet according to habitus, diseases of the emunctories and their medication,

65 prophylactic measures for the prevention of diseases, who are to be shunned and who are to be sought by the wise man, who is keen on achieving his welfare,

66 In what way curds should be taken and why so—all this the son of Atri has described in this chapter entitled "Natural Urges should not be suppressed."

7 Thus in the section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka the seventh chapter entitled "Natural Urges should not be suppressed" is completed

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CHAPTER VIII

Toe Discipline Of The Senses

1 We shall now expound the chapter entitled "The discipline of the senses"

2 Thus declared the worshipful Ātréya

The Description Of The Senses

3 According to this science, there are five sense-faculties, five sense-materials, five sense-organs, five sense-objects and five sense-perceptions. Thus it has been laid down on the subject of the senses.

The Indication Of The Mind

4. The mind which is super-sensual



is designated "Sattva" or Psyche and some call it "Cetah" (consciousness) Its function is dependent on the presence of the mental object and the spirit It is the cause of the activity of the sence-organs

The Cause For A Variety Of Manifestations In One And The Same Mind

5. On account of the multiplicity of mental objects, sense-objects and impulses, as also of the combinations of the qualities of Rajas, Tamas and Sattva, the mind appears as multi faceted in one and the same person. There is no multiplicity of minds, because a single mind cannot have contact with many sense objects simultaneously. Hence, all sense-organs do not function at one and the same moment

The Determination Of The Sattvic And Other Temperaments

6. Whatever trait manifests most frequently in a man's mental make up, of that mentality he is said to be by the wise, on account of his predominant association with it

Perception Possible Only For Senses Linked To The Mind

7. The sense-organs when led by the mind, are capable of contacting the sense-objects.

The Five Sense-Faculties

8. Sight, hearing, smell, taste and touch are the five sense faculties.

The Five Sense-Materials

9 The five sense-materials are ether, air, light, water and earth

The Five Sense-Organs

10. The five sense-organs are the eyes, the ears, the nose, the tongue and the skin

The Five Sense-Objects

11 The five sense-objects are sound, touch, shape, taste and smell.

The Five Perceptions

12 The five perceptions are the visual perception etc These perceptions are the results of the coordination of the senses, sense-objects, mind and soul, they are fleeting and are of the nature of decisions These then are the five pentads

The Aggregate Of Spiritual Elements

13 The mind, the mind-objects, the understanding and the spirit constitute the aggregate of spiritual elements and qualities. This aggregate is the source of good or bad activity or inactivity Action which is also called Therāpeusis, depends on the substance.

The Designation Of The Senses by Their Predominant Composition

14. Although the senses, which are recognised by means of inference, are in general aggregates of all the five proto elements, yet light in the



eye, ether in the ear, earth in the smell, water in the taste, and air in the touch are found to predominate

14-1 From among these, each sense, predominant in one element in particular, contacts objects which have a similar predominance of that element, owing to innate affinity and ubiquity

Causes For The Impairment And Enhancement Of Understanding

15 By over-contact, non-contact and mis-contact of the senses with their objects, the senses, together with the mind, getting vitiated, lead to the impairment of understanding in their own respective spheres On the other hand right contact, regaining the normal state, conduces to the enhancement of understanding in due manner.

The Object Of The Mind

16. The object of the mind is that which is thinkable The right, as well as excessive, deficient and erroneous perceptions are the causes respectively of the order and the disorder of the mind and understanding

Preservation Of The Normalcy Of The Mind

17 (1) For preserving the normality of the sense-organs and the mind, and for protecting them from abnormality, effort should be made by the following means

17-(2) The wholesome contact of the sense-organs and their objects, the proper performance of actions after intelligent and repeated scrutiny, and resorting to the habitual use of agents that counteract the prevailing traits of clime, season and one's own constitution

17-(3) Therefore, all those desirous of their welfare should always remember and put into practice all the rules of right conduct

The Objects Of The Good Life

18-(1) By the observance of these rules, one achieves at once both the objects viz health and the conquest of the senses

18-(2). O, Agnivésa ! we shall now describe the entire code of right conduct

The Rules Of The Good Life

18-(3) It includes reverence for the gods, cows brāhmanas, preceptor, elders, adepts and for teachers, the tending of the ceremonial fire; the wearing of the holy herbs, bathing twice daily, repeated cleansing of the excretory orifices and the feet, trimming the hair of the head and the beard and the nails thrice a fortnight,

18-(4) The wearing of clean and untorn apparel, keeping a cheerful disposition and the use of perfumes,



being well dressed; keeping the hair well-toiletted; the daily use of oil for the head, ears, nostrils and feet, smoking, taking the initiative in conversation, being pleasant-faced, helping the distressed, making burnt-offerings, offering sacrifice, charitableness, saluting at public places, making peace-offerings hospitality to guests, offering of food-balls to the manes, wholesome, measured, palatable and timely speech, self-control, piety, envy of merits and non-envy of the fruits of merits, freedom from anxiety, fearlessness, modesty, sagacity, high spirits, dexterity, forgiveness, goodness, faith, the service of those who are superior to oneself in modesty, intellect, learning, birth and age, as also service of the adepts and preceptors,

18-(5) Carrying an umbrella and a staff, wearing a turban, the wearing of shoes, looking ahead while walking with heedfulness,

18-(6) Auspicious behaviour, avoidance of rags, bones, thorns, offal hair, refuse, ashes, fragments of earthen vessels and of places of bathing and sacrifice, relaxing from work before feeling the strain,

18-(7) Fellow ship with all creatures, winning over the angry, consoling the frightened, befriending the destitute, truthfulness, peaceful disposition, bearing with harsh words from others, overcoming impatience; showing a tranquil disposition, and removing the causes of passion and aversion

The Interdictions On Evil Practices

19-(1) Speak no untruth; take not away other's goods, covet not another's wife nor another's wealth; delight not in vengeance, commit no sin; sin not even against a sinner, expose not another's shortcomings; pry not into others' secrets, keep not the company of those who are irreligious, disloyal to the king, arrogant, depraved, given to feticide, mean and wicked;

19-(2) Ride not a bad mount, sit not on a hard and knee-high seat, sleep not on an unspread, uncovered, narrow and uneven bed; roam not on the jagged peaks of mountains; climb not trees, bathe not in rapidly flowing waters, rest not under the shade of a bank, move not in the vicinity of conflagrations,

19 (3) Laugh not loudly, indulge not in audible release of wind, do not yawn, sneeze or laugh without covering the mouth, do not pick the nose, do not gnash the teeth, do not drum with the nails, do not strike the bones one with another, scratch not the ground, do not idly pick at grass blades or knead a clod of earth, make not unseemly gestures,



19 (4) Gaze not at luminaries or at undesirable, unclean and inauspicious sights, despise not a dead body, cross not the shadow of a tutelary tree, flag, teacher, or of any worshipful or unwholesome object, do not repair at night to a temple, totem tree, public hall, square public park, crematorium or scaffold, enter not alone an uninhabited house or a forest,

19-(5) Take not for wife, friend or servant a person of sinful conduct, contend not with your superiors, consort not with your inferiors, do not curry favour with the crooked, take not the shelter of a non-Arya i e. untrustworthy man, spread not panic, do not indulge in rash acts or in excess of sleep, waking, bathing, drinking or eating, sit not long on the haunches with the knees up,

19-(6) Go not near cruel, fanged or horned animals, avoid headwinds, severe sun, frost and storms, provoke not a quarrel,

19-(7) Tend not the sacrificial fire inattentively or in a state of pollution, do not warm yourself by keeping a fire underneath, bathe not while fatigued or without first washing the face or in a naked condition, dry not the head with a cloth worn while bathing, do not thrash the tresses with the hands, do not put on the same clothes after a bath,

19. Step not out of doors without touching precious stones, sacrificial ghee, worshipful and auspicious objects. and flowers, do not walk by having holy and auspicious objects to your left and things of a dissimilar nature to your right,

20-(1) Partake not of a meal without wearing a jewel on the hand, without having had a bath, or clad in tattered clothes, without saying your prayers, without performing the Homa-rites, without offering to the household gods and the manes, without first feeding the elders, guests and dependants, or unscented, ungarlanded, or without cleansing the hands feet and face, or with unclean mouth, with the face towards the north, or listlessly, or waited on by an undevoted, unmannerly, unclean or hungry attendant, or in improper vessels, in an improper place, or at an improper time, or amidst a crowd, or without first offering to Agni, or without besprinkling the food with sanctified water or without saying scriptural chants over it, or while reviling any one, nor eat food of a vile description, served by ill-wishers, nor consisting of stale articles with the exception of flesh, greens, dry vegetables and fruits,

20 Partake not of a meal without leaving remnants except of curds,



honey, salt, roasted-grain flour and ghee; eat not curds at night, eat not roasted grain flour by itself or at night or after a meal or in large quantities or at both meals, or interspersed with draughts of water, eat not by tearing with the teeth.

21. (1) Do not sneeze, eat or sleep in a crooked posture While pressed by natural urges, do not attend to other work Do not void spittle, flatus stools and urine facing the wind, fire water, moon, sun, a brahmana or an elder

21. Do not make water on the road, do not blow the nose amidst a crowd, while eating and while engaged in auspicious acts like Japa, Homa, study and Bali-offerings to gods

22 (1) Do not contemn nor confide in the woman overmuch, nor divulge secrets to her, nor place her in power.

22.-(2) Do not indulge in the sex act with a woman who is in her courses, or diseased, unclean, unfit, of undesirable appearance, conduct and nature, unskilful, unresponsive or desirous of another, or do not mate with another's wife, or with a female of another species of animal, or in extra-genital organs, or under a tutelary tree, in a public hall, at cross roads, in a public park, crematorium, or in the house of a brahmana or of a teacher, or of God, or during the twilights or forbidden days, in unclean condition or without taking an aphrodisiac, or without having made up your mind beforehand, or without having achieved the necessary erotic urge, or without having partaken of nourishment, or in an over-eaten condition, in an awkward position, or hard pressed by the urges of urine and feces or in a state afflicted by fatigue, physical exercise, fasting and exhaustion or in a place that has no privacy

23 Do not speak ill of good people and your elders, when you are in an unclean condition, do not practise necromancy nor worship the tutelary tree, temples and venerable things and persons, nor practise studies.

24 Do not conduct your studies during unseasonal lightning, when the quarters are lit up with a lurid glow or while a conflagration is in progress, or during an earthquake, festivetide, the time of meteoric showers, eclipses of the sun and the moon, the new moon day, and the two twilights or without being taught by the teacher or by slurring over letters or overstressing them, or raucously or in a falsetto tone or without punctuating or too hurriedly or too leisurely, or in a spiritless manner or very loudly or in a very low voice

25 (1) Transgress not the majority decision, break not a rule, move not at night in an improper place; resort not to dinner, study, sex-act or sleep



at the two twilights, do not contract friendship with the very young, the very old, the greedy, the foolish, the diseased and the impotent, do not develop a taste for drinking, gambling and the company of prostitutes,

25. Divulge not secrets, do not contemn any one, be not self-conceited, be not inept, be not obstructive, be not carping, speak not ill of the brahmanas, raise not your staff against a cow, defy not the elders, teachers, guilds and kings, do not talk over-much, break not off with the relations, companions, helpers in adversity and those who know your secrets

26 Be neither timid nor overbold, be not ungenerous to your dependants, be not distrustful of your kinsmen; take not your pleasures alone; regard not the maintaining of character, scriptural enjoinments and social observances as a tax on you, do not trust every one nor distrust every one; be not always ruminative

27-(1) Do not let slip the right moment of action, do not undertake anything without deliberation, do not be a slave to your sense-appetites; do not pander to the fickle mind, do not over-burden the senses and the understanding, do not over-procrastinate,

27 Do not give way to anger and joy, do not nurse your sorrows, be not arrogant in success and dejected in defeat, remind yourself constantly of the vanity of things, be decided as to causes and their effects and consequently devoted to benevolent enterprises, do not grow complacent with your achievements, do not lose heart; do not recall calumny.

The Auspicious Life

28. Pour not libations of holy ghee, barley, til, small sacrificial grass and rape seed in the sacrificial fire, in an unclean condition, if you desire blessings

28-(1) Bathe to the incantation of the scriptural texts beginning with the words, "May the Fire not leave me", "May the wind grant me life", "May Vishnu grant me strength", "May Indra grant me virility", "May the waters enter me auspiciously", "The Waters are indeed the source of happiness" etc. and having laved the lips twice and having besprinkled the feet, touch the body with water on the cavities of the head, on the heart and on the top of the head

Devotion TO Brahmacharya

29 Be devoted to brahmacharya, knowledge, charity, friendliness, kindness, joy, impartiality and peace

Summary

Here are the recapitulatory verses -

30. In this chapter entitled "The discipline of the senses" are related



the five pentads, the mind. the tetrad of causes, and the regimen of good conduct in detail.

31. He who rightly observes the rules of health laid down here will not be deprived of the full measure of the hundred years of diseaseless life

32 The man, approved of good men, fills the world of mortals with his fame, attains both wealth and spiritual merit and becomes the friend of all creatures

33 He of virtuous deeds, attains the supreme world of the doers of good. Therefore, this regimen should always be observed by all

Atreya's Opinion On the Subject

34 Whatever other observances there may be that are not spoken of here, provided they are good, are always to be respected, in the opinion of Ātréya.

8 Thus, in the section on General Principles, in the treatise compiled by Agnivéśa and revised by Caraka, the eighth chapter entitled "The Discipline of the Senses", is completed.

2 Thus, the second tetrad of chapters concerning healthful living is completed

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CHAPTER IX

The Four Pillars Of Treatment

1. We shall now expound the minor chapter entitled "The four Basic Factors of Therapeusis"

2 Thus declared the worshipful Ātréya

3 The physician, the drugs, the attendant and the patient constitute the four basic factors of treatment. Possessed of the required qualities, these lead to the earliest cure of disease

The Definition Of Health And Of Disease

4 The discordance of body-elements is called disease, and their concordance is said to be normal health. Being characterised by a sense of 'ease' is the state of freedom from disease, while disease is always of the nature of pain.

The Definition Of Therapeusis

5 Therapeusis is the name given to the combined operation of the four factors viz the physician and the other three factors of commendable qualities with the object of bringing about the concordance of body-elements, when pathological changes have occured in them

The Qualifications Of a physician

6 Clear grasp of theoretical knowledge, wide practical experience, skill



and purity of body and mind· these are to be known as the tetrad of desiderata in a physician

The Desiderata As Regards Drugs

7 Abundance, applicability, usability in multifarious modes and richness of quality—these four are said to be the tetrad of desiderata as regards drugs

The Qualifications In a Nurse

8 Knowledge of nursing, skill, affection for the master (patient) and cleanliness—these four are the tetrad of desiderata in the attendant

The Qualifications In A Patient

9 Recollection, obedience to instructions, courage and ability to describe his ailments are considered the tetrad of desiderata in a patient

The Foremost Place Of The Physician

10 The four basic factors, endowed with the above-mentioned sixteen qualities (comprising the four tetrads of desiderata) are resposnible for success in treatment Of these four, the physician occupies the chief place, being at once the knower of disease and drugs, the instructor of the attendant and patient and prescriber of medicine and regimen

11-12 As the utensils, fuel and fire are to a cook in cooking, or as the terrain, army and weapon are to a conqueror in obtaining victory, so are the other three fectors in relation to the physician in accomplishing the cure Hence is the physician the foremost factor in treatment.

13 As the clay, rod, string, wheel, etc , are ineffective in the absence of the potter, so do the three other factors of treatment, in the absence of the physician, fail to accomplish the cure.

14-14½ The other three factors being given, if serious diseases, demanding attention and treatment, are sometimes seen to vanish like "a city of illusion" and at other times to get aggravated, the cause is to be found in the physician who is wise in the first instance and ignorant in the second instance

The Risks Attendant upon Treatment by A Quack

15-16 It is better for the quack to offer himself up in the fire than enforce his treatment on the patient. Like a blind man groping about with his hands in fearful uncertainty, or like a rudderless canoe left to the mercy of the winds, the ignorant physician proceeds in his work full of uncertainty and fear.

17 Emboldened by meeting with providential success in his treatment of a patient destined to survive,



the pretentious quack hastens to death a hundred others whose tenure of life is not so definite

18 Hence, the physician who possesses the fourfold accomplishment consisting of theoretical knowledge, clear interpretation, right application and practial experience, is to be regarded as the redeemer of life.

19 He, who possesses the fourfold knowledge of etiology, symptomatology, therapeutics and prophylaxis of diseases, is the best of physicians and deserves to be honored by the king. He alone, is fit for being the royal physician

20 Weapons, learning and water are wholly dependent for their merits and demerits on their holder Hence, it is the understanding that should first of all be rendered immaculate and worthy of holding the knowledge of medicine

21 Knowledge, imagination, comprehension, memory, promptness and action, for him who possesses these six qualities, there is no curable disease that cannot be cured

22 Knowledge, intelligence, experience, practice, accomplishment and guidance any single one out of these suffices to give its possessor the name of "physician"

23 Hence, one who has all these good qualities, knowledge etc., deserves the prefix of "good" before "physician" and he becomes a benefactor of humanity

The Duty Of The Physician

24 The science is the light for elucidation, the vision is one's own intellect. Thy physician, well endowed with both, errs not in treatment

25 In as much as the other three factors in treatment are dependent on himself, the physician must ever strive to enrich his qualities

The Physician's Conduct

26 Friendship towards all, compassion for the ailing, devotion to curable patients, and sense of resignation towards the dying constitute the four-fold nature of the physician's profession

Summary

Here are a couple of recapitulatory verses—

27 The fourfold basic factors of treatment, each again fourfold in itself, why the physician is the chief in the four factors, his qualities,

28 His various branches of learning or his fourfold spiritual disposition in professional work—all this, is dealt with in this minor chapter of "The Fourfold Basic Factors of Treatment"



29. Thus, in the Section on General Principles, in the treatise compiled by Agnivesa and revised by Caraka, the ninth minor chapter entitled "The Fourfold Basic Factors of Treatment" is completed

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CHAPTER X

The Major Chapter On The Four-fold Basic Factors Of Therapeusis

1 We shall now expound the Major chapter entitled "The Fourfold Basic Factors in Therapeusis"

2 Thus declared the worshipful Ātréya

The Adequacy Of The Basic Factors Of Health

3 "The physicians speak of therapeusis as being four pillared and sixteen-faceted, the same was spoken of in the previous chapter as having sixteen attributes Now this therapeusis applied skilfully, is sufficient for the restoration of health" Thus said the worshipful Punarvasu, the son of Atri

Maitreya's Proposition

4-(1) "No", said Maitréya, "But why? Because there are seen some patients possessed of means, having attendants, self-controlled and treated by expert physicians, recovering, while some others, though enjoying similar amenities, dying nevertheless. Thus, treatment becomes a thing of no consequence

4-(2) It is comparable to a few drops of water sprinkled in a pit or lake, or to a handful of dust scattered on a flowing river or on a dust-heap

4-(3) Conversely, we see others, devoid of means, with no attendants, no self-control, and treated by unskilled physicians, regaining health, and yet others, similarly circumstanced, dying all the same

4 Thus, recovery follows treatment, death too follows treatment. Similarly, recovery follows in the absence of treatment, and in the absence of treatment, death too follows Hence it is to be concluded that treatment is in no way better than no treatment"

Atreya's Decision On The Subject

5-(1) "Maitréya! you think wrongly", said Ātréya, and "how? Because what has been stated by you that patients, though given the systematic treatment possessed of all the sixteen qualities, die, is not sound. Treatment does not become inconsequential in regard to diseases amenable to treat ment

The Basic Principle Of Treatment

5-(2) And, again, as regards those who recover without the aid of any treatment, even in their case, there is



a special reason for giving them the complete course of treatment

5-(3) Just as a man, by lifting another who has fallen although the latter is able to rise by himself, gives him support in consequence of which he rises sooner and without difficulty, in like manner do patients, receiving the aid of a complete treatment, recover more easily and without difficulty

5-(4) As regards those patients who die in spite of full treatment, not all of them could be expected to recover by the blessings of treatment For, not all diseases are amenable to treatment and yet, of those diseases as are amenable to treatment, cure cannot be accomplished except by treatment However, the whole pharmacopeia will fail in curing irremediable diseases, and no physician, however clever, is able to save a dying patient

5 Hence, only those that act after investigation are considered wise As a bowman who is a good marksman and given to constant practice, taking up a bow and releasing an arrow, does not fail in hitting a big target that is not too far off and achieves his purpose, so does a physician of accomplishment and means, who starts treating a curable disease after full investigation, without fail bestow health on the patient. Hence, it cannot be said that treatment is no better than non-treatment.

6. This much is evident to us all, viz, we treat a disease-ridden man with disease-removing measures and the depleted man with impletion We nourish the emaciated and the feeble, we starve the corpulent and the fatty, and treat the man afflicted by heat with cooling measures, and with hot things him who is afflicted with cold. We replenish body-elements that have suffered decrease, and deplenish those that have undergone increase By treating disorders properly with what are antagonistic to their causative factors, we restore the patient to the normal condition In our hands, administered in this manner, the pharmacopeia shows itself to the best of its excellence.

Here are verses again—

7 The physician who knows the differential diagnosis between the curable and the incurable among diseases and begins treatment with full knowledge of the case and in time, obtains success in his effort with certainty.

Loss Of Reputation By Taking Up Incurable Cases

8 But, the physician who undertakes to treat incurable diseases will invariably suffer loss of income, will tarnish his learning and fame, and



earn for himself disrepute and taboo in society.

Further Divisions Of Diseases

9. The curable diseases are of two kinds those that are easily cured and those that are cured with difficulty. The incurable diseases also fall into two categories· those that are palliable and those that are absolutely irremediable

10. The curables are, again, classed into three fresh categories by reason of their requiring mild, moderate or strong treatment. The incurable ones, being inexorable, admit of no such classification

Easily Curable Diseases

11-13 The characteristics of an easily curable disease are the causes, premonitory symptoms and symptoms are mild, the morbific factor is homologatory neither to the affected body-element nor to the habitus of the patient, nor to the traits of the prevailing season, the place of disease is not inaccessible to treatment, the course of disease is localised in one system, is recent, has no complication and is born of the predominant morbidity of only a single humor; the body is in a condition to withstand all treatment and the fourfold requisites of treatment are at hand. These are the circumstances in which a disease is easily curable

Formidable Diseases

14 16 The formidable diseases are those wherein the causes, premonitory symptoms and symptoms are of moderate strength, when any one of the triad viz, season, habitus and susceptibility of body-elements is homologatory to the morbific factor; the ailments of a gravida and of the aged and of children, those that are not much aggravated by complication; those requiring operative, caustic and cauterizing procedures, those that have gone beyond the incipient stage, those that are located in a part difficult of access, those whose course is localized in one system, those in which the full complement of the fourfold medical equipment is not available, those which have spread through two body systems but have not become very chronic, and those due to the predominant morbidity of only two humors

Mitigable Ones And Incurable Ones

17-20 The diseases of the following description are to be regarded as incurable but palliable viz those in which the patient, being still possessed of a part of life-span, needs to be kept going by means of strict regimen, those which admit of slight relief, but which get readily



aggravated from slight causes, those which are deep-seated, those which affect many body-elements, those which have lodged themselves in vital parts and joints, those which are constantly relapsing, those which are long standing and those which are born of the discordance of only two humors

The following diseases are both incurable and immitigable, those which are similar to the above with the exception of those wherein the expectation of life is still left and the possibility of some relief, which are born of the discordance of all the three humors, which have gone beyond the stage of treatment, which have spread to all the systems of the body, which give rise to sudden and extreme excitement, restlessness and stupefaction, which destroy the sense-faculties, which, afflicting weakened constitutions, get greatly aggravated, and which are accompanied with the fatal prognostic signs.

The Advantages of The Differential Diagnosis

21 A wise physician should first examine the signs and symptoms of the disease and only then commence treatment of curable ones

22 One who knows the differential diagnosis between curable and incurable diseases, as also the right mode of application, will not fall into such erroneous mode of thinking as Maitreya and others did

Summary

Here are a couple of recapitulatory verses—

23-24 Here in this Major chapter on the "Fourfold Basic Factors of Therapeusis", have been laid down treatment, its composition and character, the result proceeding from treatment, the difference of opinion between Ātréya and Maitréya, the decision concerning this doctrinal difference, and the fourfold classification of curability and incurability of diseases, together with the characteristics of each class

10. Thus, in the Section on General Principles, in the treatise compiled by Agnivéśa and revised by Caraka, the tenth Major chapter entitled "The Fourfold Basic Factors in Therapeusis" is completed

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CHAPTER XI

The Three Pursuits Of Man

1 We shall now expound the chapter entitled 'The Three Pursuits of Man"

2. Thus declared the worshipful Ātréya

3 Three indeed are the pursuits that should be followed by every



man who is possessed of unimpaired intelligence, understanding, energy and enterprise and who wishes to secure his good, both in this world and in the other They are the pursuit of Life, the pursuit of Wealth and the pursuit of the Other World

The Pursuit Of Life

4-(1) From among these pursuits, the pursuit of life is to be given priority Why? Because, the giving up of life means the giving up of everything

4-(2) The preservation of life is done thus, by the healthy by observing the rules of health and by the ailing, by being diligent in the alleviation of abnormal symptoms These two aspects have been touched upon and will be dealt with hereafter.

4 By following what has here been laid down, a person husbanding his vital resources, attains long life Thus, the first pursuit has been dealt with.

The Pursuit Of Wealth

5-(1) Next, the pursuit of wealth should be taken up For, after life, wealth is the end to be sought Surely there is no wretchedness more wretched than that of the man possessed of long life but lacking the appurtenances that make life worth living Therefore, effort should be made to acquire these appurtenances

5-(2). We shall indicate the means of acquiring these necessaries of life. They are agriculture, rearing of cattle, trade and service of the king, etc In addition to these, one may resort to such other occupations as, to one's knowledge, are not disapproved of by the righteous and provide both livelihood and opulence

5 Conducting himself in this manner, a man lives for long and with dignity. Thus the second one, the pursuit of wealth, has been dealt with.

The Pursuit Of The After-Life

6-(1). Lastly, the third pursuit—that of the other world should be taken up. This is beset with doubt. How ? Thus, namely, shall we continue to exist after we have slipped from this life or shall we not ?

6. But wherefore this misgiving? We shall explain There are some who, in their exclusive idolatry of direct observation, reject the rebirth of the spirit, because it is outside sense-observation There are others who believe in the spirit's rebirth solely on the authority of scripture Tradition also differs on this matter. Thus, some hold that the mother and father are the actual authors of one's birth, others that it is the law of nature; some others that it is divine handiwork and still others that it is mere accident. It is thus that doubt arises



Is there, of a truth, rebirth or is there not?

The Proof Of The Existence Of the Soul

7. On this question, the wise man should give up the negative attitude and even scepticism. Why? Because the visible is limited, while there exists invisibly a vast unlimited world of which we know by the evidence of scripture, inference and reason. As a matter of fact, even the very senses by whose agency direct observations are obtained are themselves outside the range of observation

8.-(1) Further, even a perceivable object escapes observation under the following conditions—viz., when it is either too close or too remote from the observer, when it is obstructed by other objects, when there is some defect in the perceiving sense-organ, when the observer's attention is elsewhere, when the object is merged in the mass, when it is over-shadowed by something else, or lastly, when it is microscopic.

8. Hence, it is an unfounded statement to make, that only the visible exists and nothing else.

9 10. The various traditional beliefs, referred to earlier, are to be set aside as they conflict with reason. Thus, if the soul of either the father or the mother transmigrates into the offspring, it should do so in one of two ways, viz, either totally or in part If the transmigration were total, then it should mean the immediate death of either the father or the mother As regards partial transmigration, this alternative is over-ruled on account of the soul being an indivisible substance.

11. Since the intellect and the mind are as indivisible as the soul, the same objection as that set out in the case of the soul's transmigration applies in their case also. Besides, according to the parental theory, there could be no possibility of the four-fold method of generation which is observed in Nature

12. In reply to those who maintain that life is a natural phenomenon needing no extraneous causation, we say that, only that is natural which is innate, like the unique characteristics of the six elements There can be no life unless these come together and in all operations of conjunction and disjunction, the sole factor is antecedent action which is not accounted for in the Nature theory.

13. The element of consciousness—the soul, which is beginningless, can not be the product of anything If what is meant is that the soul itself is the ultimate cause of everything else, then we have no quarrel with



the theory of "Divine handiwork".

14-15. In the creed of the nihilist, whose understanding is obscured by the theory of accident, there can be no investigation, no data to be investigated, no agent, no cause, no gods, no seers, no adepts, no action, no fruit of actions, and of course, no soul. Surely this nihilistic persuasion is the most sinful of all sins.

16. Hence, the wise man should give up this blind creed, and, by recourse to the lamp of the wisdom of the saints, strive to see all things in their true nature.

The Four-Fold Test

17 Everything falls into the one or the other of the two categories 'true' and 'untrue' The method of investigation is fourfold· authoritative testimony, direct observation, inference and reason.

The Nature Of The Authoritative Persons

18-19 The authorities are the Men who have freed themselves from passion and ingorance by means of spiritual endeavour and knowledge, whose understanding, embracing the past, present and future, is pure and at all times unclouded, it is these that are the authoritative, the learned, the enlightened, their word is unimpeachable and true. Why will such men, devoid as they are of passion and ignorance, give utterance to untruth?

Sense-perception

20 Preception or observation is defined as the cognition, definite and immediate, arising from the conjunction of the soul, senses, mind and sense-objects.

Inference

21-22 Inference is that, which having its basis in observation, enables one to conclude in three several ways and with reference to all the three parts of time Thus we infer the unseen fire from the observed smoke as also the past act of mating from the present signs of pregnancy In this manner, the wise infer the past from the present, the unborn fruit of the future from the seed, having observed the fact that fruit is like unto the seed

Correlation (Yukti)

23-24 That is the correlative reason by which we form such judgements as the following –From the conjoint operation of water, tillage seed-sowing and season the crop will spring up, from the coming together of the five proto-elements and the soul, the sixth element, the embryo will take its rise, from the combination of the churner, the churning poles and the churning act, the fire will burst forth, from the excellent four basic



factors of treatment, when these are rightly linked together, the cure of the disease will proceed

25. That faculty of the mind which assesses the contribution of the various factors at work in a given case and which takes into account the past, the present and the future is to be known as correlation It is by the exercise of correlative reason that the three ends of man—virtue, wealth and happiness, are achieved

26. These four methods, and there is none other left, constitute the means of proof by which all things, whether true or false, are examined Judged by them, there is rebirth

Rebirth Based On Authority Of Scripture

27-(1). Now the dignity of authoritative testimony belongs, in the first place, to the Vedas It has been enlarged to include all such other writings as are not against the trend of the Vedas and have been compiled by scientific investigators and are for the good of the men of good-will everywhere These, too, constitute authoritative testimony

27. From such authoritative testimony, we learn that charity, austerities, sacrifices, truthfulness, practice of non-violence and Brahmacharya are the means of attaining well-being and final emancipation

28 Further, exemption from recurrent birth is not promised by the blameless sages, in the scriptural texts to any but those that have won release from spiritual failings etc

29 Therefore, the believers in scriptural texts should consider rebirth as established truth in conformity to the teaching of the great sages of the earliest times all of whom were free from fear, desire, hate, greed, delusion and pride, devoted to spiritual knowledge, trustworthy, skilled in religious observances, unclouded of spirit and understanding, and possessed of divine insight

Rebirth Based On Direct Evidence

30 Observation also bears this out. Children are often dissimilar to their parents Though coming into life under identical circumstances, children differ from one another in complexion, voice, appearance, disposition, intelligence and fortune Some are born in high and some in low families Some are condemned to servitude and some enjoy lordship Some lead happy and some miserable lives There is also disparity in the life-span of people One reaps the rewards of deeds not done in this life We find the infant performing such acts as crying, sucking the mother's breasts, crowing and registering fear untutored Dissimilar birth-marks indicative of different fortunes are noticed in different people. Even when the effort



is similar, the reward is often dissimilar. There is aptitude for some type of work and inaptitude for others. People sometimes recall their past births saying, "We come here after passing through such and such existence". People who look alike evoke affection and aversion in an unlike manner.

Rebirth Based On Inference

31 From all this we infer the existence of an individual's action, inescapable and indestructible, done in a previous birth, to which is given the name of destiny and which follows him, and the fruit whereof he is now seen to enjoy Similarly, we infer that the action done in this life will bear its fruit in the next. The seed is inferred from the fruit and likewise, the fruit from the seed.

Rebirth Based On Correlation

32. Reason, too, argues to the same effect. Thus, the birth of the embryo is from the coming together of the six elements Action is the result of the conjunction of agent and instrument. The result springs from an act performed and not from an unperformed act There is no seedling in the absence of the seed. The result is commensurate with the effort One kind of fruit is not born from another kind of seed Thus argues reason

The Need For Righteous Conduct

33 (1). Since all the four methods of investigation bear out the existence of rebirth, it behoves one to be diligent in the performance of the scriptural observances, viz, in waiting upon the teacher, in study, in the observance of vows, in taking a wife, in begetting children, in the maintenance of one's dependants, in hospitality to the guest, in charity, in non-coveting, in the performance of austerities, in refraining from envy, in blameless activity of the body, speech and mind, in introspection concerning one's body, senses, mind, thoughts, understanding and the soul, and lastly, in the concentration of the mind.

33-(2) Whatever similar activities there are, which to one's knowledge, are approved of by the righteous, ennobling and capable of providing one with the means of sustenance and opulence, such too, should be undertaken.

33 Thus striving, one attains good report in this world and, after death, heaven In this manner, we have set forth the third pursuit relating to the other world

The Seven Triads

34 Now in the body there are three sub supports, three-fold is the strength, three are the causative factors of diseases, three are the types of diseases and three the systems for the



occurrence of disease Further, three are the classes of physicians and three the categories of medicine

The Triad Of Sub-supports

35. First, as regards the three sub-supports, they are – food, sleep and continence. The body being sustained by the right use of these three sub-supports grows in strength, complexion and size, and endures for the full pre-ordained span of life, provided that no indulgence in unwholesome things, such as pointed out in this treatise, is practised

The Three Kinds Of Strength

36. Regarding the three kinds of strength, they are natural, periodic and acquired Inherited strength of body and mind is called natural Periodic strength is that which is dependent on the variations in season and age Acquired strength is, again, that which accrues from diet and exercise

The Triad Of Disease-Factors

37-(1) Regarding the three causative factors of diseases they are over-use, disuse and misuse in relation to sense-objects, activity and seasons

37-(2). Thus, with reference to sight, it is overuse to gaze inordinately at excessively luminous objects, it is disuse not to look at anything at all; while it is misuse to gaze at objects that are either too close or too remote, awe-striking, terrible, prodigious, hateful, frightful, monstrous, alarming etc

37-(3) Similarly, with reference to hearing, it is over-use to listen inordinately to such sounds as loud thunder-claps, beating of kettle-drums, loud cries etc, it is disuse not to listen to any sound at all, while it is misuse to listen to sounds that are harsh, joy-killing, afflicting, humiliating, terrifying etc

37-(4) Similarly with reference to the sense of smell, it is overuse to smell inordinately keen, rank and deliquescent odors, it is misuse not to smell anything at all; while it is misuse to smell odors that are putrid, hateful, unclean, putrifying, poisonous, cadaverous etc

37-(5) Similarly, with reference to the sense of taste, it is overuse to indulge the palate inordinately; it is disuse to abstain altogether from all tastes, as regards misuse, we shall describe it in the section on the rules dealing with diet, leaving aside the question of quantum.

37 Similarly, with reference to the sense of touch, it is overuse to expose oneself inordinately to extreme cold and heat, as also to indulge



overmuch in baths, oil-massage, friction-massage etc, it is disuse to refrain from all tactile stimuli, while it is misuse to resort to baths etc, and to cold and hot applications without reference to their right sequence, it is also a misuse of the tactile sense to let the body suffer contact with uneven surfaces, trauma, unclean things and evil spirits

The Correlated Unity Of The Organisms

38-(1) From among the senses, the sense of touch pervades all the others and has the mind inherent in it, for, the field of the mind is co-extensive with that of the tactile sense

38 Accordingly, all sensory response, referable ultimately to the ubiquitous sense of touch, when it does not subserve the general ends of the organism, falls into the five-fold tripartite classification of non-homologatory combination of the senses with their sense-objects For, whatever subserves the purpose of the organism as a whole, is homologatory combination of the senses and their objects.

The Three Kinds Of Action

39-(1) Action comprises the activity of speech, mind and of the body. Now, excessive action of any one of these is overuse with reference to it while their total lack of action is disuse

39-(2) Misuse with reference to the body consists of forced suppression or forced excitation of natural urges, also awkward stumbling, falling or posturing of limbs, abusing the body, injuring the body, violent kneading of the limbs, and forced holding of the breath and other kinds of self-mortification

39-(3) Misuse, with reference to speech, is indulgence in language that is insinuating, untrue untimely, quarrelsome, unpleasant, incoherent, unhelpful, harsh etc

39 Misuse with reference to the mind, consists of giving way to fear, grief, anger, greed, infatuation, self-conceit, envy, deluded thinking etc

40 In brief, all activity of speech, mind and body, which, while not coming under the heads of overuse and disuse, is yet unwholesome, though it may not have been specifically mentioned here, should be known as misuse

41 In this manner, the threefold activity that is, pertaining either to speech, mind or body falling under the three heads of overuse, disuse and misuse, should be regarded as 'volitional transgression'

The Three Periods Of The Year

42-(1) The year consists of the three periods of Winter, Summer and the Rains, characterised respectively



by cold, heat and wetness. This constitutes time

42. Now if a season is marked with an exaggeration of its characteristics, it is spoken of as "seasonal excess", if it is marked with a deficiency of its traits, it is spoken of as "seasonal deficiency", and if the season is marked with traits that are contrary to its true nature, then it is spoken of as "Seasonal abnormality" Time is also spoken of as "Change".

Conclusion With Reference To Disease-Factors

43 Thus these three i e non-homologatory contact of senses and their objects, volitional transgression and change, each sub-divided again into three, constitute the causes for disease Right co-ordination, on the other hand, is the cause of well-being

Good And Evil Relative To Their Respective Causes

44 The well-being or ill-being of anything is never independent of right co-ordination in the one case and absent, excessive or wrong co-ordination in the other; for, well-being and ill-being depend on the presence of their respective causative factors

The Three Types Of Disease

45. Regarding the three types of disease, they are endogenous, exogenous and psychic. Among these the endogenous disease is that arising from the discordance of the bodily humors, and the exogenous from spirit-possession, poisonous winds, fire, injuries etc, while the psychic disorders arise from the gain of undesired as well as desired things.

The Treatment Of Psychic Diseases

46-(1) Now the intelligent man when he finds himself afflicted with even psychic diseases, should, with right understanding, examine over and over again as to what is wholesome and what is unwholesome He should then endeavour to abstain from whatever is not conducive to virtue, wealth and pleasure, and devote himself to such action as is conducive to the use of these three objectives For, outside these three objectives of life, there is nothing in the world which is capable of giving pleasure or pain to the mind.

46. Hence one should conduct oneself in the above manner. One should strive to court the association of those learned in the knowledge of good and evil and also do one's best to acquire the knowledge about one's own self, country, family, age, vitality and ability

Here is a verse again—

47. Contemplation of the three objectives of life, service of those who are versed in the knowledge



concerning these three objectives, and the knowledge of one's own self etc. in all respects, constitute the remedy for psychic disorders.

The Three Body-Systems Subject To Disease

48-(1). Regarding the three systems subject to the occurrence of disease: they are—(1) The peripheral system, (2) the vital parts and the bone-joints and (3) the alimentary tract

48-(2) Among these,the peripheral system consists of such body-elements as the blood etc , and the skin. This is the external system for the occurrence of disease

48-(3). The vital parts are again the viscera contained in the abdomino-pelvic, thoracic and cranial cavities etc , while the bone-joints are the articulations of bones and the tendons, and sinews covering these parts. This represents the medial system for the occurrence of disease.

48. As regards the central system which is referred to in medical parlance by such synonymous terms as the great channel, the central part of the body, the great cavity,and the seat of digestion and assimilation, this is the internal system for the occurrence of disease.

49-(1) Among these, tum pimples, boils, scrofula, warts, granuloma, moles, dermic lesions, freckles and similar lesions, as well as the external types of acute spreading affections, edema, gulma, piles, abscesses and similar diseases are instances of the diseases occurring in the peripheral system of the body

49-(2). Hemiplegia, tonic and chronic convulsions, facial paralysis, wasting,consumption, pain in bone-joints, prolapse of rectum and similar conditions, as well as the disease of the viscera contained in the cranial, and thoracic abdomino-pelvic cavities are the diseases that occur in the medial system.

49 Fever, diarrhea, vomiting, intestinal torpor, acute intestinal irritations, cough, dyspnea, hiccup, constipation, abdominal affection, splenic disorders etc., as well as the internal types of acute spreading affections are instances of diseases that occur in the internal or central system of the body.

Three Kinds Of Physicians

50. Regarding the three kinds of physicians: three kinds of medical practitioners are found in the world; firstly, the impostors in physician's robes; secondly, the vain-glorious pretenders, and thirdly, those endowed with the true virtue of the healer



51 Those, who by parading their medical paraphernalia, books, models, smattering of medical texts and knowing looks, acquire the title of physician, are the first kind, viz., the ignoramuses and impostors.

52 Those, who by laying claim to association with persons of established wealth, fame, knowledge and success, while they themselves have none of these things, arrogate to themselves the designation of physicians, are the vain-glorious pretenders.

53 Those, who are accomplished in application, theory, knowledge of allied sciences and success of treatment, are the true healers In them is the glory of the physician fully manifest

The Three Therapies

54-(1) Regarding the three kinds of therapy: they are divine therapy, scientific therapy and mind-control.

54-(2) Amongst these, divine therapy consists of incantations, herbs, gems, propitiatory rites, oblations and offerings, sacrifice, vows, ceremonial penitence, fasting, auspicious rites, prostrations, pilgrimages and such other things.

54-(3). Scientific therapy consists of the prescription of the line of dietetic regimen and medication.

54. Mind-control consists of restraining the mind from the desire for unwholesome objects

55-(1) When the humors in the body have become morbid and provoked, three kinds of therapeutic measures are mainly recommended: namely, internal purification, external purification and operative treatment.

55-(2) Of them, that procedure wherein medicine taken internally cures the disorders born of dietetic faults, is internal purification.

55-(3) And that procedure, which cures the disorders of the body and consists of inunction, sudation, application, affusion, massage etc., applied to the external surface of the body, is external purification

55. The procedures of excision, incision, puncturing, rupturing, erasion, eradication, plastic operation, suturing and sounding as well as the application of caustics and leeches constitute operative treatment

The Wise And The Ignorant Among Men

Here are verses again—

56 On the appearance of disease, the intelligent man immediately obtains relief by recourse to external or internal medication or by means of operative measures



57. But the ignorant man fails from stupidity or negligence to note the incipient state of a disease, just as a simpleton fails to recognize a potential enemy.

58 Disease, from atomic beginning, assumes enormous proportions Having become firm-rooted, it undermines the strength and life of the witless man

59 The stupid man fails to recognize the seriousness of a disease till he is tormented by it, only after he is fairly in the grip of suffering, does he make up the mind to get the disease under control.

60 Then calling his sons, wife and kinsmen, he cries, "Get a physician to treat me at any cost."

61 But where is the physician who can help a patient, reduced to such a plight, grown weak, tormented by disease, emaciated with waning faculties, given to despair and all but dead

62. Finding no saviour, the wretched man relinquishes his hold on life, like an iguana that is laid hold of by the tail and is relentlessly dragged out of its hiding by a stronger creature

63 Therefore, before ever diseases show themselves or while yet they are in the incipient stage, one who cares for one's happiness should endeavour to have them treated with proper medications.

Summary

Here are the two recapitulatory verses—

64-65 The pursuits of man together with the sub-supports, strength, cause of disease, diseases, disease-systems, physicians and therapeutic measures—all these eight categories, each tripartite, have been laid down in this chapter on the 'Three Pursuits' by the sage Kṛsna Ātréya, unattached to the categories wherein everything is established

11. Thus, in the Section on General Principles, in the treatise compiled by Agnivéśa and revised by Caraka, the eleventh chapter entitled "The Three Pursuits of Man" is completed.

CHAPTER XII

The Salutary And The Unsalutary Influences Of Vata

1. We shall now expound the chapter entitled 'The Salutary and the Unsalutary influences of Vāta".

2. Thus declared the worshipful Ātreya.

The Discussion Among The Sages

3-(1). Desirous of knowing one another's opinion concerning the



salutary and unsalutary aspect of Vāta, the great sages, having assembled together, discussed among them selves thus—

3 "Of what character is Vāta? What is its provoking factor? What again are its allaying agents? How do the exciting or allaying factors, unable as they are to come into contact with Vāta which is incorporeal and unstable, succeed either in exciting or allaying it? What again are the doings of Vāta moving within bodies and outside bodies, both when excited and when quiescent, both within the body and when at large in the universe?"

4 Then spoke Kusa, the son of Sānkrtya "The characteristics of Vāta are six, viz, dryness, lightness, coldness, hardness, roughness and clearness"

The Exciting Factors Of Vata

5-(1). Hearing this statement, Bharadvāja, known as Kumārasirā, said, 'It is even as your honour has said; such, to be sure, are the characteristics of Vāta.

5 It is by the repeated use of such like qualities, such like substances and actions of such like potencies that Vāta becomes excited. For, verily, the increasing factor of the body-elements is the repeated use of homologatory things.'

The Sedating Factors Of Vata

6-(1). Hearing this observation Kānkāyana, the physician from Bāhlīka country, said, "It is even as your honour has observed. Such, indeed, are the exciting factors of Vāta.

6. The opposite of these are the allaying agents of Vāta For, surely, the alleviative factors in relation to the body-elements are just the opposite of the exciting factors"

The Working Process Of These Factors

7-(1). Hearing this remark, Badiśa Dhāmārgava said, "It is, indeed, as your honour has declared. Such, of a truth, are the exciting and allaying agents of Vāta

7-(2) As regards how these provocative and sedative agents, while unable to come into contact with Vāta, which is incorporeal and unstable, succeed in provoking or allaying it, we shall now explain

7-(3). The exciting agents of Vāta in human bodies are, of course, those that induce dryness, lightness, coldness, hardness, and porousness.

7-(4). Vāta, having effected lodgement in bodies of such description and having gained strength, gets provoked.



7-(5) The sedative agents are, conversely, those that promote unctuousness, heaviness, heat, smoothness, softness, sliminess and compactness

7 In bodies of such description in the body, the vāta, wandering about without obtaining lodgement, drifts into tranquility

The Functions Of Normal Vata In The Body

8-(1) Having heard this pronouncement of Badiśa, conforming to the truth and approved by the assembly of the sages, the royal sage Vāryovida said, "It is all, as your honour has propounded, unexceptionable Now, as regards the doings of vāta moving within bodies and outside bodies, both when excited and when not excited, both when confined in the human body and when at large in the universe, we shall, so far as we are able, give a detailed exposition of them in the light of observation, inference and authoritative instruction, having made our obeisance to Vātā. The vāta is the upholder of both, structure and function of the body, It is the very self of the five forms of vāta in the body viz, Prāna, Udāna, Samāna, Vyāna and Apāna It is the impeller of upward and downward movements, the controller and conductor of the mind, the inspiritor of all the senses, the conveyer of all the sense-stimuli, the marshaller of the body-elements, the synthesizing principle in the body, the impeller of speech, the cause of feeling and audition, the source of the auditory and tactile senses, the origin of all excitement and animation, the stimulator of the gastric fire, the desiccator of the morbid humors, the eliminator of excrement and deobstruent of the gross and subtle body channels, the modeller of the fetal form, the sustaining principle of life—all these, are the functions of the normal vāta in the body

The Actions Of The Provoked Vata In The Body

8-(2) When, however, the vāta becomes abnormal in the body, it afflicts the organism with diverse kinds of disorders, tending to impair its strength, complexion, well being and life, it depresses the mind, impairs all the senses, destroys the fetus in the uterus, produces deformity in it, or unduly prolongs the period of gestation, gives rise to fear, grief, stupefaction, depression of the spirits and delirium, and obstructs the vital functions

The Actions Of The Normal Vata In Nature

8-(3) Of the vata, which is at large in the universe and is in its normal condition, the following are the works—upholding the earth, setting the fire



ablaze, the governance of the procession and orbits of the sun, the moon, the constellations and planetary systems, formation of the clouds, the release of the atmospheric water, the propulsion of the streams, the production of flowers and fruits, the germination of seeds, the variation of seasons, the evolution into different elements, their differentiation in weight and shape, the fertilization of seeds, the growth of crops, and absorption and evaporation of moisture in plants and all processes of change that are normal.

The Actions Of The Abnormal Vata In Nature

8-(4) Of the vāta moving about in the universe in an enraged condition, the following are the works:— They are the grinding down of the peaks of the mountains, the uprooting of trees, the churning up of the oceans, the upsurging of the lakes, the reversing of the courses of the rivers, the quaking of the earth, the inflation of the rain-clouds, the releasing of snow, thunder, dust, sand, fish, frogs, snakes, alkaline substances, blood, stones and lightning, the unsettlement of the six seasons, the retardation of the crops, the visitation of the pestilences, the destruction of all things create, the releasing of the wrath of the clouds, sun, fire and winds, which marks the end of a world cycle of four ages.

In Praise Of Vata

8. Vāta is God, the author and everlasting one, the maker and unmaker of creatures, the dispenser of happiness and misery, the death, the ruler of the underworld, the controller, the lord of creatures, the undivided one, the universal artificer, the omniform, the omnipervading, the disposer of all processes, the subtlest of all things, the omnipresent, the immanent, the pervader of all the worlds, Vāta alone is God."

Marichi's Question

9 After hearing this dissertation of Vāryovida, Marīci observed "No doubt this is so, but what is the purpose of either retaining or acquiring such information in the coure of a medical discussion ? For, it is in connection with the science of medicine that this discussion has arisen."

Varyovida's Explanation

10-(1). Said Vāryovida: "If the physician is unable to predict the destructive Vāta, exceedingly strong, exceedingly fierce and exceedingly swift-moving, how can he, withstanding all his vigilance, forestall its sudden outburst, with a view to safeguarding the people from the thre of destruction ?



10. Besides, a truthful panegyric of Vāta, in itself, tends towards freedom from disease, increase of strength and complexion, body-lustre, growth, attainment of knowledge and the blessing of maximum longevity"

The Effects Of The Pitta

11-(1). Marīci said· "It is Fire alone that located in the pitta gives rise to good and evil consequences according as it is in a normal or an abnormal condition.

11 These consequences are digestion and indigestion; vision and loss of vision; the normality and abnormality of temperature; the healthy and the diseased look; intrepidity and fear, anger and delight, confusion and lucidity, and such other pairs of opposite qualities."

The Effects Of The Kapha

12-(1). Hearing this statement of Marīci, Kāpya said, "It is Soma, the water-element alone, located in the Kapha of the body, that gives rise to good and evil consequences, according as it is in a normal or in an abnormal condition.

12. These are compactness and flabbiness, plumpness and emaciation, zest and lassitude, virility and impotence, knowledge and ignorance, understanding and stupefaction, and such other pairs of opposite qualities"

Atreya's Conclusion

13-(1). Hearing this statement of Kāpya, the worshipful Punarvasu, the son of Atri, said "All of you have spoken rightly except as to your making exclusive claims

13-(2). To be correct, it is all the three–vata, pitta and kapha, in their normal condition that combine to make a man whole of his senses, possessed of strength, good complexion, and ease, and assured of great longevity, even as the triad of Dharma, Artha and Kāma, when properly cherished, secure for him the highest good both here and in the other world

13 The same three, if rendered morbid, bring upon the man great tribulation, just as the three seasons grown abnormal afflict the world with evil at the time of destruction."

14. All the sages approved and applauded the words of the worshipful Ātréya

Here is a verse again—

15 Hearing the award of Ātréya, all the sages received and applauded it, just as the gods receive and applaud the words of Indra

Summary

Here are the two recapitulatory verses –

16. The six characteristics, the



two kinds of affecting factors, the multifarious activity and the four distinct functional variations of vāta and the individual actions of kapha and pitta.

17. The opinion of the great sages and that of Punarvasu concerning these matters—all this, has been set forth in this chapter on "The salutary and the unsalutary influences of Vāta".

12 Thus, in the Section on General Principles, in the treatise compiled by Agnivēśa and revised by Caraka, the twelfth chapter entitled "The Salutary and Unsalutary influences of Vāta" is completed.

3. Thus, the tetrad of special chapters is completed

CHAPTER XIII

Oleation Therapy

1. We shall now expound the chapter entitled "Oleation Procedure".

2. Thus declared the worshipful Ātréya

Agnivesa's Queries Regarding Oleation

3. Unto Punarvasu, seated in the company of the masters of the numerical metaphysics, known as the Sānkhya, who had counted all the existing categories of truth, Agnivéśa made the following inquiry having in his view the world's welfare.

4. What are the sources of unctuous substances? How many groups of unctuous substances are there? What are the properties of each group of unctuous substance? What is the season and what are the corrigents of each of them? How many and what are their preparations?

5. How many kinds are there of dosage and how are they measured? Which dose is recommended in which case? Which group of unctuous substance is beneficial to whom? What is the maximum period of administration?

6 Who are fit subjects for oleation and who are not? What are the signs of successful oleation, under-oleation and over-oleation? What is wholesome and what is unwholesome before, after and on full digestion of the potion of unctuous substance?

7 Who are soft-bowelled and who are hard-bowelled? What are the complications likely to arise and what are their remedies? What is the regimen to be observed in simple and in purificatory oleation?

8 Who should be given the preparations of unctuous substances? What is the method? O, Master, possessed of immeasurable knowledge! I desire to know the entire science of oleation.

The Two Sources Of Unctuous Substances

9 Then Punarvasu, the dispeller of doubts, replied, "O, gentle one!



the sources of unctuous substances are two vegetable and animal.

10 Til, buchanan's mango, Abhisuka, beleric myrobālan, red physic nut, chebulic myrobalan, castor seeds, mahwa, rape seeds, safflower, bael, peach, garden radish, linseed, pistachio, wal-nut, indian beech and drumstick.

The Animal Sources

11 All these oil-yielding substances belong to the vegetable group while the animal sources of unctuous substances are fish, beasts and birds Their milk and curds, ghee, flesh, fat and marrow are prescribed in oleation procedure

The Virtues Of Til Oil

12. Of all the kinds of vegetable oils, the til oil is considered the best for imparting strength and for oleation purposes, the castor oil is the best of purgatives

The Virtues Of The Castor Oil

(1. The castor oil is pungent, hot, heavy and curative of vata and kapha In combination with astringent, sweet and bitter substances, it also cures pitta).

The Superior Excellence Of Ghee

13 Ghee, oil, fat and marrow are considered the best amongst all the unctuous substances, amongst these again, owing to its peculiar adaptability in pharmaceutic preparations, ghee is the best.

The Virtues Of Ghee

14. Ghee is curative of pitta and vata, is beneficial to the nutrient body-fluid, semen and vital essence, it is refrigerant and emollient, and clarifies the voice and complexion.

The Qualities Of Oil

15 Vegetable oil is curative of vāta, does not increase kapha, improves strength, is a dermic tonic, hot, stabilizing and a vaginal depurative

The Qualities Of Animal Fat

16. Animal fat is indicated in wounds, fractures, trauma, prolapse of uterus, ear-ache and head-ache, it is used for increasing virility, as also in oleation procedures and after exercise.

The Qualities Of Marrow

17 Marrow increases strength, semen, nutrient body-fluid, kapha, fat and marrow It is especially good for increasing the strength of the bones and in oleation procedure

The Proper Seasons For Using Ghee

18. Ghee should be quaffed in the autumn, fat and marrow in the spring and oil in the first rains A man should not take oleation during the very hot and the very cold seasons.



Indications And Contra-indications With Reference To Oleation

19 A man who has excess of vāta and pitta may take the oleation dose at night even in very hot weather, and a man who has excess of kapha, may take it by day even during the cold season, when the sun is clear and bright

The Evils Of The Violation Of Rules

20 But if the oleation is taken in the day, either in the excessively hot season or by a person suffering from excess of vata and pitta, it causes fainting, thirst, insanity or jaundice.

21. And if oleation is taken at night, either in the excessively cold season or by one suffering from excess of kapha, it causes obstipation, anorexia, colic or anemia.

The After-Potions In Oleation

22. Warm water should be drunk after the potion of ghee; soup is recommended after oil, rice-water after fat and marrow; and warm water after all kinds of oleation doses

The Twenty-four Oleous Preparations

23. Cooked rice, thick gruel, meat-juice, flesh, milk, curds, gruel, pulse-soup, vegetables, simple soup, curd-soup, curry-soup,

24. roasted grain flour, til-paste, wine, linctus, confections, inunction, enemata and vaginal douches;

25. gargles, ear-fill and nasal, aural and ocular medications—these twenty-four are the preparations used in oleation procedure

26. An unctuous substance taken purely by itself is not called a 'preparation'. It is the basis of all the preparations made of unctuous substances.

27-28. By a process of permutation and combination of the six categories of taste, oleation preparations are of sixty-three varieties while the pure draught of the unctuous substance added to it makes one more. Thus they make sixty-four preparations of oleation in all. They should be prescribed by the physician who is expert in recognising habitus, season, disease and vitality of the patient.

The Three Dosages In Oleation

29. The maximum, moderate and minimum doses of oleation are the quantities which take for their digestion twenty-four hours, twelve hours and six hours respectively.

30. Thus have been described the three kinds of doses according to the time they take in digestion. Now I shall explain to you the method of using them in various types of individuals.

Indication For The Maximum Dose

31-32. Persons who are habituated



to heavy oleation or hardened to hunger and thirst, who have very strong digestive power, who are very vigorous and who are suffering from gulma, snake-bite, actue spreading affections, insanity, dysuria and scybalous stools, should take the maximum dose of oleation.

The Virtues Of The Maximum Dose

33-34. Now, listen to the benefits of the maximum dose. This dose, if properly administered, soon quells the above mentioned disorders This maximum dose is able to pervade every part of the body and draw out all the morbid matter It is invigorating and revitalizing to the body, senses and mind.

Indication For The Moderate Dose

35-36 Persons afflicted with boils, vescicles, pimples, pruritus, papules and similar eruptions, as also persons suffering from dermatosis, anomalies of urinary secretion, rheumatic conditions, and those who are not heavy eaters, who are soft-bowelled, nd those possessing average vitality, should take the moderate dose.

The Virtues Of The Moderate Dose

37. This dose is not attended with severe complications. It does not reduce the strength very much, conduces to oleation with ease and is prescribed for purification.

Indication For The Minimum Dose

38-39. Those who are old, young, and delicate, given to easeful life, to whom the emptiness of bowels is unwholesome, whose digestive fire is low, who suffer from chronic fever, diarrhea or cough and are of low vitality, should take the minimum dose.

The Virtues Of The Minimum Dose

40. This dose needs little after-care, conduces to oleation, is roborant, virilific, invigorating and harmless and can be used for a long time.

Indication For The Potion Of Ghee

41-43. Those who are of vāta and pitta habitus or suffering from vāta and pitta disorders, those who are keen on preserving their eye-sight, those who are injured, wasted, old, young or weak, who are desirous of longevity, improvement in strength, complexion, voice, plumpness, progeny, and youthfulness and increase of brightness, lustre, memory, talent vital, heat, understanding and power of the senses, those afflicted with heat and those that are injured by weapons, poison and fire should resort to potion of ghee.

Indication For Potion of Oil

44 Those who have kapha and fat in excess, who have pendulous and fatty neck and belly, who are



overcome by vāta disorders, who are of vāta habitus,

45-46 who desire strength, leanness, lightness, firmness, stability of limbs and elastic, smooth and thin skin, who are infected with intestinal worms, who are hard-bowelled and suffer from sinuses or fistulas and are accustomed to oils, should quaff oil in the cold season.

Indication For The Potion Of Fat

47-49. Those who are inured to severe wind and sun and who are dry, emaciated by load-carrying and way-faring, whose semen, blood, kapha and fat have decreased, who have severe pain in the bones, joints, vessels, muscles, vital parts, and alimentary tract, and in whom the highly provoked vāta, becoming localized, has obstructed the various orifices of the body, those whose digestive power is very great and to whom animal fat is homologatory—in all these cases, where oleation is indicated, animal fat is prescribed

Indication For Potion Of Marrow

50-50½ Those whose digestive fire is very active, who are inured to hard ships, who are gluttonous, and habitual takers of oleation, afflicted with vāta, hard-bowelled and who need oleation, should use marrow for oleation Thus has been described each group of oleation, as also which group is useful to which sort of patient.

The Two Courses Of Oleation

51 There are two courses of oleation· one of seven days and the other of three days.

Persons in Whom Oleation is Indicated

52 Oleation is indicated in those who are to undergo sudation or purification procedures, those who are dehydrated, suffering from vāta disoders, those who are addicted to exercise, wine and women, and those who are given to mental exertion

Persons In Whom It Is contra-indicated

53 Oleation is contra-indicated in those who have been advised dehydration therapy without the purificatory procedure, and in those in whom kapha and fat have increased

54 To those who have profuse mucus-discharge from the mouth or rectum, who have constantly low digestive fire, who are overcome by thirst and fainting, to a gravida, to those who have parched palate,

55-56. to those who have repulsion for food, vomit, to those who are afflicted with the diseases of the stomach, chyme disorders and chronic poisoning, to those who are weak, and excessively attenuated, to those who have disgust for oleation, who are suffering from chronic alcoholism,



and to those who are undergoing the procedure of nasal medication or enema, oleation should not be given, for otherwise, the patient is liable to contract dreadful diseases

Signs Of Under-Oleation

57 Stools remaining scybalous and dry, the Vāta not becoming regulated, the digestive power remaining weak, and roughness and dryness of limbs persisting—all these, are the signs of under-oleation

Signs Of Successful Oleation

58 The Vāta becoming regulated, the gastric fire becoming activated, the stools being unctuous and loose, and the body becoming soft and smooth—these are the signs of successful oleation

Signs Of Over-Oleation

59 Pallor, heaviness, dullness, undigested condition of stools, torpor, anorexia and retching are the signs of over-oleation.

Preparation For-Oleation

60 A person desirous of taking oleation the next morning, should take, in due measure, diet which is liquid, hot, not provocative of Kapha, not very unctuous and not promiscuous

The Proper Time For The Purificatory And The Sedative Potions

61. The sedative dose of oleation may be taken at the usual time of meals if a person is hungry, while the purificatory dose should be taken after the night-meal has been completely digested.

Indications And Contra-indications In An Oleated Person

62-64 He should use only warm water, observe celibacy, sleep only at night, refrain from suppressing the urges of feces, urine, flatus and eructation, avoid physical exercise, loud speaking, anger, grief, severe cold and sunshine, and should sleep and sit in a place free from draughts Such is the regimen to be observed after and during the oleation course Severe disorders ensue from wrongful regimen during oleation procedures

The Nature Of The Soft-Bowelled And The Hard-Bowelled Conditions

65 A soft-bowelled person gets oleated in three days by using pure oleation substances while a hard-bowelled person takes seven days to get oleated

66-67 Gur, sugar-cane juice, curds, water, milk, churned curds, pudding, kedgeree, ghee, juices of white teak and the three myrobalans, grape-juice, juice of toothbrush tree, warm water and fresh wine—a soft bowelled person is purged by a draught of any one of these

68. These will however fail to purge the hard bowelled person The



assimilative organs of a hard-bowelled person are affected by excess of Vāta.

69 The assimilative organs of a soft-bowelled person are affected by excess of Pitta, meagreness of Kapha and mildness of Vāta, hence such a man is said to be easily purgeable.

Treatment Of The Complication Of Dipsosis

70 The oleation draught, quaffed by him whose assimilative region has an excess of Pitta and whose digestive fire is very powerful, is soon consumed to nothing by the heat of the digestive fire

71. The strong gastric fire fuelled by oleation, having consumed the quantum of oleation and attenuating the vitality, creates acute thirst with many other complications

72 Even a very heavy meal is not able to quench the digestive fire grown inordinate with oleation draughts If this person does not get his thirst quenched with very cooling water, he gets very much heated, just as a serpent gets afflicted by the heat of its own venom when it is caught up in a closed hole

73 A physician should give the patient emesis if the complication of thirst has arisen while the oleation draught is not digested The patient may then drink cold water and take dry food, and he may be given emesis once again

The Complications Of Wrongful Oleation

74 Simple ghee should not be taken in conditions of Pitta and especially when it is associated with chyme-disorder It will give icteric tinge to the entire body (jaundice), and destroying consciousness, may even kill the patient.

75-76 Torpor, nausea, constipation, fever, stiffness, unconsciousness, dermatosis, pruritus, pallor, edema, piles, anorexia, thirst, stomach disorders and assimilation-disorders, rigidity, suppression of speech, colic and chyme-disorders are produced as the result of wrongful oleation procedure

The Treatment Thereof

77-78 In these cases, emesis, suda tion and expectant treatment and laxatives are to be administered, after ascertaining the degree of severity of each complication A course of butter-milk, wine, use of dry eats and drinks, various urines and the three myrobalans are the remedies for the complications arising from the wrongful procedure of oleation.

The Causes Of The Complications

79 The oleation taken at the wrong time, in contra-indicated conditions, in wrong dose, with wrong regimen or for too long a time, gives rise to complications



80. After taking the oleation dose and resting for three nights, and subsisting during these three days upon unctuous, liquid and hot meat-juice together with rice, the patient should take the purgative dose

The Regimen In Sedative Oleation

81-(1) The emetic dose may be taken after resting for one day in this manner.

81 The regimen in oleation which is not to be followed by purificatory procedure, is the same as that laid down for the purificatory procedure

82 Oleation in the form of preparation should be given to those persons who have a disgust for oleation, who are addicted to unctuous articles, who are soft-bowelled, not inured to hardship and who are habitual drinkers

83 Meat-juices of common quail, partridge, peacock, swan, boar, cock, ox, goat, wild sheep and fish are wholesome for administering in the oleation procedure

84. Barley, small jujube, horse-gram, unctuous substances, gur, crystal sugar, pomegranate, curds and the three spices are the group of articles to be used with meat juices.

85. Til, taken before meal together with unctuous articles and treacle will serve as oleation, and similarly will sumptuously unctuated kedgeree and curd-soup act, mixed with plenty of til.

86 The dehydrated man should take treacle, ginger and oil together with Surā wine, and, on this being digested, he should take a meal along with spit-roasted flesh

87 The man of Vāta-habitus gets oleated by taking oil together with the skim of Surā wine or animal fat or marrow, or milk mixed with treacle

88 A man is oleated by taking udder warm milk mixed with unctuous articles and crystal sugar, or by taking cream of curds with treacle

89 The thin gruel of Pañcaprasiti and milk-pudding, containing black gram and generously mixed with unctuous articles, will quickly oleate a man

90 The thin gruel of Pañcaprasiti articles prepared with eight tolas each of ghee, oil, fat, marrow and rice should be taken by a person desiring oleation

(1 The pork-juice mixed with unctuous substances and combined with ghee and salt, taken twice a day diligently oleates a man soon)

Contra-indications with Reference To Oleation

91 Persons suffering from dermatosis, edema and anomalies of urinary



secretion should not use for oleation, the flesh of domestic, wet-land and aquatic animals, gur, curds, milk and til

92 They should be oleated as indicated, with oleation preparation made of articles preventive of all complications, as for instance, preparations made with long pepper, chebulic myrobalan or the three myrobalans

93. The physician should prepare the oleation with the decoction of grapes and emblic myrobalan mixed with sour curds and the pulp of the three spices, by taking this potion, a man gets oleated

94 Ghee extracted direct from milk and prepared with the soup of barley, indian jujube and horse-gram, alkali, Surā wine and curds is the best of all ghees to be used in oleation.

95 Oil, marrow, animal fat and ghee prepared with the decoction of jujube and the three myrobalans should be prescribed in gynecic and seminal disorders

96. Just as water saturates the cloth to its capacity and then drains off, so does the unctuous dose get digested according to the strength of the gastric fire and drain off when in excess

97. Or, just as the water hurriedly poured over the lump of clay flows away without saturating it, so also does the hurriedly taken unctuous potion pass out without fully oleating the body.

The Virtues Of Adding Salt

98 The unctuous substance mixed with salt hastens the process of oleation, as salt has liquefacient, non-dry, subtle, hot and diffusive properties

99 Oleation should be done first, then sudation should be given, and when oleation and sudation have been accomplished, the purificatory procedure or the sedative procedure should be given.

Summary

100 Here is a recapitulatory verse—

Unctuous articles, the full procedure of oleation, the likely complications and their remedies together with drugs required—all these, have been described by the worshipful son of Candrabhāga, in accordance with the questions asked

13 Thus, in the Section on General Principles, in the treatise compiled by Agnivésa and revised by Caraka, the thirteenth chapter entitled "The Oleation Procedure" is completed



CHAPTER XIV

The Sudation Therapy

1 We shall now expound the chapter entitled "The Sudation Procedure"

2 Thus declared the worshipful Ātréya

The Virtues Of Sudation Procedure

3. Now we shall describe the various sudation procedures which, if properly administered, alleviate such diseases of Vāta and Kapha as are amenable to the sudation therapy.

4. If the morbid Vāta in a man is corrected by oleation procedure preceded by oleation, his urine, semen and feces do not get inspissated

5 Even dry inanimate sticks, treat ed with oiling and sweating, become soft and elastic The same principle applies with even greater force to animate human bodies

The Effective Method Of Sudation

6 That sudation is considered efficacious, which is well contrived, well-medicated and which is neither too hot nor too mild, and applied to the proper region with due consideration to the disease, season and vitality of the patient

The Dosage Dependent On State Of Morbidity etc

7 Where the vitality of the patient and the condition of morbidity are very great and the season is very cold, the maximum dose of sudation should be administered. Where these conditions are low, the dose should be minimum, where they are moderate, the dose should be moderate.

8. Sudation is indicated in disorders of Vāta-cum-Kapha or of Vāta or Kapha It should be prescribed unctuous-cum-dry, unctuous and dry respectively in the above conditions

9 When Vāta is localized in the stomach and Kapha is accumulated in the colon, the procedure of sudation in the first case should begin with the dry type and in the second with the unctuous type.

10. The testes, heart and eyes should be sweated mildly or not at all The groins should be sweated moderately and the rest of the body-parts as required.

The Protective Methods Of The Cardiac Region Etc.

11. A person while being sweated should have his eyes shielded with a clear piece of cloth or wheat dough or with the leaves of the lotus plant or of bengal kino

12. Cool strings of pearls, cool vessels, wet lotuses or wet hands



should be applied to the cardiac region of the person who is being sweated.

The Signs Of Successful Sudation

13 The cessation of the sudation procedure is advised when the cold and the colicky pain have ceased, stiffness and heaviness of body have disappeared and softness and perspiration have set in.

The Signs Of Over-Sudation

14. The symptoms of over-sudation are provocation of pitta, fainting, prostration of body, thirst, burning, weakness of voice and limbs.

The Treatment Of The Evils Of Over-Sudation

15. All the treatment advised in disorders due to excessive heat of summer, in the chapter on 'Seasonal Dietary", is to be given in condition of over-sudation, viz, the sweet, the unctuous and the cooling medications.

Persons In Whom Sudation Is Contra-indicated

16 19. The physician should not administer sudation to addicts to astringent wines, to the gravida, to persons suffering from hemothermia, to persons of pitta-habitus suffering from diarrhea, to those whose body fluid has been diminished, to those who suffer from glycosuria, to persons with sloughing or prolapsed rectum, to persons suffering from toxicosis or alcoholism, to persons who are fatigued or unconscious or are obese, or who suffer from urinary anomalies due to Pitta, or from thirst, hunger, anger, grief and jaundice, and to those who suffer from abdominal diseases, helcosis, rheumatic troubles, debility, excessive dehydration, diminution of vitality or faintness

Diseases Amenable To Sudation Therapy

20-24 Sudation is considered benecial in coryza, cough, hiccup dyspnea, heaviness of body, aching pain in the ear, neck and head, cacophonia, throat-spasm, facial paralysis, paralysis of one limb or the entire body or hemiplegia or in flexures of the body, in distension of the abdomen, constipation and suppression of urine pendiculation, stiffness of the sides, body, back, waist and abdomen; in sciatica dysuria enlargement of scrotum body-aches pain and stiffness of feet knee, thigh and calves in edema, in neuralgia of upper and lower extremities, in disorders of chyme, in chills, tremors ortho-arthritis, in contractions or extensions, colicky pain, in stiffness, heaviness, numbness and in diseases affecting the whole body

Articles Used In Lump And Hot Bed Sudations

25-27. The lumps for sudation should be made of til black gram, horse-gram, acid substances, ghee, oil, meat and cooked rice, milk-pudding,



kedgeree or flesh, or they may also be made of the excrements of cow, ass, camel, hog and horse, or of unhusked barley, sand, earth, stone, dry dung and iron powder. The first group is used for persons of the Vāta habitus, while the second for those of Kapha habitus. The same articles are recommended to be used as required in hot-bed sudation too

Articles Used In Cellar And Hot House Sudation

28. In the sudation-cellar, in the hot-house sudatorium, in warm enclosed central rooms, the person who is well anointed will sweat easily by the smokeless heat of live-coals.

29-30. The flesh of domestic, wet-land and aquatic animals, milk, the head of a goat the trunk, bile and blood of a hog, unctuous articles, til and rice—these should the wise physician, who is conversant with the nature of clime and season, make use of in the right manner after they are well decocted, in kettle sudation

31 32. By decocting in water, three leaved caper, guduch, castor oil plant, drumstick garden radish, rape-seeds, leaves of vasaka, bamboo, indian beech, leaves of mudar, heart-leaved fig seeds of drumstick, common yellow nail dye, arabian jasmine, holy basil, and shrubby basil the kettle sudation should be carried out.

33. Bishop's weed, penta-radices, whey, urines, sour drugs and unctuous articles should be used in kettle sudation.

Articles Used In The Immersion And Affusion Sudation

34. These very decoctions i. e the three mentioned above, may be used in preparing the tub-bath sudation. Ghee, milk or oil may also be used in the tub intended for bath sudation

Anticles Used In Poultice Sudation

35 Broken wheat, barley flour mixed with sour drugs, oleous articles, yeast and salt are recommended in poultice sudation

36. Fragrant articles, Surā-yeast, cork swallow wort, dill seeds, linseed, and costus, combined with oil, should be used in poultice sudation.

The Bandages used In Poultice Sudation

37 The poultice should be covered with a hide, containing hair and free from bad smell and of a hot potency. If such is not available, silk or woollen cloth may be used instead

The Procedures Of The Application And Removal Of The Poultices

38 If poultice is applied in the night it should be removed the next day, and if applied in the day, it should be removed the same night for



preventing the irritation of the skin. The period of application of the poultice may be prolonged in the cold season.

The Thirteen Modes Of Sudation Procedure

39 40 Mixed fomentation, hot-bed sudation, steam-kettle sudation, affusion-sudation, bath sudation, Jéntāka or hot house sudation, stone bed sudation, trench sudation, cabin sudation, ground-bed sudation, pitcher-bed sudation, pit-sudation and under-bed sudation—these are the thirteen varieties of sudation procedure I shall describe all of them in detail in due order

The Preparation Of The Mixed Sudation

41. That should be known as the mixed (dry-cum-unctuous) local sudation which is carried out with the lumps prepared of articles mentioned above, either wrapped in a cloth or unwrapped

The Preparation Of The Hot-Bed Sudation

42 The bed should be spread either with corn, pulse and Pulāka grain or Véśavāra pudding, milk-pudding, kedgeree and pancake and covered with either a silk or woollen cloth or leaves of castor-oil plant or red castor-plant and mudar. Sudation carried out on the person well inuncted over the whole of his body and made to lie on such a bed, is called the hot-bed sudation.

The Preparation Of The Steam-Kettle Sudation

43. Take the articles indicated in sudation viz, the root, fruit, leaves, buds etc., of the vegetable group or the carved flesh and the head of birds and beasts of hot potency or of the animal group, and mixing them with sour, salt and unctuous articles as are necessary or with urine, milk and similar other articles, decoct them in a pot closing the lid tightly so as not to allow the steam to escape. Make a tube of the shape of the elephant's trunk with the leaves of either bamboo or leaves of indian beech or mudar Its length should be one Vyāma (6 feet) or half a Vyāma (3 feet). Its circumference at the proximal end should be a fourth part of Vyāma, while at the distal end an eighth part of Vyāma, and throughout the entire length, it should be covered with leaves possessed of Vāta-curing properties The tube should have two or three bends The patient, having anointed himself with the unction prepared of Vāta curing articles should inhale the steam from this apparatus. The steam, passing through the bends in a tortuous course is deprived of its violence and without irritating the skin, it sweats the patient with ease. This inhalation is called the steam kettle sudation.



The Preparation Of The Affusion Sudation

44 The above-mentioned drugs, which are curative of Vāta and which are beneficial in conditions where Vāta is predominant, decocted to a degree of genial warmth, should be filled in and affused from a pot or a shower or a douche-can over a person anointed with properly medicated unctuous substances and covered with a cloth This is called the affusion sudation

The Preparation Of The Immersion Sudation

45 Immersion in the decoction of substances curative of Vāta, milk, oil, ghee, meat-juice and warm water is called the immersion or tub bath sudation

The Preparation Of The Hot-House Sudation

46-(1). If one desires to administer the hot-house sudation, the place should be well selected, either on the eastern or the northern side A pleasant and fertile piece of land with black sweet earth or golden colored soil should be selected. It must be on the bank of a pool, tank or reservoir of water having near to it a flight of steps on the southern or western side. A round chamber should be built on an even and well laid out plot with the frontage on its eastern or northern side, facing the water and about seven or eight cubits distant Its height should be sixteen cubits at the most and the diameter also the same. It should be circular in shape The walls and roof should be of earth and should be well plastered, leaving a number of air-holes.

46-(2). Within this chamber, there must be built all around, excepting at the entrance, a platform one cubit in height and in breadth In this chamber, must be constructed with earth, an oven of four spans' breadth and of a man's height, with a multiple of small holes and a lid on its top. It should then be filled with the sticks of catechu, sal and other similar kinds of wood, and ignited

46-(3) When it is known that the wood is fully burnt away, and the smoke is gone and the hot house has been heated to the degree of right temperature required for the sudation, then, the person, anointed with Vāta-curative substances and covered with a cloth, should be made to enter it

46-(4) While he enters, he should be told, 'Gentle one, enter for gaining well-being and health. Having entered and getting on to the platform, lie down either on your right or the left side as is comfortable to you Though overcome by



sweating and fainting, you must not leave the platform You must cling to it as long as life's breath is in you If once you let go your hold of the platform, being overpowered by perspiration and faintness you will be unable to find the doorway and immediately lose your life So you should, on no account, leave the platform.

46-(5) When you feel yourself cleansed of inspissated impurities, well drained of viscid perspiration, well and copiously sweated, and your body-channels have been well dilated and you have been rendered light, and you have known that all obstruction, stiffness, numbness, pain and heaviness have left you, then, should you, following the platform, reach the entrance

46 Having emerged, do not rush straight to touch cold water, as it will harm your eyes When you have got over the heat and fatigue, after the lapse of a muhurta (¾ hour), you must have suitable affusion in genially warm water and then, you may take your meal' This is the procedure to be followed in the hot house-sudation.

The Preparation Of The Stone Slab Sudation

47-48 Heat well a thick stone slab which is of the size of a bed with the fire of wood that is curative of Vāta Then, removing all the coals and cleaning the stone-slab with hot water, cover it with a silk or woollen cloth

49 Then, the person should be inuncted over his entire body and covered with cotton cloth, deer-skin, silk-cloth or blanket and other kind of covering and should be made to lie on it Thus, he will sweat happily. This is called the stone-bed sudation.

The Preparation Of The Trench Sudation

50-51 The trench sudation will now be described The man, who is well versed in the classification of land, should get a trench dug under the bedstead and fill it with smokeless live coal The person lying over this bedstead gets well sweated This is called the Trench Sudation.

The Preparation Of The Cell Sudation

52 Prepare a thick-walled hut which is not of very great dimensions, which is round in shape and without any holes or windows, and smear its inner walls with costus and other fragrant articles

53. In the middle of this hut, the physician should prepare a bed covered with cotton or silk sheet, deer skin or woollen rug and sack-cloth.

The Preparation Of The Ground-Bed Sudation

54. Then, stoves full of live and smokeless charcoal, should be placed



all around the bed and the patient well inuncted, should be subjected to sudation.

55 The ground-bed sudation also should be done in the manner prescribed for the stone-bed sudation The site, it is advised should be clean, even and free from draught

The Preparation Of The Pitcher Sudation

56-56½ Bury, to one third or half part, a pitcher filled with decoction curative of Vāta, in the earth A seat or bed not very thickly covered is to be placed over it

57-58. Then, red hot balls of iron or stones must be put into the pot and by the heat emanating therefrom, the person, who is well anointed with unctuous substances curative of Vāta and well covered, sweats comfortably lying on this bed

59. A pit, of the size of the bed and double thereof in depth, should be made in a windless and pleasant place and the inside of it well cleansed

60 The dry dungs of the elephant, horse, cow, ass and camel are to be burnt in it, and the patient, well anointed and well covered, if subjected to this method of sudation, sweats comfortably

The Preparation Of The Holaka Sudation

61-61½ Set fire to a heap of the dungs of the above mentioned animals heaped up to the size of the bed and place a bedstead over it, after the heap is burnt and has become smokeless

62-63 Then, the person well anointed and well covered and made to lie on it, sweats happily It is called the happy "Holāka" or happy under-bed sudation by the great sage Thus the thermal methods have been described

The Non-thermal Sudation

64-64½ Exercise, warm rooms, heavy clothing, hunger, excessive drinking, fear, wrath, plasters, war and sun-shine—these ten induce perspiration in a man without the agency of external fire

The Regimen After Sudation

65 66 Thus have been described the two varieties of sudation, the one thermal and the other non-thermal Sudation—local or general, moist or dry—and thus the three dyads have been fully expatiated upon

67. The person that has been subjected to sudation after preliminary oleation and who has sweated well, must observe dietetic regimen. He that has undergone sudation must abstain from exercise that day

Summary

Here are the recapitulatory verses—

68 How sudation becomes efficacious, unto whom and in what way it



is so, what parts are to be protected and how;

69. the signs of successful sudation and of over sudation, medications for over sudation, those in whom sudation is not indicated, those in whom it is indicated, the drugs used in sudation and their combination

70 The thirteen modes of thermal and the ten modes af non thermal sudation and the six fold grouping of sudation in brief, have all been described in the chapter on sudation

71. All that has to be said in the matter of administering sudation procedure has been declared by the great sage It is worthy of practice by the disciples as the teacher is none other than Punarvasu himself.

14 Thus, in the Section on General Principles, in the treatise compiled by Aguivéśa and revised by Caraka, the fourteenth chapter entitled, "The Sudation Procedure" is completed

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CHAPTER XV

The Armamentarium Of The Physician

1. We shall now expound the chapter entitled "The Armamentarium of the Physician"

2 Thus declared the worshipful Ātréya.

Purpose Of The Armamentarium

3-(1) The physician who wishes to administer the procedure of emesis or purgation to a king or a person of kingly circumstance or a wealthy man, must keep ready, before beginning his treatment, his full armamentarium If the procedure proves quite successful, the equipment will be of use in after-treatment, and if the procedure goes wrong, it will serve to help diagnosis and emergency treatment of complications arising during the course of treatment.

3 The equipment should be kept ready because it is not easy to obtain immediately the stock of remedies needed in the event of an emergency development of the disease, even if the means to buy them be available.

4-(1) Agnivéśa said to the worshipful Ātréya who had thus spoken—'O worshipful one! the wise physicians should administer medicine in such a way from the very outset, that it succeeds invariably The proper application of remedies is always attended with the desired results of treatment while the ill effects result from improper application.

4. Under these circumstances, if treatment both well-administered and ill-administered, produces good or ill effects indeterminately, then knowledge and ignorance cease to have any distinction between them ,



5-(1). The worshipful Ātréya replied to him, 'O Agnivéśa! it is given only to us or persons like us to administer remedies so as to make them infallible, and give exact instruction regarding their effective administration

5-(2) But there is none who is able to grasp such instruction or having grasped it, is able to apply it or put it into practice

5 (3) The difference in the variation of humoral discordance, drug, place, time, strength, body, food, homologation, mind, constitution and age are so minute that they baffle the understanding of even those whose intellect is clear and broad It is needless, then, to speak about those whose understanding is only limited

5 Therefore, both these viz, the correct application of drug and the means of emergency treatment in case of complications arising, we shall explain in detail, later on in the Section on "Success in Treatment"

List Of Accessories

6 (1). Here, therefore, we shall instruct, in brief, concerning the several accessories

6 It is thus The expert architect should first design a good house which is strong and is warding off the wind except on one side, affording comfortable moving space, not surrounded by high places, not penetrable to smoke, heat, moisture, dust and to undesirable noise, contact, taste, sight and odor and is furnished with a water storage, mortar and pestle, latrine, bath room and kitchen

7-(1). Then, the following accessories should be kept ready viz, the attendants who have character, cleanliness, good conduct, affection, dexterity and sympathy, who are circumspect in all work, who are skilled in the cooking of soups and rice, in giving baths and shampoo, in lifting or laying the patient in bed and in administering medicines, and who are not disinclined to any kind of work

7-(2) Also those who are well-versed in singing, playing of musical instruments, panegyrics, verses, stories, legends, history and mythology, who are quick in understanding, who are of approved character, who are versed in the knowledge of clime and season and who are good members of society

7-(3) He should also be equipped with quail, grey partridge, hare, deer, black buck, black-tailed deer, hog deer and wild sheep, and a milch cow good tempered and healthy, having a living calf, and a good arrangement of grass, byre and water

7-(4) Also a beaker, sipping spoon, tub, pot, cooking pot, pan, jug, pitcher, bowl, saucer, ladle, mat, cover-



plate, frying pan, churning staff, skins, cloth, yarn, cotton, wool etc.,

7-(5) beds and seats, kettle and spittoon, well-spread bed-sheets, coverlets and cushions with pillows, equipment for inclining, reclining, for oleation, sudation, inunction, application, affusion, anointment, for emesis, and purgation, for corrective enema, unctuous enemma, errhines and for micturition and defecation;

7-(6) well-washed roller stone, well-polished, hard and medium sized grinding slabs, instruments and other accessories, smoking pipe, enema tube, tube for urethral or vaginal douche, broom, balances and measuring vessels.

7-(7) Ghee, oil, animal fat, marrow, honey, treacle, salt, fuel, water, honey wine, Sīdhu-wine and Surā-wine, Sauvīraka wine, Tusodaka, Mairéya and Médaka wines, curds, whey, diluted butter milk, sour gruel and urines,

7-(8) Śāli rice, sastika rice, green gram, black gram, barley, til, horse gram, jujube, grapes, white teak, sweet falsah, chebulic myrobalan, emblic myrobalan and beleric myrobalan.

7-(9) Also necessary materials of various kinds required for oleation and sudation procedures, drugs for emesis, purgation and for combined action, astringents and digestive stimulants, digestives, sedatives, drugs curative of Vāta and other drugs described previously.

7 All the above accessories and others that may be considered useful as remedies in emergency treatment, should be kept ready, as also things that are useful in after-treatment.

Preparation Before Emesis

8-(1). Thereafter, that person should be given the aforesaid oleation and sudation procedures as required.

8-(2). In the meanwhile, if any acute psychic or somatic complication suddenly assails him, the physician should concentrate on curing it first.

8 And having cured it, the procedure of treatment of emergency condition should be continued for as much time again, and in the same manner.

9. After the person has taken the oleation and sudation procedures, and he is of tranquil mind and has slept soundly, digested his food well, taken a full bath, anointed his body, worn a garland and untorn clothes, worshipped the deity, the fire, the brahmans, the guru, the elders and the physicians, he should be administered a dose of the decoction of emetic



nut together with honey, liquorice, rock-salt and treacle, sanctified by the benediction of the 'Svastivācana' chantings of the brahmins performed under an auspicious constellation, day, Karana and Muhūrta.

The Dosage Of The Emetic

10-(1). The dosage of the decoction of the emetic-nut and the dosage of all the purificatory medicines are dependent upon individual patients

10. That should be known to be the dosage for a person which, when taken for purification, leads to the elimination of morbid humors and does not produce symptoms of over-dosage or under-dosage

What Should Be Done After Giving The Dose

11-(1) After a person has taken the decoction, he should be under observation for a Muhūrta; one should recognise the liquefaction of the morbid humor by the appearance of perspiration on the body, the dislodgement of morbid humors from their seats by horripilation, its reaching the stomach by the distension of the belly, its separation and upward course by retching and salivation

11-(2). Then a seat, which is knee-high, not uncomfortable, furnished well with bed-spreads, coverlets cushions and pillows, should be provided, spittoons should be laid nearby.

11 Affectionate and sympathetic friends before whom the patient is free from shyness, should endeavour to hold his forehead, to support his sides, to press his navel and to massage his back.

12 Then, he should be instructed to vomit without straining excessively by aiding the activated urge for vomiting, by opening wide the lips, the palate and the throat, by slighty bending the upper part of the body, by exciting the dormant urge, by tickling the throat with two well manicured fingers or with stalks of blue lily, night lotus or white water lily, and the patient should do as bidden

12. Next, the physician should carefully examine the vomited matter collected in the spittoon, because the expert finds out the particulars of the proper, improper or over administration by carefully examining the vomited matter He who has examined the particulars of the vomited matter, knows from its nature, the necessary after-treatment Therefore, the vomited matter should be carefully examined.

The Signs Of Successful, Under And Over Action Of The Emetic Dose

13-(1). Here are the characteristics of under-administration, proper



administration and over-administration of emesis

13-(2) Complete inaction or throwing out the whole emetic draught, or distorted action of the drug or the suppression of the urge is the indication of under-administration

13-(3) Timely action, lack of great pain, elimination of the morbid humors in the right manner and the natural and timely cessation of vomiting are the indications of success ful emesis by proper administration According to the proportion of the vomit it is again classified as severe, moderate and mild.

13-(4) By over-administration, there comes frothy vomit tinged with blood This is the indication of over-administration.

13 Know these to be the diseases resulting from over and under administration viz, distension of the abdomen, griping pain, ptyalism, palpitation, rigidity of the body, hematemesis, prolapse of the organs, stiffness and exhaustion

The After-Treatment

14 After he has vomited well as a consequence of the proper administration of emesis, washed his hands, feet and face, and has rested for a Muhūrta, the patient should be made to smoke any one of the three kinds of smokes—unctuous, errhine or sedative, such as is suitable for him, and be made to wash again.

15-(1) After he has washed, he must be conducted into a house protected from wind, and being laid in bed, he should be instructed thus

15 'Spend the day without inclining the mind to these viz, loud speech, excessive eating, standing long, walking much, anger, grief, cold, heat, fog, strong winds, riding in vehicles, sex-act, night-vigil, day-sleep, eating food that is antagonistic, eating predigestion-meal, taking a meal that is unwholesome, untimely, too little in quantity, low of quality, heavy and uncongenial, and the suppression and excitation of the urges.' He should act accordingly

The Rehabilitatory Diet After Emesis

16 (1) Then, in the evening or on the following day, after he has bathed in genially warm water, he should be given first the tepid and thin gruel of well-cooked, old and red śāli rice, the supernatent part being taken first, with due consideration to the strength of his digestive fire The same course should be repeated at the second and third meal-times

16-(2) While at the fourth meal-time he should be given the well-



cooked thick gruel of the same kind of Śāli rice mixed with or without a little of unctuous substance and salt in it, followed by a potion of warm water The same course should be repeated at the fifth and the sixth meal-times

16-(3) Again at the seventh meal-time, he should be given two Prasrtas (16 tolas) of well-cooked rice of the same quality with a potion of warm water together with thin green-gram-soup mixed with a little of unctuous substance and salt The same course should be followed at the eighth and the ninth meal-times

16-(4) At the tenth meal time he should be given rice with not too thick meat-juice of any one of quail and partridge group, cooked in water and salt, followed by a potion of warm water The same course should be repeated at the eleventh and twelfth meal times.

16. Thence-forward he should take gradually to the normal diet, and in seven nights should return fully to his normal diet

The Purgation Procedure

17-(1) Then, he should be once more treated with oleation and sudation procedures Afterwards, finding him to be cheerful, to have slept well, to have fully digested his meal, to have performed Homa and Bali and auspicious rites, repeated the holy names and practised penance, the brahmanas should be brought to give "Swasti" benediction, on an auspicious day and time, and then he should be given a drink of the paste of turpeth, of the dosage of an Aksa (I tola) mixed with some suitable liquid, with due consideration to the morbid humor, drug, clime, season, vitality, physique, diet, homologation, mind, habitus, age of the patient and stage of the disease

17-(2) When he has been well purged, he should be treated until he has acquired vitality, complexion and normal condition, in accordance with the procedure of emesis leaving out the item of inhalation

17. On finding that he has regained his vitality, complexion and cheerfulness of mind, and after he has slept happily, digested his food well, taken a full bath, and laved the body with sandal, has put on garlands and untorn clothes, and has adorned himself with befitting ornaments, he should be shown round to his kinsmen after being presented to his friends Thenceforward, he should be left to resume his normal activities

Here are verses again—

18. Only those, who are kings or of kingly circumstance, or men of



abundant wealth can be given the purgation procedure in this manner

19 But when a poor man, afflicted with an ailment, has need of purification, he should take whatever drugs are within his reach, leaving those that are beyond him.

20. All men do not command all the facilities, and it is not as if severe ailments do not afflict the poor

21. People should avail themselves of whatever is possible for them to obtain of drugs, clothes and food, in the moment of distress

The Merits Of Purification Therapy

22 One acquires long life by taking properly the purificatory treatment that cleanses one of impurities, dispels diseases and restores vitality and complexion.

Summary

Here are the recapitulatory verses—

23 Emesis and purgation procedures for kings and the wealthy, the appurtenances, and for what specific purposes these should be brought and administered,

24 the proper method of administration and the dosage, the symptoms of under-administration and those of right and of over-administration as well as of the morbid humors and of complications;

25 what is not wholesome for one that has been cleansed, the dietetic regimen in rehabilitation— all this, has been laid down by Punarvasu in this chapter on "The Armamentarium of the Physician"

15 Thus, in the Section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the fifteenth chapter entitled, "The Armamentarium of the Physician," is completed

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CHAPTER XVI

The Fully Equipped Physician

1 We shall now expound the chapter entitled "The fully equipped physician"

2 Thus declared the worshipful Ātréya.

The Merits Of Purification Administered By an Expert

3 When a fully equipped physician, gifted, learned and skilled in practice, administers the procedure of purification to a person, that person, obtaining the right treatment, acquires good health thereby

The Evils Of The Same Administered By a Quack

4 When a pretentious and ignorant physician administers the procedure of purification to a man, that man, getting either under-treatment



or over-treatment, falls a victim to disease

The Signs Of Successful Purgation

56 Weakness, lightness, depression, attenuation of the disease, promotion of taste, clarification, purification of the stomach and complexion, feeling of hunger and thirst, regularity of natural urges, clearness of understanding, sense-organs and of mind, regular peristalsis and restoration of body-temperature are the signs of successful purgation

The Signs Of Unsuccessful Purgation

7 Salivation, impurity of the stomach, precipitation of Kapha and Pitta, distension of the abdomen, anorexia, vomiting, absence of weakness and lightness,

8. flabbiness of the calf-muscle and the thigh, torpor, stiffness, onset of rhinitis and impediment to the function of Vāta are the signs of unsuccessful purgation.

The Signs of Excessive Purgation

9-10 The signs of over-purgation are — after the discharge of feces, bile, mucus and flatus successively, an excessive amount of blood of the appearance of fat and of flesh-washed water or fluid devoid of any mucus or bile flows out, or dark blood comes out, or the person gets afflicted with Vāta or suffers from thirst and faints

The Signs Of Excessive Emesis

11. The very same symptoms appear in the case of over-action of emesis too In addition, there appear disorders of Vāta affecting the supra-clavicular parts of the body and impediment of speech

12 A man, therefore, should resort to the shelter of one who is a fully equipped physician who will confer on his client long life and happiness

Conditions In Which The Purification Therapy Is Indicated

13-16 Indigestion, anorexia, corpulence, anemia, heaviness, exhaustion, pimples, wheals, pruritus, malaise, indolence, fatigue, debility, fetor, flabbiness, precipitation of Kapha and Pitta, insomnia, hypersomnia, torpor, impotency, dullness of understanding, evil dreams, and loss of vigor and color in spite of impletion through roborant therapy, are the signs of excessive morbidity In such conditions are indicated the purificatory procedures of emesis and purgation in accordance with the morbidity of the humors and vitality of the patient

17. When a person is thus purified, his body heat increases, his disorders disappear and his normal health returns

18 His senses, mind, understanding and complexion become clear and



he acquires vigor, plumpness, off-springs and virility

19 His aging is retarded and he lives a long life free of disease There fore, a person should take purificatory procedures at the proper time and skilfully administered.

Reasons For Purification To Precede The Sedative Therapy

20 The morbid humors subdued by lightening therap and digestives may sometimes be again provoked, but in the case of those which are subdued by purificatory procedures, there is no possibility of such recurrence

21 When the root of the morbid humors like that of trees is not destroyed, there certainly occurs the reappearance of disease like that of the sprouts from plant roots

Regimen Of Diet After Purification

22-23. To those weakened by purificatory medication, roboration is to be done by wholesome food, viz, by a diet including ghee, meat-juice, milk and palatable soups, as well as by inunction, unctuous massage, bath and evacuative and unctuous enemata In this way, he gets endowed with happiness and long life

Treatment Of The Overdone And Under done Conditions Of Purificatory Therapy

24 To those suffering from the effects of overdone purificatory procedure, a potion of ghee is recommended, or unctuous enemata with the oil prepared with drugs of the sweet group.

25 But one who is under-purged should be oleated and purged again with due regard to dose, season and strength of the patient, with the deficiencies of the previous procedure kept in view

26 The treatment of the complications that arise from the wrong administration of oleation, sudation, purification and rehabilitation procedures will be described in the section on "Success in Treatment"

The Cessation Of Life Is The Nature Of Things

27 The body-elements become discordant as a result of the discordance of the causative factors. Conversely, they become concordant following upon the concordance of the causative factors. Cessation of existence, however, is always in the course of nature

28 As regards their rise, things stand in need of a cause, but no cause is needed for their cessation Even in the latter case, some however



hold the very non-continuance of their causative factors as the cause of their cessation

Agnivesa's Query Regarding The Purpose Of Treatment

29 The master having thus spoken, Agnivéśa said— 'If cessation be in the very nature of things, what is there then to be done by the fully equipped physician?

30 What discordant body-eleme ts does a physician harmonise by medicine? What is treatment and for what purpose is it given?'

Atreya's Answer

31 Hearing these words, Punarvasu said—'Hear, O, good one! what reason the great sages have seen in this respect

32-32½. The cause of things ceasing to be is not known for the simple reason that no such cause exists as in the case of the passage of time Being evanescent by nature, things cease to be, even as they are born

33 Thus, there is no question of a cause for a thing ceasing to be, nor indeed of modifying this innate tendency to extinction

The Function Of Treatment And Of The Physician

34 The treatment of disorders, therefore, consists of such operations as give rise to the concordance of body elements This is regarded as the function of the physician

The Object Of Treatment

35 Treatment is given with the object of ensuring that no discordance arises in the various body-elements and that there is continuance of their concordance

36. By avoiding things that give rise to discordance and practising those that help concordance, the discordant elements do not persist and the concordant elements are continually brought into existence

The Merits Of The Gifted Physician

37 Because he effects the concordance of the body-elements by using the concordant means, the expert in treatment becomes the giver of bodily happiness and longevity.

38 By the gift of bodily happiness and long life, the physician becomes the donor of righteousness, wealth and satisfaction of desires pertaining to both the worlds of man.

Summary

Here are the recapitulatory verses-

39 The benefits that accrue from the fully equipped physician as against the harm done by the quack, the signs of properly done, under-done and over-done purificatory procedures;



40. the signs of excessive morbidity, the advantages of purification; the general principles of treatment, basic principles of therapeutic procedures and successful methods in complicated conditions,

41. the rationale of therapeutics and the object with which a physician administers it—all this has been described by the sage in this chapter on "The fully equipped Physician"

16 Thus, in the Section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the sixteenth chapter entitled "The fully equipped physician," is completed

4 Thus, the tetrad of chapters dealing with the pharmaceutical equipment is completed

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CHAPTER XVII

How Many Are The Diseases Of The Head?

1. We shall now expound the chapter entitled "How many are the diseases of the head?"

2 Thus declared the worshipful Ātréya

Agnivesa's Query Regarding The Diseases Of The Head

3-4 How many are said to be the diseases of the head and of the heart afflicting humanity and how many are the disorders produced by the varied combinations of discordant Vāta and other humors? How many are the wasting diseases enumerated, and how many are the inflammatory swellings? O, holy one! and how many are said to be the courses of the humors, O, dispeller of morbid humors!

Atreya's Reply

5 Having heard these words of Agnivéśa, the Master said, "O, gentle one! hear me describe in detail all that you have asked

6 Five types of diseases of the head are observed to exist and five of the heart, there are sixty-two disorders classified according to minute pathological variations in the humors

7. There are eighteen varieties of wasting diseases, seven inflammatory swellings caused by diabetes, and three are the courses of the humors Now hear them in detail

The Etiology And Onset Of Head Diseases

8-11 By suppression of the natural urges, by day-sleep, waking at night, intoxication, talking too loud, exposure to frost, and facing headwinds, excess of the sex-act, inhalation of unwholesome odors, by dust, smoke, cold, heat, over-eating of heavy and sour articles and greens, by the use of very cold water, by trauma of the head, morbid chyme, excessive weeping, supression of tears, onset of



rains, mental affliction and abnormal clime and season, the Vāta and other humors are provoked and the blood in the head gets vitiated Consequently diseases with various symptoms afflict the head.

12 The limb wherein are situated the vital centres of living creatures, which is the seat of all senses and which is the best of all the limbs of the body, is named the Head

Their Names

13 Hemicrania, aching of the whole head, coryza, diseases of the mouth, nose, eyes and ears, giddness,

14 facial paralysis, head-tremor, spasm of throat, neck or of jaws—these and various others are the diseases born of morbid Vāta and other humors and of parasitic infection

The Etiology And Symptoms Of The Vata Types of Head Diseases

15 Listen as I describe the five head diseases with their particular causes and symytoms and which are described by the great sages separately in the chapter entitled "Enumeration of Diseases"

16 18 By loud speech, excessive talk, strong drinks, waking at night, excessive sex act, suppression of natural urges, fasting, trauma, severe purgation and vomiting and by excessive weeping, grief, fear, terror, load-carrying, way faring and severe emaciation, when the increased Vāta entering the vessels of the head, gets provoked, there occurs severe aching pain in the head due to morbid Vāta

19-21 There is intense pain in both the temples, splitting sensation in the nape, excessive heat and pain in the forehead and in the inter-superciliary region, there occur pain and noises in the ear, a feeling in the eyes as of being extracted, whirling in the head and a sense of separatedness in all the joints The vessels throb excessively and the neck becomes stiffened, and unctuous and hot things become homologatory in the headache of the Vāta type

The Etiology And Symptoms Of the Pitta Types Of Diseases

22 The Pitta lodged in the head, being much vitiated by the use of pungent and acid articles, salt, alkali, wine and by anger, heat and fire, causes disorders of the head

23 In this condition, there is heat and pain in the head, a desire for cold things, burning sensation in the eyes, and there occur also thirst, giddiness and perspiration

The Etiology And Symptoms of The Kapha Diseases

24. As a consequence of indulgence in a sedentary life and sleep



and the intake of a heavy, unctuous and excessive diet, the Kapha gets vitiated and provoked in the head and causes general diseases of the head

25. In this condition there occur mild pain, numbness, stiffness and heaviness in the head as also torpor, indolence and anorexia

The Etiology And Symptoms Of The Tridiscordance Type

26 In the diseases of the head caused by tridiscordance, aching pain, giddiness and tremors occur due to Vāta, burning sensation, intoxication and thirst due to Pitta, and heaviness and torpor due to Kapha

The Etiology And Symptoms Of The Parasytic Type

27 By taking til, milk and gur in excess by taking predigestion-meal or eating putrified or promiscuous food, there occurs pathological softening of blood Kapha and flesh in the body of one whose humor is already vitiated

28. Then, the parasites born in the pabulum of the pathologically softened tissues in the head of this sinful man give rise to diseases of the head, attended with dreadful symptoms.

29 The patient with parasitic infection of the head is to be recognised by the piercing cutting or aching pains, by itching swelling, and fetor and by the presence of parasites

The Etiology And Symptoms Of The Vata Type Of Cardiac Diseases

30 Owing to grief, fasting and over-exercise and un-unctuous, dry and scanty meals, the vata enters the heart and causes severe pain

31 Tremors, cardiac cramps, pauses in cardiac beats, stupor, sensation of a void in the cardiac region, tachycardia and exceedingly severe pain on completion of digestion are the symptoms of cardiac disease due to Vāta

The Etiology And Symptoms Of The Pitta Type Of Cardiac Diseases

32. The Pitta is quickly provoked in the heart by the intake of hot, acid, salt, alkaline and pungent articles of diet, by eating predigestion-meal, by alchol, anger and exposure to the heat of the sun.

33 Heart-burn, bitter taste in the mouth, bitter and acid eructations, exhaustion, thirst, fainting, giddiness, and perspiration are the symptoms of cardiac disease due to Pitta

The Etiology And Symptoms Of The Kapha Type Of Cardiac Diseases

34 Over-eating, heavy and fatty meals, care free life, sedentary habits and over-indulgence in sleep are the causes of cardiac disease due to Kapha.

35. In cardiac affection due to Kapha there occur numbness, stiffness,



heaviness, and a sensation of pressure on all sides of the cardiac region as if pressed by a stone, while the person is afflicted with torpor and anorexia

The Etiology And Symptoms Of The Tridiscordance Type

35½ Cardiac disease is said to be due to tridiscordance when there is a combination of the above causes and the symptoms (This cardiac disease is said to be very troublesome and formidable, by the great sages.)

The Etiology And Symptoms Of The Parasitic Type

36-37 If the unfortunate man, lacking self-control and already affected by cardiac disease due to tridiscordance, uses til, milk, gur and similar articles in excess, there arises an excrescent growth in some region of his heart.

38 This becomes softened and from the softened tissue in this vital organ are formed worm-like things (emboli) which spread in the entire body of this suicidal man and consume him

39 He feels as if the heart is pierced by needles or cut by weapons, and experiences great irritation and pain in the heart

40 Diagnosing by the help of these symptoms the very serious cardiac affection caused by worm-like emboli, the wise physician should hasten to subdue this fulminating disease.

Sixty-two Discordant Conditions

41-42 There are thirteen conditions of tri-discordance caused by the increase of morbid humors, there are three conditions where two humors are excessively increased, there are three conditions where one humor is excessively increased, there are six conditions where one humor is slightly, another moderately and the third excessively increased, and a condition where all the three humors are equally increased. There are nine conditions of bidiscordance with morbid increase of two humors, six conditions where one of the two humors is excessively increased and three conditions where both are equally increased. There are three conditions of monodiscordance with morbid increase of one humor only, there are three conditions where only one humor is excessively increased All these discordances, with morbid increase of humors, make twenty-five conditions in all

43 Just as with morbid increase of humors, so with morbid decrease of humors, it will make again twenty-five conditions of discordance Now we shall describe another class of discordant condition which is different from the former class, where there is increase or decrease of one humor only

44 There are six conditions where one humor is increased, another is



normal and the third is diminished, another group of three conditions where two humors are increased and the third is diminished and one more group of three, where one humor is increased and two others are diminished. (These groups of mixed discordances make twelve disorders, so twenty-five of increase, twenty five of decrease and twelve of mixed discordances form sixty-two of them in all)

The Symptoms Of The Increase And Decrease Of Humors And Their Combinations

45-46 In a condition where Pitta is normal, Kapha is decreased and Vāta is increased, whenever the increased Vāta, attracting the normal Pitta from its seat, carries it and spreads it in the body, there will be unstable breaking and burning, as also fatigue and weakness of the region which has been affected thus.

47 In a condition where Kapha is normal, Vāta is increased and Pitta is decreased, if the increased Vāta attracts Kapha, it produces colicky pain, cold, stiffness and heaviness.

48. In a condition where Vāta is normal, Pitta has increased, and Kapha is decreased, if the increased Pitta obstructs Vāta, it then produces burning and colicky pain.

49 In a condition where Kapha is normal, Pitta is increased and Vāta is decreased, if the increased Pitta obstructs Kapha, it causes fever attended with torpor and heaviness

50. In a condition where Kapha is increased, Pitta is decreased and Vāta is normal, if the increased Kapha obstructs Vāta, it cause chill, heaviness and pain

51-52 In a condition where Vāta is decreased, Pitta is normal and Kapha is increased, if the increased Kapha obstructs Pitta, it causes lowering of the gastric fire, stiffness of the head, excessive sleep, torpor, delirium, cardiac disorders, heaviness of limbs, icteric tinge of nails etc., and spitting of mucus and bile

53 54 In a condition where Vāta is decreased, and Pitta and Kapha are increased, the increased Pitta and Kapha, spreading together in the body, produce anorexia, indigestion, asthenia, heaviness, nausea, salivation, anemia, burning, intoxication, irregularity of bowels and irregularity of gastric fire.

55 56 In a condition where Pitta is decreased and Kapha and Vāta are increased, the increasad Kapha and Vāta combined together will produce stiffness, coldness, unstable pricking pain, heaviness, lowering of gastric fire, disinclination for food, tremors, pallor of nails etc., and roughness of the limb.



57. Listen as I describe in brief, the symptoms produced by the provocation of Vāta and Pitta in a condition where Kapha is decreased and Vāta and Pitta are increased

58, They are—giddiness, cramps, pricking pain, burning pain, disruption, tremors, body-ache, dehydration, burning and steaming

59 In a condition where there is decrease of Vāta and Pitta, and Kapha is increased, the increased Kapha, filling and thus obstructing the channels greatly, produces complete loss of movement and fainting, as also loss of speech

60. In a condition where Vata and Kapha are decreased and Pitta is increased, the increased Pitta while pervading the whole body causes loss of vital essence and produces depression, asthenia of sense organs, thirst, fainting and loss of movement

61 In a condition where Pitta and Kapha are decreased, the increased Vāta, compressing the vital centres, destroys consciousness or convulses the whole body

The Symptoms Of The Increase, Decarese And Normalcy Of The Humors

62. The humors when increased manifest their pathognomic symptoms in proportion to the intensity of their morbidity, when decreased, they cease manifesting their characteristic qualities and when normal they perform the normal functions of the body

63 There are eighteen conditions of wasting viz, three of the humors, seven of body-elements, seven of body-excrements, and one of vital essence Of these the conditions of decrease of Vāta and other humors and their symptoms have been already described

The Symptoms Of The Decrease Of The Nutrient Fluid And Other Body-Elements

64. The symptoms of loss of the nutrient fluid are restlessness, intolerance to loud sounds, acceleration of flow, tachy-cardiac pain and distress even on the slightest exertion

65. The symptoms of loss of blood are roughness, cracks, withering and dryness of skin, the symptoms of loss of flesh are thinning in general and specially on the hips, neck and belly.

66. The symptoms of loss of fat are the cracking of the joints, lassitude in the eyes, exhaustion and thinning of the abdomen

67 The symptoms of the atrophy of osteo-tissues are the falling of hair, nail and teeth, fatigue and looseness of joints.



68. The symptoms of loss of marrow are the atrophy of bone-tissue which becomes weak and light, and the patient is afflicted with chronic Vāta disorders

69 The symptoms of wasting of semen are debility, dryness of the mouth, pallor, asthenia, fatigue, impotency and non-emission

70 In a condition of deficient formation of feces (acoprosis), the Vāta, causing painful peristalsis in the intestines and distending the stomach, spreads upwards and obliquely, in a dehydrated person

71 The symptoms of deficient formation of urine are dysuria, discoloration of urine, oppressive thirst and dryness of the entire mouth

72. The symptoms of the deficient formation of the other excretions are emptiness, lightness and dryness of the receptacles of each of the excretions.

73 The symptoms of loss of the vital essence are timidity, debility, constant worry, discomfort of the senses, loss of lustre, neurasthenia, dryness and emaciation

74. The white and slightly red yellowish fluid which is lodged in the heart is called the Vital essence of the body. Owing to its loss, a man dies

75 The vital essence is the first thing created in the body of all living beings, its color is like that of ghee, its taste is like that of honey, and its smell is like that of roasted paddy

(1. As honey is collected by bees from various fruits and flowers, so is the vital essence collected by the inherent vital qualities of man from the various physiological processes which take place in the body.)

General Causes Of Wasting

76-77 Over-exercise, fasting, worries, taking dry, scanty and limited meals, exposure to wind and sun, fear, grief, dry beverages, excessive waking, excessive discharge of mucus, blood, semen and excretion, season or age and possession by spirits are to be known as the causes of wasting

The Etiology Of Diabetes Mellitus

78-79 By taking in excess heavy, oily unctuous, acid and salt articles, by using fresh eats and drinks, by over-indulgence in sleep and sedentary habits, by avoidance of all exercise and worry, by not doing seasonal purification, the Kapha, Pitta, fat and flesh increase excessively.

80 When the Vāta, getting obstructed by them in its course, attracts the vital essence and carries it to the renal region, then the formidable disorder of diabetes is born.



The Symptoms Of Diabetes Mellitus

81. There occurs frequent manifestation of symptoms of Vāta, Pitta and Kapha and the force of the disease becomes lessened for a time and becomes aggravated again

Inflammatory Swellings Due To Neglected Diabetes

82 If this diabetic condition is neglected seven kinds of serious inflammatory swellings are produced in the fleshy spaces, vital organs and in the joints

The Names Of The Seven Swellings

83 Their names are Sarāvikā, Kacchapikā, Jālinī, Sarsapī, Alajī, Vinatā and the seventh, Vidradhī

The Description Of The Crateriform Ulcer

84. Sarāvikā or the crateriform ulcer is that where the edges are raised, surface is depressed, color is dusky-red and which is accompanied with slough and pain, it is called Śarāvikā because of its resemblanc to a Sarāva—earthen saucer, in shape

The Description Of The Carbuncle

85. The Kacchapikā or carbuncle is that which is deeply infiltrated, painful, pricking and very extensive in size and shining, it is called Kacchapikā because of its resemblance to the back of a "Kacchapa" or a tortoise.

The Description Of The Cribriform Swelling

86 Jālini or the cribriform condition of swelling is that where the swelling is hard, is covered with a net-work of vessels, has thick discharge, is extensive, very painful and pricking, containing minute openings over the surface It is called Jālinī because of its resemblance to a "Jāla"—a net-work

The Description Of The Slowly Suppurating Boil

87. Sarsapī or boil is that which is not very big, quickly suppurating, very painful and surrounded by secondary boils of the appearance of rape-seeds. It is called Sarsapī because it is surrounded by secondary boils of the appearance of Sarsapa—a rape-seed

The Description Of The Dry Gangrene

88 Alajī or dry gangrene is that which commences with burning of the skin and is accompanied with thirst, delusion and fever and which steadily spreads in the body and causes burning. It is said to be Alajī because the world Alajī is derived from 'Laj' meaning to fry.

The Description Of The Moist Gangrene

89 Vinatā or moist gangrene is that which is deeply painful, softened, situated either on the back or on the abdomen, extensive, depressed and blue It is said to be Vinatā because



it is Vi-nata which means 'depressed' or 'deep.'

The Two Types Of Abscess

90 Vidradhi or abscess is described to be of two kinds—external abscess and internal abscess. The external one forms in the skin, muscle and flesh It is of the appearance of Kandarā, a muscular swelling and is very painful

The Pathology Of Abscess

91-94 By excessive use of cold, irritant, hot, dry and dehydrated articles of diet, by antagonistic diet, by eating pre-digestion meals and by vitiated or irregular or unwholesome diet, by taking in excess strong wines, by suppression of natural urges, by fatigue, distorted postures in exercise and in bed, by carrying heavy loads, by excessive wayfaring and excessive sex-activity, when the vitiated humors enter the muscular tissue and the blood of the internal parts of the body, they give rise to serious swelling in the deep regions of the body, and this circular acutely painful inflammatory swelling may occur in the heart, pharynx, liver, spleen, stomach, kidney, navel, groin or bladder

The Definition Of Vidradhi

95. Owing to excess of vitiated blood, this swelling quickly softens and suppurates and hence owing to its quickly suppurating characteristics it is called Vidradhī

The Symptoms Of The Internal Abscess

96-97. It should be known to be an abscess of Vāta type if there is piercing or cutting pain, giddiness, constipation, sound, throbbing or spreading tendency; to be of Pitta type if there is thirst, burning pain, stupefaction, toximia and fever; and to be of Kapha type if there is yawning, retching, anorexia rigidity and chill, while in the abscesses of all types there is intense pain

The Symptoms Of The maturated Abscess

98 When the abscess is ripening, there occurs pain as if cut by a weapon or as if burnt by a live coal or as if stung by a scorpion

The Discharge From The Abscess

99-100. The discharge in an abscess of Vāta is thin, un-unctuous, dusky red and frothy. In an abscess of Pitta type it is of the appearance of the decocted water of til or black gram, and in that of Kapha type it is whitish, slimy, thick and profuse, and in that of tridiscordance type all the above characteristics appear combined

Peculiar Symptoms Relative To Its Site

101 (1) For the differential diagnosis of curability or incurability of these abscesses we shall describe characteristic symptoms according to the site of the abscess



101 In an abscess occurring in the principal vital organ, the heart, there will be cardiac flutter, asthma, stupefaction, cough and dyspnea. In the abscess occurring in the pharynx there will be thirst, dryness of mouth and throat-spasm. In an abscess of the liver, there will be dyspnea. In the abscess of the spleen, there will be impediment to breathing In the abscess of the stomach, there will be pain referred to the region between the stomach and the side extending upto the shoulder. In the abscess occurring in the kidneys, there will be rigidity of the back and waist. In the abscess occurring in the umbilical region, there will be hiccup. In the abscess occurring in the groins, there will be weakness of the thigh. In the abscess occurring in the bladder there will be painful micturition and defecation, and putrid urine and feces.

102. When the abscesses situated in the upper part of the body are ripe and burst open, they discharge through the mouth The abscesses occurring in the lower part do so through the anus, and those situated in the middle part may discharge through either of the channels

Diagnosis And Treatment Of Curable And Incurable Types

103-(1) Out of these, the abscesses of the heart, umbilicus and the bladder and those born of tridiscordance, if they suppurate, prove fatal The remaining ones, if treated immediately by an expert will be cured

103 Therefore, immediately on appearance, an abscess which is just like a weapon, serpent, lightning or fire in action, should be prepared instantaneously with oleation and sudation procedures and should be treated like a Gulma in all respects

Inflammatory Swellings Occur Even Without Diabetes

Here are verses again—

104 Even without diabetes, such abscesses may occur in a person owing to vitiation of his adipose tissue. These are not observable till they become extensive in size.

105 The crateriform, tortoise-form and cribriform inflammatory swellings develop very intensively in persons with excessive Kahpa and fat, and become unbearable

106. Boils, dry gangrene, moist gangrene and abscess occur in persons with meagre fat and are curable. They are caused by excess of Pitta

107. A diabetic getting inflammatory swelling in his vital parts, shoulder, rectum, hands, breast, joints and feet, does not survive



Some Other Varieties Of Swellings

108-109 There are also some other varieties of inflammatory swellings They may be red, yellow, dark, dusky-red, grey, yellowish, white, ash-colored or blackish in appearance Some are soft and some are indurated Some are very big and some are minute. Some are quickly developing and some are slowly developing Some are attended with severe pain and some are attended with mild pain.

110 Diagnosing them by their respective causative factors and characteristic symptoms of Vāta and other humors, one should declare their nature and treat them quickly before the development of complications

The Complications

111 Thirst, dyspnea, sloughing of flesh, stupor, hiccup, toximia, fever, acute spreading affections and obstruction of the functions of vital organs are the complications of inflammatory swellings

112 Decrease, normality and increase are the three courses of the humors Again upward, downward and transverse are to be regarded as the other three courses of the humors

113. There are three courses from another point of view. Alimentary tract or the Central, secondly Peripheral and thirdly the Vital organs, bones and joints Thus have been described the threefold courses of the humors, according to different modes of classification.

The Seasons Of Accumulation, Provocation And Abatement Of The Humors

114-114½. Accumulation, provocation and sedation of Pitta and other humors occur individually and respectively in the six seasons beginning with the rainy season These courses of accumulation etc., are described to be seasonal.

Their Physiological And Pathological Courses

115-118. The courses are seen to be of two kinds—physiological and pathological It is by the heat of Pitta that digestion takes place in men, and when that very Pitta is in a provoked condition, it causes various diseases. The normal Kapha constitutes the body strength while the morbidised Kapha becomes a vitiated element It is said to be the vital essence of the body when normal, while it is described to be the source of ailment when morbid All the life-activities of the body are performed by the normal Vata which is said to be the very life of living beings Diseases are caused by that very Vāta when morbidized and even the cessation of life is caused by such Vāta.



119. The self-controlled man desiring to live the full span of life should live with great caution knowing himself to be constantly surrounded by forces hostile to his health

Summary

Here are the two recapitulatory verses–

120-121 The diseases of the head, the diseases of the heart, diseases caused by minute pathological conditions of humors, wasting, inflammatory swellings and courses of the humors all these are described in this chapter entitled "How many are the diseases of the head", by the well-wisher of mankind and the great seer, for the enlightenment of the physicians

17. Thus, in the Section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the seventeenth chapter entitled, "How many are the Diseases ef the Head," is completed.

CHAPTER XVIII

The Three Kinds Of Edema

1. We shall now expound the chapter entitled "The three kinds of Edema"

2. Thus declared the worshipful Ātréya.

The Varieties Of Edema

3 There are three kinds of edema caused by Vāta, Pitta and Kapha respectively They are again classified into two groups as those caused by endogenous and exogenous causes

The Etiology Of The Exogenous Edema

4 Of these the causes of exogenous edema are physical, such as injuries due to excision, incision, comminution, fracture, contusion, pounding, blow, concussion, binding, ligaturing, piercing, compression and similar ones, chemical or toxic causes such as juice of the flower and fruit of marking nut bristles of cowage, bristles of prickly insect, poisonous plants, leaves and creepers, poisons such as sweat, urine or discharge and crawling of poisonous animals, bite and injury by fangs, teeth, horns and claws of venomous animals, climatic causes such as marine and other poisonous winds, tactual causes such as touch of frost or fire

Its Treatment

5 In the beginning, it is known by the characteristic signs of injury differing from edema caused by endogenous factors as it is localised in one region It subsides when treated with such remedies as bandaging, incantations medicines, applications, heat, refrigeration and such other treatment



The General Etiology Of The Endogenous Edema

6. The causes of endogenous edema are— Improper administration or wrongful use of oleation and sudation, emesis, purgation, corrective and unctuous enemata, errhines, wrongful rehabilitation regimen, extreme emaciation caused by vomiting, intestinal torpor, acute intestinal irritation, dyspnea; cough, diarrhea, consumption, anemia, abdominal diseases, fever, leu corrhea, fistula-in-ano and piles, or dermatosis, pruritus, pimples, or the suppression of the urges for vomiting, sneezing, eructation, seminal ejaculation, flatus, urine and feces; or emaciation due to over-dose of purificatory procedures, disease, fasting, and excessive walking, or indiscriminate and excessive use of heavy and acid articles, salt, pastry, fruits, vegetables, Raga-preparation, curds, greens, wine, immature curds, sprouted and new corn and cereals and flesh of wet land and aquatic animals, or eating clay, mud and sods, eating too much of common salt, pressure of gravid uterus, abortion, wrongful puerperal regimen, the precipitations of the morbid humors— these causes produce the various types of edema Thus have been described the causes in general

The Causes And symptoms Of Edema Of The Vata Type

7(1). These are its distinctive characteristics Vāta, provoked by the over use of cold, dry, light, and clear articles, or by fatigue, fasting extreme emaciation and purgation etc., pervades the skin, flesh, blood and the other tissues and produces edema The edema appears and disappears abruptly. It is of dusky red or normal skin color It is migratory and throbbing. The skin and hair become rough, harsh and broken. There is painful sensation as if the part is excised or incised, compressed or pricked by needles or crawled upon by ants, There is tingling sensation as if painted with mustard paste or there is contraction or expansion These are the symptoms of edema caused by Vāta

The Causes And Symptoms Of Edema Of The Pitta Type

7-(2) The Pitta provoked by the use of hot, acute, pungent and alkaline, or salt and acid articles of diet, by predigestion meals, by the severe heat of fire or sun, pervades the skin, blood and flesh and produces edema. which appears and disappears abruptly. It is of dark, yellowish, purple or coppery tinge. It is warm and soft. Hairs become tawny or of coppery color There is a sensation of heat, parching, fuming or steaming The part sweats and is softened and does not tolerate touch and heat



The Causes And Symptoms Of Edema Of The Kapha Type

7 (3) The Kapha, provoked by the use of heavy, sweet cold and unctuous article, of diet, excessive sleep, and avoidance of excercise etc., pervades the skin, flesh, blood and the other tissues and produces edema It is slow in onset and subsidence It is of pale whitish tinge It is thick, greasy, smooth, firm and dense On it, hairs appear which are white at their tips and it has tolerance to touch and heat These are the signs of edema caused by Kapha

The Causes And Symptoms Of Edema Of The Tridiscordance Type

7 There are three kinds of edema caused by bi-discordance due to admixture of causes and symptoms of the two humors concerned Only one kind of edema is caused by the discordance due to symptosis of respective causes and symptoms of all the three humors Thus in all they are of seven varieties

The Different Classifications Of Edema

8 Being thus classified according to the dffference in their causative factors, they become grouped as bipar tite, tripartite, quadrupartite, septapartite and octopartite But they are all one, swelling being their common pathognomic symptom

Definitions Of The Vata And Other Types Of Edema

Here are verses again—

9. That edema is to be regarded as the one due to Vāta wherein the limbs are swollen and there is alternately numbness and pain in the swelling and which, when pressed with the finger and left, returns instantaneously to its normal level

10 That which is light-red in appearance, which is lessened at night due to rest and which disappears when massaged with unctuous and hot substances, is also an edema due to Vāta

11 That edema is regarded as born of Pitta wherein the patient is afflicted with thirst and fever, and there is pain and burning sensation in the swelling, as well as sweating, softening and smell

12 That again is said to be edema due to Pitta wherein there is yellow coloration of the eyes, face and skin, wherein the edema begins in the abdomen, the skin is thin and the patient is suffering from diarrhea

13 That edema is due to Kapha which is cold fixed, itching, whitish and which on pressure pits and does not return to the normal level soon

14 That again is edema due to Kapha from which no blood flows



out when incised with an instrument or a blade of sacred grass, but only slimy fluid oozes out with difficulty.

15 That is edema due to bi-discordance wherin there is combination of causes and symptoms of two humors That is an edema due to tridiscordance wherein all of the above symptoms appear owing to a combination of all the causative factors.

The Incurability Of Edema In Special Seats Of Affection

16 The swelling which first manifests itself in the feet and then spreads over the whole body of the person becomes formidable So too is the edema in women which begins from the face and spreads all over

17 The swelling which begins in the genital organs in men or women should also be known as the most formidable condition if attended with complication

The Complications Of Edema

18. The complications of edema in short are vomiting, dyspnea, anorexia, thirst, fever, diarrhea and seventhly, debility

19 When the provoked Kapha in the body gets localised at the base of the tongue, it causes immediately, an acute swelling there, and the person is affected with Upajihvika, acute Glossitis

The Onset And Symptoms Of Quinisi

20 When the provoked Kapha in the body gets localised at the base of the palate, it causes immediately an acute swelling there, which is called Galaśundika i.e Quinsi

The Onset And Symptoms Of Deradenoncus

21 When the provoked Kapha in the body gets localised outside the throat, it produces chronic swelling there and causes Galaganda i e. Deradenoncus.

The Onset And Symptoms Of Throat-Spasm

22 When the provoked Kapha in the body becomes firmly established inside the throat, it produces immediately an acute swelling and causes Galagraha i e throat-spasm

The Onset And Symptoms Of Acute Spreading Affection

23 When the provoked Pitta, along with the vitiated blood in the body, spreads in the skin it produces an acute red swelling and causes acute spreading affection.

The Onset And Symptoms Of Pimples

24. When the provoked Pitta in the body becomes localised in the skin and the blood, it causes red swelling and the person is affected with pimples.



The Onset And Symptoms Of Portwine Marks Etc

25 When the provoked Pitta in the body, reaching the blood dries up, then, the person develops moles, port-wine marks, Vyanga or blue-black moles

The Onset And Symptoms Of Facial Erysipelas

26 When the provoked Pitta in the body gets localised in the temples, the person is affected with an acute, serious swelling called Sankhaka i e facial Erysipelas

The Onset And Symptoms Of Ear-swelling

27 When the provoked Pitta in the body gets localised at the root of the ear at the termination of a fever, the person develops an incurable swelling there leading to death

The Onset And Symptoms Of Splenic Enlargement

28 When the provoked Vāta in the body becomes established in the spleen and excites it, there is slow and chronic pricking pain in the left side of the body, and the spleen gets enlarged

The Onset And Symptoms Of Gulma

29 When the provoked Vāta in the body gets localised in the abdominal region, it causes a swelling accompanied with colicky pain and afflicts the person with Gulma

The Onset And Symptoms Of Scrotal Enlargement

30 If the provoked Vāta in the body, producing swelling and pain, moves gradually and migrates from the groin i e inguinal region to the scrotum, the man gets enlargement of the scrotum.

The Onset And Symptoms Of Abdominal Diseases

31. When the provoked Vāta in a person's body gets a hold between the skin and the flesh, it causes a swelling in the belly and the person suffers from abdominal affections.

The Onset And Symptoms Of Constipation

32. When the provoked Vāta in the body becomes established in the region of a person's belly and moves neither upwards nor downwards, then he is afflicted with constipation

The Fleshy And Malignant Tumors Etc Included In The Group Of Swellings

33 Fleshy, malignant and other tumors, though quite different in name and in their symptoms, should be included in the group of swellings, owing to their having the common feature of swelling



The Onset Of Diphtheria

34-35 When all the three humors Vāta, Pitta and Kapha are excessively increased and provoked simultaneously in the body and get localised at the base of the tongue, they scorch locally and cause extensive swelling and pain of various kinds This acutely spreading disease is called Rohini, i e. Diphtheria

The Duration Of Diphtheria

36 Three nights and days are the longest period that the patient can survive, but if treated soon by an expert, he may be restored to health

Formidable Disorders

37. There are many such diseases which though acute and severe, are yet curable They may kill the patient if they are either not treated at all or wrongfully treated

Easily Curable Ones

38 There are other diseases which are considered mild and curable: In these diseases thorough or even slight treatment certainly accomplishes cure

The Palliable Ones

39 There are other incurable diseases which are called palliable The best treatment given in such cases may help the patient to pull on with his existence

Incurable Disorders

40. But there are other diseases where no treatment succeeds, even if the inexperienced physician tries to cure them, and the wise and experienced physician will not undertake to treat them.

The Classifications Of disease As Curable Etc.

41 Diseases are said to be of two kinds—curable and incurable, and classified according to mildness and severity they are of four kinds

Broad Classification

42. When classified according to cause, pain, color, site, form and nomenclature, the number of these diseases becomes really countless

43 Just as a broad classification has been given in the brief description in the chapter on "The eight kinds of Abdominal Disorders" with a view to systematise them for purposes of treatment, even so, the common characteristics of the morbid humors in disorders will now be described

No Standard Nomenclature Of Diseases

44 A physician should never be ashamed if he is not able to name a disease, as there can be no definite standardization of the nomenclature of all diseases.



Need To diagnose Normal And Morbid Humors

45. The same provoked humor, according to the diversity of causes and its localisation in different regions, produces many varieties.

46. Therefore, treatment should be initiated after diagnosing the nature of the disease, the different regions of localization and the special causative factors

47. The physician, who after ascertaining all these three things, begins treatment intelligently and systematically, will not err in therapeutic procedure

48 Vāta, Pitta and Kapha, reside either in their normal or pathological state in the bodies of all embodied creatures. Hence, the learned physician should desire to recognise them

The Actions Of Normal Vata, Pitta And Kapha

49 The actions of the normal Vāta are animation, inspiration and expiration, respiratory movement, body-movement, regular circulation of body-elements and regular elimination of excretions

50. The actions of the normal Pitta are the causing of vision, digestive fire, body-heat, hunger, thirst, softness of body, lustre, clearness of mind and intelligence

51 The actions of the normal Kapha are causing viscousness, cohesion, firmness, heaviness, potency, strength, forgiveness, fortitude and greedlessness

52 Now the signs of the decrease of Vāta, Pitta and Kapha are described to be decrease of their respective actions. There may be the loss of their normal functions or even the increase of contrary ones.

Symptoms Of The Increase Of Humors

53 Increase of their natural actions is the condition indicated in the increase of humors The norm, the decrease and increase of humors are thus diagnosed

Summary

Here are the recapitulatory verses—

54-56 The number, causes, and signs and symptoms of edema, its curability or otherwise, the regional swellings and their respective precedent pathological conditions; modes of classification of diseases, brief description of the three essential factors of diagnosis, normal actions of humors, and symptoms produced in conditions of their decrease and increase —all these, are described in the chapter entitled 'The three kinds of Edema", by Punarvasu who is free from all infatuation, ignorance, passion, greed, pride, vanity and attachment.



18 Thus, in the Section on General Principles in the treatise compiled by Agnivésa and revised by Caraka, the eighteenth chapter entitled "The three kinds of Edema", is completed.

CHAPTER XIX

The Eight Abdominal affections

1 We shall now expound the chapter entitled "The Eight Abdominal Affections."

2 Thus declared the worshipful Ātréya

The Enumeration Of Diseases

3-(1) There are eight varieties of abdominal affections, eight of the disorders of the urinary system, eight of galactic disorders, eight of seminal disorders, seven of dermatosis, seven of inflammatory swellings, seven of acute spreading affections, six of diarrhea, six of misperistalsis;

3-(2). Five of gulma, five of splenic disorder, five of cough, five of dyspnea, five of hiccup, five of thirst, five of vomiting, five of loss of appetite, five of the disease of the head, five of cardiac disorder, five of anemia, five of insanity;

3-(3). Four of epilepsy, four of eye-disease, four of ear-disease, four of coryza, four of assimilation disorder, four of intoxication, four of fainting, four of consumption, four of impotency,

3-(4) Three of edema, three of leprosy, three varieties of hemothermia, two of fever, two of wounds, two of convulsions, two of sciatica, two of jaundice, two of chyme disorder, two of rheumatic co dition, two of piles,

3. One of spastic paraplegia, one of syncope, one of magnum morbus, twenty varieties of worms, twenty of anomalies of urinary secretion, twenty of gynecic disorders - thus in this enumeration are given forty-eight varieties of diseases.

Abdominal Diseases And Urinary Disorders

4-(1A) We shall explain them in the order of enumeration. The eight varieties of abdominal disease are those caused by (1) Vāta, (2) Pitta, (3) Kapha, (4) tridiscordance, (5) splenic disorder, (6) intestinal obstruction, (7) gastro-intestinal perforation and (8) ascites The eight varieties of disorders of the urinary system are caused by (1) Vāta (2) Pitta, (3) Kapha, (4) tridiscordance, (5) formation of stone, (6) formation of sand, (7) seminal disorder and (8) vitiation of blood.



Galactic And Seminal Disorders

4 (1) The eight varieties of galactic disorders are— (1) discoloration, (2) stink, (3) distaste (4) sliminess, (5) frothiness, (6) absence of unctuousness, (7) heaviness and (8) excessive unctuousness The eight varieties of seminal disorders are— (1) thinness, (2) dryness, (3) frothiness, (4) lack of whiteness, (5) stink, (6) hyper-sliminess, (7) mixture with other elements and (8) loss of buoyancy

Dermatosis, inflammatory swellings And Acute Spreading Affections

4-(2) The seven varieties of dermatosis are—(1) Kapāla, (2) Udumbara (3) Mandala, (4) Risyajihva, (5) Pundarīka, (6) Sidhma and (7) Kākana The seven various inflammatory swellings are— (1) crateriform ulcer, (2) carbuncle, (3) cribriform swelling, (4) boils, (5) dry gangrene, (6) moist gangrene and (7) abscess The seven varieties of acute spreading affections are— (1) Vāta type, (2) Pitta type, (3) Kapha type (4) erysipelas (5) spreading moist gangrene, (6) acute lymphadenitis and (7) tridiscordance type

Diarrhea And Misperistalsis

4 (3). The six varieties of diarrhea are those of (1 Vāta, (2) Pitta, (3) Kapha, (4) tridiscordance, (5) fear and (6) grief. The six varieties of misperistalsis are those of (1) flatus, (2) urine, (3) feces, (4) semen, (5) vomiting and (6) sternutation

Gulma

4-(4A) The five varieties of Gulma are those due to 1) Vāta, (2) Pitta, (3) Kapha (4) tridiscordance and (5) vitiated blood The varieties of splenic disorders are the same as described in Gulma

Cough, Dyspnea And Hiccup

4-(4b) The five varieties of cough-disorder are those due to (1) Vāta, (2) Pitta, (3) Kapha, (4) ulcerations in the respiratory tract and (5) wasting. The five varieties of dyspnea are (1) major, (2) respiratory, (3) spasmodic, (4) asthma and (5) minor. The five varieties of hiccup are— (1) Mahati or the major (2) Gambhīra or the deep, Vyapéta or intermittent. (4) Ksudra or the minor and (5) the alimental

Dipsosis, Vomiting And Anorexia

4-(4c.) The five varieties of thirst are those due to (1) Vāta, (2) Pitta, (3) chyme-disorder, (4) wasting and (5) secondary complications The Five varieties of vomiting are those due to (1) contact of repulsive articles, (2) provoked Vāta, (3) Pitta, (4) Kapha, (5) and tridiscordance The five varieties of disinclination for food are those due to (1) Vāta, (2) Pitta, (3) Kapha, (4) tridiscordance and (5) repulsion.



Head-Diseases And Cardiac Diseases

4-(4d). The five varieties of the diseases of the head, as previously described, are those due to (1) Vāta, (2) Pitta, (3) Kapha, (4) tridiscordance and (5) Parasitic infection The five varieties of cardiac disorders are to be understood to be caused like "The diseases of the head"

Anemia And Insanity

4-(4) The five varieties of anemia are those due to (1) Vāta, (2) Pitta, (3) Kapha, (4) tridiscordance and (5) geophagism The five varieties of insanity are those due to (1) Vāta, (2) Pitta, (3) Kapha, (4) tridiscordance and (5) exogenous causes

Epilepsy, Eye Disease, Ear Disease, Coryza And Mouth Disease

4 (5a.) The four varieties of epilepsy are those due to (1) Vāta, (2) Pitta, (3) Kapha and (4) tridiscordance. So also the four varieties of eye-disease, of ear-diseases, of coryza and of mouth-diseases.

Assimilation Disorders, Intoxication And Fainting

4-(5b) The four varieties of assimilation-disorders, the four of intoxication and the four of fainting are caused by the same factors as those inducing epilepsy.

Consumption And Impotency

4-(5) The four varieties of consumption are due to (1) overstrain, (2) suppression of natural urges, (3) wasting and (4) irregularity of diet. The four varieties of impotency are due to (1) atonic, (2) organic, (3) senile and (4) oligospermatic conditions.

Edema, Leprosy And Hemothermia

4-(6) The three varieties of edema are those due to (1) Vāta, (2) Pitta and (3) Kapha The three varieties of leprosy are those that are (1) red, (2) coppery and (3) white. The three varieties of hemothermia are those (1) affecting the upper channels (2) affecting the lower channels and (3) affecting both the channels.

Fever, Wounds, Tonic Spasms And Sciatica

4-(7A). The two varieties of fever are those caused by (1) cold accompanied with a craving for hot things and (2) heat accompained with a craving for cold things. The two varieties of wounds are those due to (1) endogenous and 2) exogenous causes. The two varieties of tonic spasms are (1) external or opisthotonos and (2) internal or emprosthotonos. The two varieties of sciatica are those due to (1) Vāta and (2) Vāta-cum-kapha.



Jaundice, Chyme-Disorder, Rheumatic Condition And Piles

(4-7) The two varieties of jaundice are (I) central and (2) peripheral. The two varieties of chyme-disorders are of (I) intestinal torpor and (2) intestinal irritation. The two varieties of rheumatic condition are (I) the deep and (2) the superficial The two varieties of piles are (I) the bleeding one and (2) the non bleeding ones

Paraplegia, Syncope And Magnum Morbus

4-8 Spastic paraplegia is of one kind and is due to the disorder of chyme and tridiscordance Similarly, syncope which is also of one kind is due to symptosis of all the three humors, and is of a paycho-somatic nature Magnum Morbus is due to mental and moral perversion

Worms

4-(9a) The twenty varieties of worms are (1) lice (2) mites residing in the body-excretion, six varieties residing in the blood viz, (1) Kesāda, (2) Lomāda, (3) lomadwīpa, (4) Saurasa, (5) Audumbara and (6) Jantumātara

4-(9b). Seven varieties, residing in the mucus viz ,(1) Antrāda, (2) Udaraveshta, (3) Hridayāda, (4) Curu, (5) Darbhapuspa, (6) Ṣaugandhika and (7) Mahīguda

4-(9c) Five varieties residing in the feces viz., (1) Kakéruka, (2) Makéruka, (3) Léliha, (4) Saśūlaka and (5) Sausurāda

Urinary Disorders

4 (9d). The twenty varieties of the anomalies of urinary secretion are (1) Udakaméha or hydruria (2) Ikshuvālikarasaméha or glycosuria (3) Sāndraméha or lymphuria (4) Sāndraprasādaméha or chyluria, (5) Suklaméha or bacteriuria (6) Sukraméha or spermaturia 7) Sitāméha or phosphaturia (8) Sanairméha or slow micturition, (9) Sikatāméha or lithuria and (10) Lālāméha or pyuria are the ten that are caused by kapha

4-(9e) (1) Ksīraméha or alkalinuria (2) Kālaméha or melanuria (3) Nilaméha or indicanuria, (4) Lohitaméha or hematuria, (5) Manjishthaméha or hemoglobinuria and (6) Haridrāméha or coliuria are the six caused by Pitta

4-(9f) (1] Vasāméha or lipuria, (2) Majjāméha or (myelopathic albuminuria, (3) Hastiméha or incontinence of urine and (4) Madhuméha or diabetes are the four caused by Vāta These are the twenty varieties of the anomalies of urinary secretion

Gynecic Diseases

4-(9g) There are twenty varieties of gynecic diseases, of them four are



born of the morbid humors i. e (1) Vāta (2) Pitta (3) Kapha and (4) tridiscordance

4 (9) The remaining sixteen are designated in the light of associated morbid humors and causative factors They are (1) Raktayoni or menorrhagia, (2) Arajaska or amenorrhea, (3) Acarana or colpitis mycotica (4) Aticarana or chronic vaginitis, (5) Prak-carana or deflorative vaginitis, (6) Upapluta or leucorrhea 7) Paripluta or acute vaginitis, (8) Udavārtini or dysmenorrhea, 9) Karuini or endo cervicitis, (10) Putraghni or abortive tende cy, (11) Antarmukhi or inversion of uterus (12) Sūcimukhi or colpo stenosis (13) Suska or colpo -xerosis, (14) Vamini or profluvium seminis, (15) Sandhayoni or pseudo uterus and (16) Mahāyoni or prolapse of the uterus—these are the twenty varieties of gynecic diseases

4. Thus has been the whole subject described according to the order of enumeration

All Diseases Are Referable To Vata, Pitta And Kapha

5-(1). All endogenous diseases manifest the discordance of Vāta, Pitta and Kapha Just as a bird, though it fly throughout the day, cannot yet overtake its own shadow, similarly, all the disorders born of the vitiation of humors, cannot escape falling into the categories of Vāta, Pitta and Kapha.

5 Again, after investigating carefully the characteristics of the seat of affection, symptoms and causes of these conditions produced by morbidity of Vāta, Pitta and Kapha, the learned physician classifies all diseases caused by them, in accordance with all these factors

Here are two verses again—

6 There are many classes of disorders affecting the body, that are caused by the discordance of body-elements, but they are none of them independent of the three factors Pitta, Kapha and Vāta, only the disorders produced by the exogenous causes are different.

Inter-Relation Between Endogenous And Exogenous Diseases

7 Exogenous affectio s may occur consequent upon endogenous disorders and similarly, increased endogenous morbidity may combine with exogenous affections. Under such circum stances, the physician should carefully investigate the primary causes and secondary complications before he begins the treatment.

Summary

Here are the two recapitulatory verses—

8-9 The scores, the monads, the three triads, the eight dyads, the ten tetrads, the twelve pentads, the four



octads, the two hexads, and the three heptads of the classes of diseases are described in this chapter on "The Eight abdominal affections"

19 Thus, in the section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the nineteenth chapter entitled, "The Eight Abdominal affections" is completed

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CHAPTER XX

The Major List Of Diseases

1 We shall now expound the chapter entitled "The Major list of Diseases"

2 Thus declared the worshipful Ātréya

The Four Classes Of Diseases And Their Common Factor

3-(1) There are four classes of diseases, viz, the one caused by (1) exogenous factors, the other three by (2) Vāta, (3) Pitta and (5) Kapha. These four groups of diseases come under one heading viz, 'ailments', their common feature

Their Twofold Nature And Resorts

3 (2) They are again of twofold nature when classified as exogenous and endogenous Their resorts again are two—mind and body

Their Innumerability

3 Their variety is innumerable owing to the countlessness of the combinations and permutations of their nature, site, symptoms and causative factors

The Cause Of Exogenous And Endogenous Diseases

4 The causes of exogenous diseases are· injury caused by finger nail, bite, fall, black-magic, curse, possession of evil spirits, blow, piercing, binding, ligaturing, compression by cord, fire, weapon, lightning, seizure and similar other factors, and the causes of endogenous diseases are the discordance of Vāta, Pitta and Kapha

Their Predisposing Factor

5 The predisposing causes of the exogenous and the endogenous diseases are unwholesome interaction between the senses and the sense-organs, volitional transgression and the effects of time

6 All these four groups of diseases when fully developed follow one another, and though they get mixed up with one another, they do not lead to a confusion as regards their respective diagnosis



The Difference Between The Endogenous And The Exogenous Types.

7 (1) The exogenous one begins with pain and later on leads to the discordance of Vāta, Pitta, and Kapha

7 But in the endogenous one the discordance of Vāta, Pitta and Kapha occurs first, giving rise to pain later on

The Seats Of The Humors

8-(1) The primary seats of these three humors in the body will now be described

8 (2) The bladder, rectum, hips, thighs, feet, bones and colon are the seats of Vāta, and of them the colon is the special seat of Vāta

8-(3). The sweat, nutrient body-fluid, lymph, blood and stomach lower part) are the seats of Pitta and there again, the stomach (lower part) is the special seat of Pitta

8. The chest, head, neck, joints, stomach (upper part) and adipose tissue are the seats of Kapha, there again, the chest is the special seat of Kapha.

Actions Of The Normal And The Morbid Types

9-(1) Vāta, Pitta and Kapha, moving in the whole body produce good and ill effects on the entire system, accor ding as they are normal or provoked.

9 When normal, they produce good effects, viz, plumpness, vitality complexion, cheerfulness etc When they become discordant, they produce evil effects which are designated as disorders

The General And The Specific Disorders

10-(1) The disorders are again of two kinds viz, general and specific. Of these the general disorders have been already described in the chapter entitled "Eight Abdominal Diseases". We shall now expound, in this chapter, the specific disorders of each humor

10 There are eighty specific disorders of Vāta, forty specific disorders of Pitta, and twenty specific disorders of Kapha.

The Eighty Vata-Disorders

11 Of these, we shall begin with the exposition of Vāta-disorders They are 1 distrophy of nails, 2. dermatophytosis, 3 pedialgia, 4 flat-foot, 5 paralysis of foot, 6 club-foot, 7 stiff-ankle, 8 cramps in the calf muscles, 9. sciatica, 10 genu varum (bowleg). 11. genu valgum (knock knee), 12 spasticity of thigh, 13. atrophy of thigh, 14 paraplegia, 15 prolapse of rectum, 16 proctalgia, 17. cryptorchidism, 18. priapism, 19 bubonocele, 20 coxa vara, 21 sheep-dung stools, 22. misperistalsis, 23. lameness, 24 scoliosis, 25 dwarfism, 26. stiff waist,



27 stiff back, 28. pleurodynia, 29 girdle pain, 30 cardiac irregularity (heart-block), 31 tachycardia 32 emphysematous chest, 33 impairment of thoracic movement, 34 pectoralgia, 35 brachial atrophy, 36 stiffness of the neck, 37. torticollis, 38 hoarseness of voice, 39. dislocation of jaw, 40 hare-lip, 41. squint (exotropia), 42 odontoschism 43 odontoseisis (looseness of teeth), 44 aphasia, 45 lalling speech, 46 astringent taste in the mouth, 47 dryness of the mouth, 48 ageusia, 49 anosmia, 50 otalgia, 51 acousma, 52 hyperacousia, 53 deafness, 54 rigidity of eyelids, 55. retraction of eyelids, 56 amaurosis, 57. eye-ache, 58 ptosis of eye, 59. ptosis of eye-brow, 60 temporal headache, 61. frontal headache (metopodynia), 62 headache, 63 fissures in the scalp, 64. facial paralysis, 65. monoplegia, 66 polyplegia, (66A hemiplegia), 67. chronic convulsion, 68 tonic convulsion, 69 faintness, 70 giddiness, 71 tremor, 72 pendiculation, 73 hiccup, 74 asthenia 75 hyperphasia, 76 dryness, 77. harshness, 78 dusky-red appearance, 79 insomnia, and 80. mental restlessness. These are the eighty described as the most common of the innumerable Vāta-disorders.

The Innate Qualities, Symptoms And Actions Of Vata

12-(1) In all Vāta-disorders mentioned above, and in those not mentioned, the experts will make an undoubted diagnosis of Vāta discordance in that particular organ by observing all or some of the innate qualities of Vāta or the modified effects of the action of Vāta on the body

12-(2) 1 dryness, 2. coldness, 3 lightness, 4 clearness, 5 motion, 6 invisibility and 7 instability are the innate qualities of Vāta; the following are the symptoms produced in the different organs of the body, when affected by its innate quality

12 They are —subluxation, dislocation, dilatation, contraction, laxation, depression, excitation, attraction, tremor, circular movement, motion, pricking pain, aching pain and movement; also coarseness, harshness, clearness, porousness, dusky-redness, astringent taste, dysgeusia, dehydration, aching pains numbness, contractions, rigidity, lameness and others These are the effects produced in the body by the actions of Vāta. The condition, accompanied with any of these signs or symptoms, should be diagnosed as a Vāta-disorder

Treatment Of The Provoked Vata

13-(1). It should be treated by sweet, acid, salt, unctuous and warm medications, by measures curative of Vāta such as oleation, sudation, corrective and unctuous enemata, sternutation, diet, inunction, rub, affusion and other



similar measures, with due consideration to dose and time

13-(2). Among these, a physician considers the corrective and the unctuous enemata to be the best of all remedies for Vāta disorders, as they, entering the colon from the very beginning, destroy completely the very root of morbid Vāta which is the originator of all Vāta-disorders

13. And thus, Vāta, being subdued, the Vāta-disorders located in the other parts of the body also become allayed, just as by the eradication of the roots of a plant, the stem, branches, sprouts, flowers, fruits, leaves etc., also perish.

The Forty Disorders Due To Pitta

14 Now we shall relate the forty disorders due to Pitta. They are 1 Heating, 2 Scorching, 3 Burning, 4 Broiling, 5 Fuming, 6 Acid eructation, 7 Misdigetion, 8 Internal heat 9 Local regional heat 10 Hyperemia, 11. Hyperidrosis, 12 Local sweating (Meridrosis) 13 Local fetor, 14. Local bursting, 15 liquescence of the blood, 16 Softening of the flesh, 17 Dermothertmia, 18 Sarcothermia, 19. Disquamation, 20 Excoriation 21 Red wheals, 22 Red eruption, 23 Hemothermia, 24. Red circular spots, 25 Greenness, 26 yellowness, 27. Bluish black marks, 28 Herpes, 29. Jaundice, 30. Bitter taste. 31. Metallic taste, 32 Fetor Oris, 33 polydypsia, 34 Acoria, 35 Stomatitis, 36. Pharyngitis, 37. Ophthalmitis, 38. Proctitis 39 Urethritis and phallusitis, 40 Hemorrhage, 41 Faintness. 42. Greenish or yellowish coloration of eyes, urine and feces

Thus, the forty most common Pitta-disorders out of the innumerable ones have been enumerated

15-(1) In all the above mentioned Pitta-disorders and in those not mentioned too, the experts will make an undoubted diagnosis of Pitta-discordance in a particular organ, by observing all or some of the innate qualities of Pitta or the modified effects of the action of Pitta on the body.

15-(2). For example, heat, acuteness, fluidity, slight unctuousness, color other than white and red, fleshy smell, pungent and acid taste and mobility are the innate qualities of Pitta

15-(3) And these being its innate qualities, the following symptoms are produced in the different organs of the body, when affected by Pitta

The Innate Qualities, Symptoms And Actions Of Pitta

15 Burning, heat, suppuration, perspiration, softening, sloughing, itching, discharge, redness, and the emanation of smell, color and taste according to the innate nature of Pitta—



these are the effects produced on the body by the action of Pitta Conditions accompanied with any of these symptoms should be diagnosed as Pitta-disorders

Treatment Of The Provoked Pitta

16 (1). It should be treated by sweet bitter, astringent and cooling remedies and by oleation, purgation, application, affusion, inunction and other similar measures curative of Pitta, with due regard to dosage and time

16-(2). Among all these, the physicians consider purgation to be the best of all remedies in Pitta,as entering the stomach from the beginning, it destroys the very root of morbid Pitta which is the originator of all Pitta-disorders

16 The Pitta being subdued, the Pitta-disorders localized in the other parts of the body get allayed, just as by merely removing the fire, the whole of the hot-house cools down.

The Twenty Disorders Due To Kapha

17. Now we shall relate the twenty disorders of Kapha.-

1. Inappetence, 2. Torpor 3. Hypersomnia 4. Stiffness, 5 Heaviness of limbs, 6. Indolence, 7 Sweet taste in the mouth, 8 Salivation 9 Mucous expectoration, 10. Hyper-excreteion, 11. Loss of strength, 12. Loss of digestion, 14. Increased secretion in the throat, 15 Dilatation of vessels, 16 Deradenoncus, 17. Excessive corpulence (orchidoptosis), 18 Subnormal temperature, 19 Urticaria, 20. Pallor, and 21 Whitish tinge of the urine, eye and feces Thus have been enumerated the twenty most common Kapha-disorders out of the innumerable disorders of Kapha

The Innate Qualities, Symptoms And Actions Of Kapha

18 (1) In all the above-mentioned Kapha-disorders and also in those not mentioned, the experts will make an indubitable diagnosis of kapha-discordance in that particular organ, by observing all or some of the innate qualities of Kapha or the modified effects of the action of Kapha on the body

18 (2) Unctuosness, coldness, whiteness, heaviness, sweetness, firmness, sliminess and viscocity are the innate qualities of Kapha

18 (3) These being its innate qualities, the following symptoms are produced in the different organs of the body when affected by Kapha.

18. Whiteness, coldness, itching, firmness, heaviness, unctuousness, numbness, humidity, excretory secretion, obstructio , sweetness, and chronicity are the effects produced in the body by the action of Kapha. the condition accompanied with any of the



above symptoms should be diagonsed as a Kapha-disorder.

Treatment Of The Provoked Kapha

19-(1). It should be treated with pungent, bitter, astringent, acute, hot and dry remedies, and by sudation, errhines, exercise, and other similar measures curative of Kapha, with due consideration to dose and time

19-(2). Amongst these the physicians consider emesis to be the best remedey in all Kapha-disorders, as emesis, acting on the stomach from the beginning, destroys the very root of morbid Kapha which is the originator of all Kapha-disorders.

19. This morbid Kapha being subjugated, the Kapha-disorders localised in the other parts of the body also become allayed, just as by breaking open the dam of a field, rice, barley, and other crops dry up by being deprived of water.

The Importance Of Pathology, Therapeutics And Posology In The Science Of Treatment

20. Here are verses again–

The physician should first diagnose the disease and then should decide on the line of treatmert; and begin the treatment in the light of his observations.

21. If the physician begins the treatment without diagnosing the disease, even though he may be the best therapeutist his success depends purely on chance

22. But he who knows the differential diagnosis of diseases, who is skilled in all kinds of therapeutics and who is also well versed in the knowledge of clime, season and dosage, achieves success with certainty.

Summary

Here are the recapitulatory verses—

23. The brief account of the nature, seat, origin, predisposing causes and indubitability of diagnosis even in a combined state of diseases is given here.

24. The primary seats of humors, the lists of specific disorders, the different innate qualities of humors and the effects produced in the body by the action of morbid humors;

25. And also the remedies of disorders in their severality, are all fully described by the seer, in this Major chapter on Diseases.

18 Thus, in the Section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the twentieth chapter entitled "The Major list of Diseases" is completed.



CHAPTER XXI

The Eight Censured Persons

1 We shall now expound the chapter entitled "The Eight Censured Persons."

2. Thus declared the worshipful Ātréya.

The Fight Censured Types Of Men

3-(1) In respect of their bodily conditions, eight kinds of persons are found censurable

3 They are: the very tall and the very short, the very hairy and the hairless, the very dark and the very fair, the very corpulent and the very emaciated

The Symptoms Of Corpulency

4-(1) Of these again the very corpulent and the very emaciated suffer from specially censurable traits. Thus as regards the corpulent person, he is affected with the eight disabilities viz, diminution of life, lack of agility, difficulty in sex-act, debility, fetor, distressing sweats, excessive hunger and excessive thirst

4-(2). Such excessive corpulence is caused by over eating, by the use of articles that are heavy, sweet, cold and unctuous, by lack of exercise and of sex-act, by day-sleep and continual cheerfulness, by lack of mental exertion and by inherited tendency.

4-(3) In the very corpulent, it is the fat alone that keeps increasing and not the other body-elements. Consequently, there is shortening of the life-span. Owing to the flabbiness, tenderness and heaviness of the fat, the corpulent man gets hampered in his movement. Owing to the paucity of semen and the obstruction of genital passages by fat, the performance of the sex-act becomes difficult Owing to the disturbance of the body-elements, debility results From the presence of the morbid fat, as also from the innate quality of the fat element and from excessive sweating, there results fetor of the body On account of the admixture of fat with Kapha and its fluidity, excess and heaviness, and also of the inability to bear the strain of exercise, there occurs the distress of excessive sweating. On account of the acute gastric fire and the excess of Vāta in the alimentary tract, there occur excessive hunger and thirst.

Here are verses again —

5-6. In consequence of the passages being obstructed by fat the Vāta, moving mainly in the stomach, whips up the gastric fire and absorbs the food The corpulent man digests his meals speedily and craves for food inordinately. By voilating the rule concerning the meal-time he gets dreadful diseases



7 These two, the gastric fire and the Vāta, are the special workers of havoc They burn up the corpulent man, as the forest fire burns up the forest

8 The fat element in the body having increased inordinately, the Vāta and other humors, breaking out into sudden and fierce disorders, rapidly destroy their victim's life

The Symptoms Of Corpulency

That man is spoken of as over-corpulent who on account of the inordinate increase of fat and flesh is disfigured by pendulous buttocks, belly and breasts and whose increased bulk is not matched by a corresponding increase in energy Thus, the evils of corpulency together with its causes and symptoms have been set out

The Causes Of Emaciation

10 Now we shall say what has to be said concerning the very emaciated

11-12 Indulgence in non-unctuous drinks, starvation, under eating, over work, grief, suppression of the urges of nature and of sleep, dry massage, repeated baths, constitutional tendency, old age, the sequela of disease, and wrathful disposition renders a man extremely emaciated

The Evils Of Emaciation

13 The emaciated man cannot stand the strain of exercise or of a full-meal or of hunger and thirst, or of disease, or of strong medication. Similarly, he cannot bear great cold or heat or the strain of the sex act

14 Splenic disorders, cough, wasting, dyspnea, Gulma, piles, abdominal affections and disorders of assimilation generally assail the emaciated man

The Symptoms Of Emaciation

15 That man is said to be over-emaciated who is lean of buttocks belly and neck, who is covered with a network of prominent vessels, who is reduced to skin and bones and who has prominent joints

Treatment Of Both The Conditions

16. These two, the very corpulent and the very emaciated, are prepetually afflicted with diseases and are to be treated with constant slimming and nourishing remedies respectively.

Emaciation The Lesser Evil Of The Two

17. Of the two conditions, emaciation is the lesser evil, though both alike require to be remedied. When both are overcome by disease, it is the corpulent that suffer more.

The Proportionately Built Frame, The Best

18. The man who is well proportioned in flesh, well-knit in figure, and firm of senses, is not overpowered by the violence of disease.



19. He that is able to endure hunger and thirst, heat and cold and the strain of exercise, and has normal digestive and assimilative powers, is regarded as being properly proportioned in body

20 For reducing the corpulent, heavy but non-nourishing food should be given, while for building up the emaciated, light but nourishing food should be given.

Treatment Of Corpulency And Of Emaciation

21 23 Eats and drinks that are alleviative of Vāta, Kapha and fat, non-unctuous, warm and strong enemata; dry massage, course of guduch and cultivated nut-grass or of the myrobalans or of butter-milk wine or of honey or of embelia, dry ginger, barley-alkali, iron powder, honey, the powder of barley and emblic myrobalans—the systematic use of these is considered excellent

24 The course of pentaradices of the bael group mixed with honey, or the course of mineral pitch mixed with the decoction of windkiller is also considered beneficial.

25-27 Prasātikā, Italian millet sanwa millet, wild barley, barley, great millet, common millet, green gram horse-gram, Cakramudgaka, the seed of pigeon-pea mixed with wild snake-gourd and emblic myrobalan should be used as food followed by hydromel as drink Such wines as are eliminative of fat, flesh and Kapha should be prescribed as post-prandial drinks in proper dose, for the cure of excessive corpulency

28. One desirous of getting rid of corpulency must indulge, in a gradually increasing measure, in night-waking, sex-act, exercise and mental exertion

29-33. Sleep, cheerfulness, soft beds, peace and tranquility of mind, lack of worry, sex-act and exercise, pleasant sights, fresh foods and fresh wines, juices of domestic, wet-land and aquatic creatures and well prepared meats, curds, ghee and milk; the various kinds of sugarcane, śāli rice, black-gram, wheat and the products of gur, nutrient enemata of sweet and unctuous articles, daily inunction of the body, oil-massage, bath and the use of sandal paste and flower garlands; wearing of white raiment, the seasonal purification of the morbid humors, the systematic use of the restorative and virilific preparations — these, can cure even extreme conditions of emaciation and confer the measure of plumpness on men

Roborant Factors in Brief

34 By not taking thought over things, by taking plenty of nourishing



victuals and by indulging in sleep, a man surely grows fat like a boar.

The Causes Of Sleep

35. When the mind and the senses, getting tired, retire from their sense-objects, then does the man fall into sleep

The Effects Of Sleep

36 Happiness and sorrow, growth and wasting, strength and weakness, virility and impotence, knowledge and ignorance, as well as life and its cessation depend on sleep

The Evils Of Excessive And Untimely Indulgence In Sleep

37 Sleep, indulged in either out of time or over-much or not at all, swallows up life and happiness like unto an other Night of Destruction.

For Whom Day-Sleep Is Beneficial

38 That very sleep, when indulged in rightly, makes a man's life happy and long even as the knowledge of truth, as it dawns, brings wondrous powers to the yogi

39. Those who are wearied by the strain of singing, study, drink, society of women, toil, bearing heavy burdens or by way faring, those who are dyspeptic, those who suffer from wounds or ulcers, those who are emaciated, those who are aged, tender of age or weak, those who suffer from thirst, diarrhea, colic, dyspnea and hiccup, those who are wasted of body, those who have had a fall or who are injured and insane, those who are fatigued by travel and long vigils; those who are worn out by anger, grief and fear, and those who ere habituated to day-sleep should take to sleeping in the day in all seasons alike

42. Thus, they will secure the concord of the body-elements and also strength. The Kapha which by these measures is nourished will nourish their limbs and stabilize their life-apan

43. As the Vāta is increased by the dryness caused by the sun's heat in summer, and as the nights are very short, day-sleep is commended in the summer

Interdicton Against Day-Sleep Except In Summer

44 In seasons other than the summer, day-sleep provokes the Kapha and the Pitta Day-sleep is therefore not commended then

45 Corpulent people, those that are habituated to unctuous articles, phlegmatics, those afflicted with Kapha-disorders and those that suffer from chronic poisoning should, under no circumstances, sleep during the day.



The Evils Of Indulgence In The Unwholesome Type Of Day Sleep

46-49 Jaundice, head-ache, stiffness, heaviness of limbs, body-ache, loss of gastric fire, excessive mucus-secretion in stomach, edema, anorexia, nausea, rhinitis, hemicrania, wheals, dandruff, pimples, pruritus, torpor, cough, diseases of the throat, delusion of memory and intellect, occlusion of body-channels, fever, asthenia of senses and the circulation of poison result from unwholesome sleep in the day The wise man, therefore, discriminating between the wholesome and the unwholesome sleep, should resort to that sleep only which leads to happiness

The Effects Of Night-Waking & Day Sleep In a Sitting Posture

50. Keeping awake in the night diminishes the viscocity of the body-fluids, while sleeping in the day increases it But sleeping lightly in a sitting posture does not induce either of these conditions

Corpulence And Emaciation Dependent On Sleep And Food

51 From the point of view of personal hygiene, the body is known to depend on sleep as much as on food for its happiness Especially do corpulency and emaciation depend on conditions of food and sleep

Treatment Of Insomnia

52-54. Inunction of the body, oil-massage, bath, meat juices of domestic, wet-land and aquatic animals, sāli rice with curds, milk, unctuous articles, wine, cheerfulness of mind, congenial perfumes and sound and shampoos, soothing applications for the eye head and face, the use of comfortable beds and apartments, and the approach of the usual time bring quickly to one the sleep that was lost for some reason or other

Treatment Of Hypersomnia

55-56 The use of purgatives, errhines, and emetics, fear, worry, wrath, smoking, exercise and depletion of blood; fasting and uncomfortable beds; abundance of *sātvic* quality of the mind and the subjugation of the *tāmasic* quality— these, avert the unwhosesome sleep that has well nigh come upon one.

Causes Of Insomnia

57 The following, too, are to be known as dispellers of sleep absorption in work, old age, disease, habitus and aggravated Vāta.

Varieties Of Sleep

58. There is a sleep born of *tamas* and a sleep born of Kapha, there is a sleep born of the weariness of mind and body; there is a sleep which forebodes disease; there is also a sleep which comes in the wake of disease. There is, finally, the sleep which is born of the very nature of the night



59. Sleep that is known to be born of the nature of the night is called by the experts "The Omnibenevolent Mother-sleep—the nourisher of creatures". Sleep which is born of the quality of *tamas*, they call the Root of Evil The remaining are included in disease conditions

Summary

Here are the recapitulatory verses—

60. The censured persons and among them the specially censured twain, the etiology, pathology and treatment of these censured conditions;

61. For whom sleep is wholesome and when, for whom sleep is not wholesome and when, the remedy for persons suffering from hysersomnia and insomnia, and whence sleep is born;

62. Which sleep is of what nature and productive of what effects—all these, Punarvsu, the son of Atri, has expounded in this chapter entitled "The Eight Censured Persons".

21. Thus, in the Section on General Principles in the treatise compiled by Agnivésa and revised by Caraka, the twenty first chapter entitled, "The Eight Censured Persons" is completed.

CHAPTER XXII

Lightening And Roborant Therapies

1 We shall now expound the chapter entitled "The Lightening and Roborant Therapies"

2 Thus declared the worshipful Ātréya.

Lightening Roborant And Other Therapies Are The Six Treatments

3. Addressing himself to the six choicest of his disciples headed by Agnivésa, who were dedicated to study and meditation, the Master, Ātréya, declared thus with a view to stimulate inquiry,

4. "He indeed is the physician who knows the timely administration of the lightening and the roborant therapies, the desiccation and oleation therapies, and the sudation and astringent therapies"

Agnivesa's Queries Regarding Them

5 Ātréya having thus spoken, Agnivésa said to him;

6-7 O, thou, our worshipful preceptor! it becomes thee to tell us about the lightening therapy and those for whom it is indicated, about the roborant therapy and those for whom it is indicated, about the desiccation therapy and those for whom it is indicated, about the various methods of oleation therapy and for whom they are indicated, and about



the various methods of sudation therapy and in whom they are indicated, and about the methods of the astringent therapy and in whom they are indicated

8 Tell us in short, the symptoms of the right, the wrong and the excessive administration of these therapies viz, the lightening and other therapies"

The Nature Of The Lightening Therapy

9 Hearing these words of Agnivésa, the Master said, "That which causes lightness of the body is known as the lightening therapy"

The Nature Of The Desiccant and The Roborant Therapies

10. The treatment which increases the size of the body and makes it robust is called the roborant therapy, and that which produces dryness, roughness and clearness is called the desiccant therapy

The Nature Of The Oleation And The Sudation Therapies

11 That, which increases viscosity, fluidity, softness and moistness in the body is known as the oleation therapy That, which causes perspiration and destroys stiffness, heaviness and cold is known as the sudation therapy.

The Nature Of The Astringent Therapy Articles Used In The Lightening Therapy

12 12½. That treatment, which astringes what is flowing and stabilises what is unstable is called the astringent therapy. That substance is considered lightening which is mainly light hot, acute, clear, dry subtle rough, flowing and hard

Articles Used In The Roborant Therapy

13 13½ That substance is considered roborant which is mainly heavy, cooling, soft, unctuous, thick, gross slimy, sluggish, stable and smooth

Articles Used In The Desiccant Therapy

14-14½. That substance ia considered desiccant which is mainly non-unctuous light, rough acute, hot stable. limpid and hard

Articles Used In The Oleation Therapy

15 That substance is considered unctuous, which is mainly fluid, subtle, flowing, viscid slimy heavy cooling sluggish and soft

Articles Used In The Sudation Therapy

16. That substance is considered sudorific, which is mainly hot, acute flowing, viscid, dry, subtle fluid, stable and heavy.

Articles Used In The Astringent Therapy

17 That substance is considered astringent which is mainly cooling,

sluggish, soft, smooth dry, subtle, fluid, stable and light

18. The four modes of purification (i e. the quinary purificatory procedures with the exception of the unctuous enema), subjection to thirst, exposure to wind and sun, the use of digestives and recourse to fasting and exercise, constitute the ten methods of the lightening therapy.

Various Methods Of Lightening

19. Those that suffer from an excess of Kapha, Pitta, blood or waste products, and are but slightly affected with Vāta, and who are huge bodied and strong should be lightened by means of the purificatory procedures

20 The wise physician should generally treat with digestives, in the beginning, those who suffer from diseases of moderate intensity due to Kapha and Pitta, such as vomiting, diarrhea, heart-disease, acute intestinal irritation, intestinal torpor, fever, obstipation, heaviness, eructation, nausea, anorexia and similar conditions.

22 In cases where the above mentioned diseases occur in a mild intensity, their alleviation may be brought about by a recourse to abstention from food and drink.

23 The diseases in strong persons marked with moderate intensity may be subued by a recourse to exercise and exposure to sun and air What need, then, is their to say that these diseases, when they are only of a mild intensity can be subdued in the same manner !

24 Those who suffer from skin diseases, urinary anomalies, and who are bulky with excess of unctuous and fluid matter in the body and also those who suffer from disorders of Vāta, should be administered the lightening therapy in winter.

Meat As Roborant

25 That flesh is regarded as roborant which is not polluted by poisoned weapons, which is not diseased and which is obtained from those animals, fish and birds, that are in the prime of life and are found roaming at will in their natural haunts

Persons In Whom The Roborant Therapy Is Indicated; And The Roborant Articles

26 For persons that are wasted of body, consumptive, emaciated, aged, weak, given to constant way faring, and addicted to wine and women, the roborant therapy is indicated in summer

27. The light meat-juice of carnivorous creatures is a roborant to persons that have been emaciated by the diseases of consumption, piles and assimilation disorders.



Persons In Whom The Desiccant Therapy Is Indicated, And The Desiccant Articles

28 Bath, oil-massage, sleep, and unctuous enemata medicated with drugs of the sweet group, milk and ghee these are roborant in effect to all persons

29 The habitual use of articles of pungent, bitter and astringent tastes, over-indulgence in women, the use of oil-cakes of rape seed and til, buttermilk, honey and similar things tend to induce dryness

30 The desiccant therapy is indicated in diseases marked by excessive discharge and great morbidity of humors, in diseases of the vital parts, spastic paraplegia and in similar conditions

31 As regards the questions of what constitute the oleous substances, who are the fit subjects for oleation, what are the various kinds of sudation and who are to be administered sudation—these, have been elaborately explained by me in the chapters on oleation and sudation procedures

Astringents

32 All things that are fluid, thin, consistent, refrigerant, sweet, bitter and astringent act as astringents

33 The astringent therapy is indicated in those who are scorched by Pitta, caustics and heat, those who are afflicted with vomiting and diarrhea and those suffering from complications of poison and over sudation

Successful and The Overdone Lightening Therapy

34-35 The lightening therapy is to be regarded successful when the normal elimination of flatus, urine and feces is restored, the body feels light, the stomach, eructations, throat and mouth become clean, torpor and exhaustion disappear and perspiration and taste reappear, acute hunger and thirst return and the mind recovers its sense of ease

36-37 Pain in the joints, body-aches, cough, parching of the mouth, complete loss of hunger, anorexia, thirst, weakness of hearing and slight confusion of mind, frequent eructations, fainting, loss of body-temperature and strength —these, are the consequences of overdone lightening therapy.

Successful and Overdone Roborant Therapy

38-38½ Accession of strength and robustness and freedom from the evils of emaciation are the signs of successful roborant therapy Corpulency is the sign of roborant therapy overdone The signs of the desiccant therapy well-done or overdone, are the same as those of the lightening therapy similarly performed



Signs Of Astringent Therapy

39-40 When the disorders in which the astringent therapy is indicated have been subjugated and the patient has regained his strength, the administration of the therapy should be considered successful Duskiness, stiffness of limbs, eructation, stiffness of jaw, catch in the cardiac region and the suppression of the urges of nature are the signs of overdone astrigent therapy.

The Conclusion Of The Six Therapies

41-42 The common sign of all these six therapies when ill performed is not merely the non-alleviation, but the actual aggravation of the diseases for which they are prescribed as remedies. Thus, the six most useful therapies covering all diseases have been described If administered with due consideration to time and dosage they are sure to accomplish the cure of all curable disorders

The Comprehensive Nature Of These Six Therapies

Here is a verse again—

43. As there are manifold combinations of ailments, there are also many combinations of therapies to suit them, but even as the morbid humors of the body do not transcend the triad of Vāta etc , so the therapies too do not transcend the haxad described above.

Summary

Here is the recapitulatory verse—

44 Thus, in this chaptar entitled "Lightening Therapy", all the six therapies which comprise the entire field of therapeutics have been expounded by the worshipful one, in accordance with the questions put

22 Thus, in the section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-second chapter entitled "The Lighteuing and Roborant Therapies" is completed

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CHAPTER XXIII

Impletion Therapy

1 We shall now expound the chapter entitled "Impletion Therapy"

2. Thus declared the worshipful Ātréya

The Need For The Impletion Therapy; The Disorders Due To Indulgence In Impletion

3-7 He that impletes himself in excess with unctuous, sweet, heavy and viscous substances, with fresh foods and wines, with the flesh of wetland and acquatic animals, with cow's milk and its products, the products of gur and with articles



prepared of flour, or he that dislikes movement and is given to day-sleeping, to over-indulgence in lounging and lying in soft beds gets afflicted with the following diseases arising from excessive impletion, unless he is promptly treated with counter measures: anomalies of the urinary secretion, pimples, wheals, pruritus, anemia, fevers, dermatosis, chyme-disorders, dysuria, anorexia, torpor, impotency, obesity, indolence, excessive secretion in the channels of the sensory organs, delusion of intellect, sleepiness, edema and other similar disorders

Their Treatment.

8-9 In such cases emesis, purgation, depletion of blood, exercise, fasting, smoking and sudation are beneficial, and likewise the use of the chebulic myrobalan with honey, a dietary consisting mostly of dry foods, and the use of powders and applications that are described as curative of pruritus and wheals are beneficial.

10 The decoction prepared by boiling, in water, the three myrobalans, purging cassia, Pātha and dita bark, along with kurchi, nutgrass, emetic nut and neem is to be taken as potion

11. By taking a regular course of it at the proper time and in the proper dose, urinary anaolies and other disorders born of excessive impletion will certainly be eliminated.

12-13 Nut-grass, purging cassia, Pātha, the three myrobolans, deodar, small caltrops, catechu, neem, turmeric —drinking the infusion of these drugs every morning according to the nature of the morbid condition, one gets completely relieved of all disorders arising from excessive impletion

14. Skin lesions are cured by dry massage, friction massage, and bath medicated with the unctuous preperations made from the same drugs

The Disorders Due To Depletion

15-16. Costus, onyx, asafetida, the bones of demoiselle crane bird, the three spices, sweet flag, kurchi, cardamom, small caltrops, celery seeds, Indian rockfoil —these if taken mixed with buttermilk or whey or with the acid juice of small jujube will cure dysuria and anomalies of urinary secretion

17 The anomalies of urinary secretion and other similar diseases are also cured by the systematic course of buttermilk and chebulic myrobalans or of the three myrobalans or of the medicated wines

18 The demulcent drink prepared from the three spices, the three myrobalans, honey embelia, celery seeds,



roasted corn flour and oil and soaked in eagle-wood-water is beneficial.

19-21 The three spices, embelia, drumstick, the three myrobalans, kurroa, yellow-berried and Indian night shades, turmeric and Indian berberry, Pāthá, atees, ticktrefoil, asafetida, the roots of Kébuka, bishop's weed, coriander, white-flowered leadwort, sanchal salt, cumin and juniper these are to be taken in equal parts and powdered. This powder should be mixed with equal quantities of ghee, oil and honey, and the whole mixed again with sixteen times its quantity of roasted corn flour, preparing a demulcent drink of this, it shold be taken as potion for relief of over impletion

22 24 Diseases born of excessive impletion, urinary disorders, claudication of Vāta, dermatosis, pimples, jaundice, splenic disorders anemia, edema, dysuria, anorexia, cardiac disorders, consumption, cough, dyspnea, throat-spasm, helminthiasis, assimilation disorders, leucoderma and excessive corpulence —all these diseases are cured by the administration of the above-mentioned beverage It enkindles the digestive fire in man and enhances his memory and itnelligence

25 25½ One given to daily exercise or eating only after the previous meal has been digested, or one who eats barley and wheat, is freed from excessive corpulence and gets cured of the diseases arising from excessive impletion The disease arising from excessive impletion and the depletive remedies for them have thus been described

Their Treatment

26 30 Hereafter we shall describe the diseses arising from depletion along with their remedies The diminution of the body-heat, strength, complexion, vital essence, semen and flesh, fever atteneded with cough, pleurodynia, anorexia, weakness of hearing, insanity, delirium, cardiac pain, suppression of urine and feces, aches in the calf, thigh and waist, breaking pains in knuckles, bones and joints and other diseases born of Vāta and diseases due to disorders of upward movement of Vāta — all these ailments are born of the excess of depletion. Impletion is stated to be the treatment of this condition, by specialists. It may act immediately or act after a long course of treatment.

Treatment In Sudden Emaciation and In Chronic Debility

31 It is only those that have rapidly lost weight that can as rapidly be restored by impletive measures Cases of long-standing emaciation cannot thus be rehabilitated except by continued administration of the impletion-therapy.



32 The person that has long been weak must be administered the treatment unhurriedly, with due consideration to the state of the body, the digestive fire, the morbidity of humors, the drug, the proper dosage and time.

33. For such a person meat-juices, the various kinds of milk and ghee, the different kinds of bath and enemata, inunctions and impletive demulcent beverages are beneficial

34 We shall now describe the restoratives which are beneficial in persons afflicted with chronic fever, cough, emaciation, dysuria, excessive thirst and disorders of the upward movement of Vata

35. Roasted corn flour of double the measure of the total quantity of sugar, long pepper, oil, ghee and honey, taken in equal parts, is virilific A demulcent beverage made of these is highly recommended.

36 Roasted corn flour, wine, honey and sugar make a nourishing beverage This should be taken for inducing and regulating the downward course of flatus, urine, Kapha and Pitta.

37 Treacle, roasted corn flour, ghee, whey and sour conjee combined to form a nourishing drink, should be taken for the alleviation of dysuria and the disorders of mis peristalsis

38. Demulcent drink prepared from dates, grapes, kokum butter, fruits of tamarind, pomegranates, sweet-falsah and emblic myrobalan is curative of disorders due to alcoholism.

Some Impletive Recipes

39 Demulcent drink prepared from sweet or sour articles and water, whether with or without unctuous substance, is an immediate impletive, promoting firmness, complexion and strength of the body

Summary

Here is the recapitulatory verse—

40 The diseases born of excessive impletion and those born of depletion along with their remedies have been described in the chapter entitled 'Impletion Therapy'

23 Thus, in the section on General Principles in the treatise compiled by Agnivésa and revised by Caraka, the twenty third chapter entitled 'Impletion Therapy" is completed.



CHAPTER XXIV

The Blood Derived From A Regimen Of Diet

1. We shall now expound the chapter entitled "The Blood derived through Systematic Regimen"

2. Thus declared the worshipful Ātréya.

The Blood Derived From A Regimen Is Pure

3 That blood in the body is pure, which is derived from the observance of the systematic regimen that has been already described with reference to homologation, clime, season and habituation

The Advantages Of The Pure Blood

4 The pure blood so derived invests the person with strength, complexion, happiness and long life Verily, life is upheld by blood.

The Etiology Of Blood Vitiation

5-10 The blood gets vitiated by the following factors—The use of vitiated, very acute and hot wines or similar intoxicants, ths excessive use of salts and alkalis, acid and pungent articles, the use of horse-gram, black gram, lablab, til and til oil, or common yam, garden radish etc., and all varieties of greens, the use of the flesh of aquatic, wetland, terricolous and "tearer group" of animals, the use of curds, sour conjee, whey, vinegar and Surā and Sauvīraka wines, the use of such articles as are incompatible or have gone soft or are foul smelling, sleeping in the day having eaten liquid, unctuous and heavy foods, indulgence in over-eating and anger, exposure to heat of the sun and the fire, suppressing the urge for vomiting, and not practising depletion of blood at the proper season, fatigue, injury, grief, predigestion-meal, eating on loaded stomach and the natural tendency of the autumnal season

The Blood-Born Diseases

11-16 As a result, various kinds of blood-born diseases occur —sores in the mouth, injected condition of the eyes, stink-nose, halitosis, Gulma, mouth disease, acute spreading affections, hemothermia, sleepiness, abscess, hematuria, menorrhagia, rheumatic condition, discoloration, asthenia of the digestive fire, excessive thirst, heaviness of limbs, burning, prostration, anorexia, headache, misdigestion of food and drink, bitter and acid eructations, exhaustion, excessive irritability, delusion of understanding, saline taste in the mouth, excessive perspiration, fetor of the body, intoxication, tremors, aphonia, torpor, hypersomnia, frequent attacks of faint-

ness, pruritus, boils, wheals, pimples, dermatosis, rashes and similar disorders: all theses diseases are to be known as dependent on the condition of the blood

17 Further, all such curable diseases as do not get cured, though treated by appropriate measures of refrigeration, heating, inunction, desiccation etc. are to be regarded as blood-born diseases

The Treatment In Blood-diseases.

18 In such diseases born of vitiated blood, the treatment should consist of measures used for the alleviation of hemothermia, as also purgation, fasting and blood letting.

19 A patient must be bled according to his strength and the degree of the morbidity of his humors, the required degree of purity of the blood and the seat of affection

20 21 When the blood is vitiated by Vāta, it becomes dusky-red, clear, frothy and thin. If vitiated by Pitta, it becomes dark-yellow, and on account of the increased heat, it takes a long time to coagulate If the blood is vitiated by Kapha, it becomes slightly pale, slimy, fibrillated and solid If affected by two of the humors, the blood evinces a syndrome characteristic of those two humors. When all the three humors combine to vitiate, there is a total concurrence of all the symptoms

22 When the blood is of the color of heated gold or that of the insect called "Indragopa" (Trombidum), or like the red lotus or like the Álaktaka juice (lac dye) or like jequirity seed, then that blood is to be regarded as pure.

Regimen of diet after Blood-letting

23 When the blood has been depleted, food that is neither very hot nor very cold but is light and stimulative of digestion is indicated. Since, during this time, the blood in the body is in a restless condition the gastric fire must be very carefully protected

The Characteristics of the Man with Pure blood

24 He, who has clear complexion and senses, who desires sense pleasures, who has the strength of the digestive fire unimpaired, and is happy, well built and strong, is said to be pure of blood

25 27 When, in a person given to unclean diet and enveloped by passion and ignorance, the provoked humors either individually or jointly moving in the channels of the blood or of the nutrient fluid or of sensation



get obstructed and localised, as a consequence thereof, various diseases are produced They are intoxication, fainting and syncope The wise physician must know that the gravity of these diseases, with respect to causes, symptoms and treatment, is greater in the order of their enumeration.

28. When the Vāta finds entrance into the weakened centre of consciousness, then distracting the mind of the man, it confounds his wits.

29 Similarly the Pitta or the Kapha, having thus distracted man's mind, induces agitation of his wits. Their special characteristics will now be explained

The Diagnosis of Intoxication due To Vata And other Factors

30 The person whose speech is indistinct, copious and fast, who makes unstable and incoordinated movements and whose appearance is dry, dusky or red should be known as suffering from intoxication of the Vata type

31. The person whose speech is wrathful and harsh, who likes fighting and picking up quarrels and who is of red, yellow or of dark complexion is to be regarded as affected by intoxication of the Pitta type

32-32½ The person whose speech si scanty, incoherent or irrelevant, who is lethargic and indolent and who is pale of complexion and is preoccupied must be known to suffer from intoxication of the Kapha type. All these symptoms appear together in the condition of intoxication caused by tri-discordance.

33-34. The characteristic of all intoxication is that it rises and abates quickly aud resembles the intoxication due to alcohol. The condition of intoxication which is said to proceed from alcohol as well as that resulting from poison and toxic state of the blood, do not occur except through the discordance of Vāta, Pitta and Kapha

The Symptoms of Fainting due to Vata and other factors

35-36. He whose fainting is brought about by Vāta, perceives space as being blue or black or red before fainting and awakens from it quickly. He suffers from bodily tremors, pain in the limbs and severe pain in the cardiac region, and is emaciated and of a dusky or red complexion.

37-38 He whose fainting is born of Pitta, falls into it perceiving space as red, green or yellow and awakens from his fit bathed in sweat; he gets very thirsty and has burning sensation, his eyes are red, yellow or bewildered and he has loose motions, and is yellow in complexion.



39-40. He whose fainting is born of Kapha falls into it, perceiving space as a cloud or as covered with clouds of darkness, and awakens from it after a long time and with heavy limbs as if they were wrapped in wet leather, and with excessive salivation and nausea

41 The fainting fit, when it is due to tri-discordance, is marked with all the symptoms mentioned above manifesting in an epileptic fit; it fells its victim suddenly, without however, presenting the symptoms of fearful convulsions

The Difference between Syncope and Intoxication and Fainting

42 The disorders of intoxication and fainting subside of their own accord when the morbidity of the causative humors has spent itself out in the attack The condition of syncope, however, does not subside without treatment.

The Onset of Syncope

43. The highly provoked humors lodged in the vital parts of man, by paralysing the functions of speech, body, and mind, overthrow the debilitated victim

44 Such a man, who, being overcome by syncope, is turned as it were into a log of wood and appears as if dead, will soon be deprived of his life unless he receives emergency treatment

The Treatment of Syncope

45 As, in the case of a pitcher sinking rapidly down a deep well the prudent man hastens to retrieve it before it has reached the bottom, so it should be in the case of the man overcome with syncope

46 The following are the measures prescribed for the resuscitation of the man overcome with syncope.—eye salves, nasal applications, inhalations snuffs, pricking with needles or branding or piercing beneath the nails, plucking the hair of the head or the body, biting with the teeth, or rubbing the body with the seed of cowage are helpful in awakening him

48 Various kinds of strong wines mixed copiously with pungent articles must be frequently poured into his mouth

49 50. Similarly, the juice of pomelo mixed with ginger, or sanchal salt mixed with wine and sour gruel with asafetida and black pepper added must be poured into the throat until consciousness returns. When consciousness has been restored, the patient must be given light foods.



51-53 The wise physician, in order to protect the mind of the awakened patient from the evil consequences of syncope and from relapsing again into insensibility, should treat him with measures that excite wonder and awaken the memory with delightful discourses, with pleasant vocal and instrumental music, with wonderful sights, with laxatives and emetics, with various inhalations, eye-paints, gargles and blood-letting, and with exercise and friction massage of the body

Treatment of Intoxication and Fainting

54 In all conditions of fainting and intoxication, the patients who have been prepared with the oleation and sudation procedures should, according to the measure both of their vitality and of morbidity be administered the quinary purificatory procedures

55. Further, in these conditions a course of the medicated ghee prepared with the group of the twenty eight drugs known as Kalyāna ghee or of the medicated ghee called 'the Bitter Satpala ghee" is recommended.

56 Similarly, a course of the three myrobalans with ghee, honey and sugar, or a course of mineral pitch, or a course of milk.

57 Or a course of long pepper, or a course of white flowered lead-wort with milk, or a course of vitalizing drugs, or a course of the potted ghee of ten years' standing is recommended

58 The diseases of intoxication and fainting get alleviated by the letting of blood as also dy devotion to scriptures and to good and righteous men.

Summary

Here are the two recapitulatory verses

59. The nature of the pure and of the impure blood, the causative factors in each case, the blood born diseases and their remedies.

60 The etiology, symptoms and treatment of intoxication, fainting and syncope all these have been described in this chapter entitled "The Blood derived through Systematic Regimen."

24 Thus, in the section on General Principles in the treatise complied by Agnivéśa and revised by Caraka, the twenty fourth chapter entitled 'The Blood derived through Systematic Regimen" is completed.

6. Thus ends the tetrad of chapters deeling with therapeutic procedures.



CHAPTER XXV

The Origin of Man and Disease

1. We shall now expound the chapter entitled "The Origin of Man and Disease"

2. Thus declared the worshipful Ātréya.

Discussion Among Sages

3-4 Long ago among the great sages gathered about the worshipful Ātréya to whom all knowledge was a matter of direct perception, there arose first the following discussion as to determining the truth concerning the primal origin of man who is the aggregate of the spirit, senses, mind and sense-objects, as also concerning the diseases affecting him

5 On this occasion, king Vāmaka of Kāśi, who was learned in the sciences, having approached the assembly of the sages and having duly saluted them, made this observation.

6. "What, O, sirs! is the truth? Do the diseases afflicting man arise from the same source as he himself is derived from or is it otherwise?" When the king had thus spoken Punarvasu, addressing the sages said—

7 "You who have had all your doubts dispelled by your immeasurable in sight into knowledge and science, it behoves you, now, to resolve the doubt raised by the king of Kāśi

8. Pārīkṣi Maudgalya, having considered the question, was the first to formulate the answer He said 'Man is born of the spirit likewise all the diseases are born of the spirit. For the spirit is the source of every thing

9 It is the spirit that acquires and enjoys the merits of action and their fruits respectively, for in the absence of the element of consciousness there is no activity either pleasurable or painful".

10 But the sage Saraloma, said "No, this is not so, for surely the spirit, seeing that it dislikes pain, would never yoke itself of its own accord to diseases which cause pain"

11 The real cause of the origin, both of the body and its afflictions, is the mind, known as '*sattva*', when it is enveloped by passion and ignorance"

12. But now Vrāyovida said—"No. this, too, is not right For the mind by itself cannot be the cause of anything. Thus, without the body there cannot be any disease of the body, nor, for that matter, the mind's very existence

13. All creatures are born out of the fluid; so also the various kinds



of diseases. The proto-element water indeed is the basis of all fluids and it is described to be the cause of their manifestation."

14. Then, Hiranyāksa said—"No For the spirit is not said to be born of the fluid nor even the mind which is supersensual. Besides, there are diseases which spring from sound etc.

15 Man, therefore, is the result of the six elements. The diseases, too, arise from six elements. Thus, the individual was declared by the numerical philosophers to be the aggregate resulting from the union of the six elements, i e the five proto elements and consciousness".

16. To Kusika who was thus propounding his thesis, the sage Saunaka said– "No That is not so How can the individual spring from the six elements without the agency of the father and mother?

17 Thus, man is born of man, bull of bull, horse of horse and so forth. Thus disease such as the urinary one and others have been said to be hereditary. Therefore, the parents are the origin both of the individual and his disease

18. But Bhadrakāpya said–"No. For the blind are not born of the blind Nor can you account on your thesis for the orgin of the first parents.

19. Therefore, a creature is said to be born of the merits of action and from merits of action also arise the diseases afflicting him In the absence of action, there is no rise either of man or of disease"

20. To this the sage Bharadvāja said– "No For the doer always precedes the deed Nor do we know of action un-performed, whereof it may be said that an individual is the result

21. Nature alone is the cause then of both man and diseases just as roughness, fluidity, mobility and heat are repectively the nature of eather, water, air and fire".

22. To this Kānkāyana said– "No, For then, effort would either be accomplished or not accomplished simply by the course of nature.

23. So it is the lord of creatures the son of Brahma, possessed of infinite imagination, that is rhe creator of the universe, both animate and inanimate, and of both pleasure and pain."

24 To this the mendicant Ātréya, objecting, said– " No. That is not so.



For surely the lord of creatures would never consign his children, whose welfare he always seeks, to suffering like a malevolent person.

25. Therefore man is an evolute of time, and man's ailments likewise are born of time The whole world is under the suzerainty of time and time is the evolvent everywhere.''

Atreya's decision

26. Addressing the sages who were thus disputing, the worshipful Punarvasu gave utterance thus— "Do not dispute in this wise. Truth is hard to find by taking sides in a debate

27 Those who advance arguments and counter-arguments as if they were finalities, never in fact arrive at any conclusion, going round and round like the man seated on the oil press.

28 Therefore letting go this wordy warfare, apply your minds to the essential truth; but without dispersing the obscuring cloud of passion there can be no proper appreciation of the object that is to be known

29. The fact is that it is the very elements whose wholesome combination gives rise to the well-being of man that bring about, in their unwholesome combination, various kinds of diseases".

30 On hearing this deliverance of the worshipful Ātréya, Vāmaka, the king of Kāsi, once again inquired "Sir, what is the factor that promotes the growth both of man who is born of wholesome combination and of diseases that are born of unwholesome combination ?"

31 To him replied the worshipful Ātréya— "The use of a wholesome diet is the only factor that promotes the healthy growth of man, and the factor that makes for disease is the indulgence in unwholesome diet."

32-(1) Unto the worshipful Ātréya who was thus declaring, Agnivéśa put the question— "How sir shall we know unerringly the characteristics of both, the wholesome and the unwholesome varieties of diet ?

32. We ask because we find that the articles of diet that are described as wholesome, as also those that are described as unwholesome tend to produce opposite results by variation in regard to quantity, season, mode of preparation, habitat, constitution, the predominant humor and person "

33. Unto him the worshipful Ātréya said— "O, Agnivéśa ! Know that, class of foods which helps the harmonized body-elements to retain their state of equilibrium and the discor-



dant body-elements to gain equilibrium, as the wholesome one, and the unwholesome one to be that which acts in the opposite manner. This definition of the wholesome and the unwholesome will be found to be infallible"

34. Once again to the worshipful Ātréya who was thus propounding, Agnivéśa said—"Sir, instruction which is given thus, so laconically, is not capable of being understood by the generality of physicians"

33-(1). To him the worshipful Ātréya replied—"O, Agnivéśa! those to whom the science of dietetics is known in respect of components and action and in respect of every detail, as well as the proper measure etc., would prefer to learn from instruction imparted in this manner

35 (2). But in order that the generality of physicians may understand this teaching, we shall give our instruction, without illustration, of the measure etc. These, to be sure, are of various gradations

35. As regards the variations in the rule concerning diet, we shall explain them with reference both to the 'General' and to the 'Particular.'

The Classification Of food

36-(1) The dietetic rules are as follows—Food is all of one kind, eatability being the common feature. But it is of two kinds as regards its sources, one is inanimate and the other animate, it is also twofold in respect of its action, consequent on its being either wholesome or unwholesome in its effect. It is fourfold in respect of its mode of taking, viz, being used as potion, eatable, masticable and lickable. It is sixfold in respect of taste, because there are six categories of taste

36 It is twentyfold in respect of properties, viz., heavy, light, cold, hot, unctuous, dry, slow, acute, stable, fluid, soft, hard clear, viscid, refined, smooth, rough, subtle, gross, dense and liquid It is of countless variety by reason of the diversity of its ingredients, their combinations and methods of preparation

37 Nevertheless, we shall enumerate, in due order, such particular classes of articles as are most commonly used and tend by nature to be the most beneficial or the most baneful to the majority of human beings.

The Articles of Diet that are Naturally Wholesome

38. Thus, the most wholesome as diet are—red Śāli rice among grains that are furnished with awns (monocotyledons) green gram among pulses,



(dicotyledons), rain water collected directly among waters, rocksalt among salts; cork swallow wort among pot-herbs, venison (flesh of Indian antelope) among animal fleshes, the common quail among birds, the iguana among terricolous creatures, the Rohita fish among fishes, cow's ghee among ghees, cow's milk among milks, the til oil among vegetable oils, the lard (hog's fat) among the fats of wetland animals, the fat of the susu (gangetic dolphin) among fish fats, the fat of the white swan among the aquatic birds, the fat of the hen among gallinaceous birds, the fat of goat among the fats of herbivorous animals, ginger among bulbs, the grape among fruits, sugar among the products of the sugar cane In this manner, those varieties of foods which are by nature the most wholesome of their class have, in the main, been enumerated

Articles of Diet that are Naturally Unwholesome

39-(1). Now, we shall enumerate those articles of diet too, that are the most unwholesome Thus, the most unwholesome as diet are — wild barley among awned grains, blackgram among pulses, river-water in the rainy season among waters, the salinesoil salt among salts; the rape-seed plant among pot herbs, beef among animal fleshes, the young dove among the birds, the frog among terricolous creatures, the Cilicima fish among the fishes, the ghee of sheep's milk among ghees, sheep's milk among milks, the safflower oil among vegetable oils, the fat of the buffalo among the fats of wetland animals, the Gangetic garial among the fats of fishes; the fat of the water-foul among the fats of aquatic birds, the fat of the sparrow among fats of gallinaceons birds, the fat of the elephant among the fats of herbivorous animals, the wild jack-fruit among fruits, the Āluka among the bulbs, treacle among all the products of the sugar cane,

39. Thus have been enumerated those varieties of foods, each of which is by nature the most unwholesome of its class Thus ends the elucidition of the wholesome and the unwholesome among various kinds of food

The List of the Foremost among Things

40 (1) Again we shall describe the main actions ot drugs and the substances producing those effects predominantly They are – Food is the foremost among those that sustain life, water among those that are refreshing agents, wine among acopics, milk among vitalizers, flesh among roborants, meat-juice among demulcents, salt among appetizers, acid juices (fruit etc.) among cordials, the flesh of the cock or hen among pro

moters of strength; the semen of the alligator among virilifics, honey among those that are curative of Kapha and Pitta; ghee among those that allay Vāta and Pitta, the oil of til among those that allay Vāta and Kapha; the procedure of emesis among those that allay Kapha; purgation among those that allay Pitta, enema among those that allay Vāta, sudation among those that soften the body, exercise among those that make for firmness of the body; alkali among those that impair manhood, (the false mangosteen among appetizers), the unripe wood-apple among those that are non-cordials; the milk of the goat among those that are curative of consumption, galactagogue, homologatory, hemostatic and curative of hemothermia, sheep's milk among those that provoke Kapha and Pitta, buffalo's milk among those that induce sleep; immature curds among delaying factors of digestion, food made up of boiled job's tears among depleters, food made up of boiled Uddālaka grain among those that reduce the unctuous element in the body, the juice of the sugar-cane among those that increase the quantity of urine; barley among those that increase the quantity of feces; the jambul fruit among those that provoke Vāta, Saskuli coils among those that provoke Kapha and Pitta; the horse-gram among those that cause acid dyspepsia, the black gram among those that cause the increase of Kapha and pitta

40-(2). The emetic nut among articles used in emesis and corrective and unctuous enemata; the turpeth among those that are easeful purgatives, the purging cassia among those that are mild purgatives, the milk of the thorny milk-hedge plant among those that are strong purgatives; the rough chaff among those that are errhines; the embelia among the anthelmintics, the Śirīsa among antidotes; the catechu among dermic remedies, Indian groundsel among those that are curative of Vāta, the emblic myrobalan among those that are rejuvenators, the chebulic myrobalan among wholesome articles, the root of the castor-oil plant among those that promote virility and alleviate Vāta, the root of long pepper among digestive stimulants that are digestive and curative of constipation, the root of white-flowered lead-wort among digestive stimulants, digestives and curatives of appetite and digestion, and curatives of proctitis, piles and colic, orris root among those that are curative of hiccup, dyspnea and pleurodynea; the nut-grass among those that are astringent and digestive-stimulants and digestives, fragrant stickly mallow among those that are refrigerant digestive-stimulants, dige stives and curatives of vomiting and



diarrhea, the tree of heaven among those that are astringent, digestive-stimulant and digestive. Indian sarsaparilla among those that are astringent and curative of hemothermia, guduch among those that are astringent, curative of Vāta, digestive-stimulant and curative of inspissation of Kapha and blood, the bael among those that are astringent, digestive-stimulant, and curative of Vāta and Kapha, the atees among those that are digestive stimulants, digestives, astringents and curatives of all disorders; the pollen of the blue and the white water lilies among those that are astringent and curtives of hemothermia, the cretan prickly clover among those that are curative of Pitta and Kapha; the perfumed cherry among those that alleviate the plethoric condition of blood and Pitta, the kurchi bark among astringents and desiccants of Kapha, Pitta and the blood, the fruit of the white teak among hemostatics and curatives of hemothermia, the pained-leaved uraria among those that are astringents, sedatives of Vāta, digestive-stimulants and aphorodisiacs; the ticktrefoil among aphrodisiacs and curatives of all disorders, the heart-leaved sida among astringents, promoters of strength and curatives of Vāta.

40-(3) The small caltrops among those that are curative of dysuria and Vāta, the asafetida among those that split up the morbid humors, that are digestive-stimulants and correctives of peristalsis and are alleviatives of Vāta and Kapha. The Āmlavétasa among those that are laxatives, digestive stimulants correctives of peristalsis and curatives of Vāta and Kapha; the barley-ash among those that are laxatives, digestives and curatives of piles, the habitual use of buttermilk among those that are curative of the assimilation-disorder, edema and piles and complications due to wrongful use of ghee; the habitual use of the meat-juice of carnivorous animals among those curative of the assimilation-disorders, consumption and piles, the habitual use of milk and ghee among those that are vitalizers, the habitual use of a diet consisting of equal parts of ghee and roasted corn-flour among those that are seminiferous and curative of misperistalsis, the habitual gargling with til oil among those that increase the sense of taste and the strength of the teeth; the paste of sandal among applications that remove fetor and are alleviative of burning, the Indian groundsel and eagle-wood among applications that dispel the coldness of the body, geranium grass and cuscus among applications that alleviate burning, skin affections and sweating, the costus among those that are curative of Vāta and useful in inunctions and poultices, the liquorice among those

that are beneficial for the eyes virility, the hair, the threat, the com plexion, pigmentation and are promo tive of healing, air among those that restore animation and consciousness, heat among those that are curative of chyme-disorders, stiffness, chill, colic and shivering, water among astringents; the water in which a heated clod of earth has been quenched is the foremost among those that are alleviative of excessive thirst and excessive vomiting, over-eating among those that are inducive of chyme-disorders, eating according to one's digestive capacity among those that are stimulative of the gastric fire, eating and working in conformity to one's constitution among good practices, timely eating among those that promote health, the giving of satisfaction among the properties of food,

40-(4) The suppression of natural urges among those that are causative of ill-health, wine among those that cause exhilaration, intemperate indulgence in wine among those that impair understanding, resolution and memory, heavy eating among those that give rise to mis digestion; eating one meal in the day among those that coduce to easy digestion and assimilation, excessive indulgence in sex among those that cause comsum ption, the constant suppression of seminal ejaculation among those that cause emasculation, the sight of a slaughtering place among those that destroy the inclination for food, abstinence from food among those that tend to curtail life, under eating among those that tend to reduce a person, predigestion-meal among those that induce the assimlation disorders, irregular eating among those that cause irregularity of gastric fire, the eating of foods of antagonistic potency among those that lead to censurable diseases, self-restraint among those that are wholesome; over-strain ing onelf among those that are unwhole some, wrong indulgence among those that are generative of diseases

40 (5). Cohabitation with a woman in her menses among those that are inauspicious; continence among those that promote longevity; adultery among those that lead to the shortening of life; determination among virilifics; disgust among anti-virilifics; enterprises that are beyond one's capacity among those that are harmful to one's life, grief among those that promote disease, bathing among those that remove fatigue; joy among those that give delight, grief among those that cause wasting, inactivity among those that tend to pro mote corpulence, corpulence among those that induce sleep, excessive sleep among those that give rise to torpor, the habitual use of food con-



taining all the tastes among those that promote strength, the habitual indulgence in only one taste among those that cause weakness.

40-(6). A dead fetus among those that require to be extracted, a waning digestion among those that require to be stimulated, an infant among those that require mild medications, an old man among those who require palliative treatment, a pregnant woman among those that should be spared strong medication, sex-act and exercise, cheerful spirits among things that help to retain conception in women, the simultaneous provocation of all the three humors among those that are difficult of treatment, the chyme-toxemia among those that are irremediable, the fever among diseases; dermatosis among chronic diseases, consumption among the syndromes of diseases, anomalies of the urinary secretion among ralapsing diseases, leeches among those that are auxiliaries to surgical instruments; enemata among those requiring practical technique,

40. the Himālayas are the foremost among the habitāts of medicinal herbs; Soma among herbs, an arid country among sanatoria, a wet country among insalubrions regions, obedience to the physician's direction among the virtues of a patient, the physician among the factors of therapeutics, the disbelievers among those who are to be avoided, yielding to temptation among those that cause mortification, the disobedience of the patient among fatal prognostic symptoms, zest for life among attributes of health, an assemblage of physicians among those that help to resolve doubts, practical skill among the qualities of a physician; applied scientific knowledge in pharmacology; reason supported by scripture among the means of knowledge; a sense of propriety among the results accruing from a knowledge of time, indolence among the causes of procrastination, practical work and observation among those that dispel doubts; incompetence among the causes of fear, clinical discussions among those that help to broaden one's understanding, the teacher among those who help one in the acquisition of learning, the Science of Life among those that deserve to be practised; a misunderstanding among those that are injurious; and the renunciation of all things among those that give happiness.

Their Use in Therapeutics

Here are verses again—

41 The foremost of their kinds numbering a hundred and fifty two which have been enumerated above, are pronounced to be sufficient for curing all disorders.



42. With regard to things that produce the same or similar results, the characteristics of the best among drugs having similar action as well as that which is the worst, and the main actions of drugs and the best of drugs productive of those effects have also been illustrated.

43. Whatever is most efficacious in allaying the discordance of Vāta, Pitta and Kapha has been laid down; likewise, whatever is best as a remedy in disease-conditions has also been laid down in the main

44. Having paid heed to these instructions, the skilful man should prescribe the treatment. Acting thus, the physician enjoys constantly both the merits of virtue as well as worldly desires.

45. That is the wholesome regimen which does not impair the body-system and which is pleasing to the mind. That which is not pleasing is the unwholesome regimen This should not be regarded as an invariable rule.

The Advantages of Posology etc.

46 This or that factor, by reason of variation in effects due to measure, time, mode of preparation, habitat of the drug, bodily constitution, and morbid humor, shows itself either as wholesome or unwholesome condition.

47. Hence it is that we have described the innate nature of substances and their dependence for their wholesome effect etc. on measure and the rest. Accordingly, one who desires success should devise treatment with due consideration of both these factors

48-(1) Having listened to this statement of the worshipful Ātréya, Agnivéśa asked the worshipful teacher once again "This subject has been dealt with exhaustively as proposed by your worship, and we too, have followed it diligently.

48. Now, we desire to listen to an unexceptionable description of spirituous beverages given by your reverence in not too brief a manner."

Sources of Wine

49-(1) To him replied the worshipful Ātréya - "O, Agnivéśa ! Eight in brief are the sources of spirituous liquors viz , grains, fruits, roots, pith, flowers, stalks, leaves and barks and the ninthly sugar

The Eighty four varieties of Wine

49-(2). Now listen to the enumeration of the 84 varieties of wines which are considered the most wholesome out of the innumerable varieties resulting from different combinations of the above-mentioned ingredients.

The Various Pharmaceutical Methods of Preparing 'Wine'

49-(3) Surā, Sauvīra, Tūshodaka, Mairéya, Médaka, and Dhānyamla are the six made from corn.



49 (4 Grapes, date fruits of white teak common Indian linder, Indian ape flower, screw pine, sweet fālsah, chebulic myrobalan, emblic myrobalan, goose berry, jambul, wood apple, jujube, wild jujube, tooth brush tree, buchanan's mango, Indian jack, banyan, holy fig yellow-barked fig, flowering peepal, gular fig, celery seeds, Indian water chestnut, and clenolepis:—these are the six and twenty fruits from which fruit wines are manufactured

49 (5 . Ticktrefoil, winter cherry, drumstick, climbling asparagus, black turpeth, red physic nut, physic nut bael, red-flowered castor-oil plant and white flowered leadwort are the eleven plants from whose roots, the eleven root-wines are manufactured

49 (6) Sal, Priyakā, small sal, sandalwood, oojein black wood, catechu, gum arabic tree, dita bark, arjun, spinous kino, white babool, false mangosteen, white siris śamī, small julube, sisoo siris, country willow, common Indian linden, mohwah these are trees from whose pith, the twenty pith-wines are manufactured

49 (7) Red lotus, blue water-lily, indigo lotus, night-flowering lotus, fragrant white lotus, white lotus, centipetal lotus, mohwah, perfumed cherry, and fulsee flower these are the ten flowers from which flower-wines are manufactured

49-(8). Sugar-cane, big sugar-cane Iksuvālika and white sugar-cane are the four plants from whose stems, stem-wines are manufactured

49-(9) Wild snake gourd and palmyra palm are the two plants from whose leaves leaf-wines are manufactured

49-(10). Tilvaka, lodh, cherry and pathāni lodh are the four plants from whose barks, bark-wines are manufactured. Sugar is the only thing from which sugar-wine is manufactured.

49-(11) The eighty-four varieties here mentioned are all produced severally from the different fermentable ingredients unmixed with each other.

49-(12) All these fermented wines are so called because they are obtained by fermentation. Unlimited are the combinations and permutations of which these ingredients are capable and likewise they admit of diverse methods of preparation

49 Agreeably to their nature and by virtue of the modification resulting from combination and preparation, the wines manifest specific properties. And combination, preparation, time place, and mode, of preservation,



dose etc., are prescribed in relation to particular wines in view of particular desired results.

The general qualities of Wine

Here is a verse again—

50. Thus have been ennumerated the eighty four kinds of the best wines, which promote the strength of mind, body and digestive fire, dispel insomnia, depression and anorexia and induce exhilaration

Summary

Here is the recapitulatory verse—

51. In this chapter entitled "The Origin of Man", the sage has described the source of the body and of disease, and the different schools of thought thereon, the rules concerning diet and lastly the most excellent among the wines

25. Thus, in the section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the twenty fifth chapter entitled "The Origin of Man" is completed.

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CHAPTER XXVI

The Discussion between Atreya and Bhadrakapya

1 We shall now expound the chapter entitled "The Discussion between Ātréya and Bhadrakāpya and others."

2 Thus declared the worshipful Ātrèya.

The Discussion among Sages regarding Tastes

3-6. Ātrèya, Bhadrakāpya, Śākuntèya, Maudgalya, Purnaksa and Kauśika Hiranyāksa, the sinless Bharadwāja known as Kumārasira, the auspicious Vāryovida—king and best among men of intelligence, king Nimi of Vidèha, and Badisa the highly enlightened, Kānkāyana of the Bāhlika country and foremost of the Bāhlika physicians—all these, who were advanced in learning and age, disciplined souls and sages while on a ramble, met in the pleasant wood called Caitraratha.

7 The following significant discussion took place among these connoisseurs who were seated together there.

8-(1) Bhadrakāpya said, "Taste is one. The experts declare it to be one of the five sense objects and is experienced by the palate and is not different from water."

8-(2) The brahmana named Sākuntéya declared, "Tastes are two One is depletive and the other impletive"

8-(3) Maudgalya Purnāksa asserted, "Tastes are three—depletive, impletive and the common intermediate one"



8-(4). Then, Kausika Hiranyākṣa asserted, "Tastes are four in number, palatable and wholesome, palatable but unwholesome, unpalatable but wholesome, and unpalatable and un wholesome "

8-(5) Bharadwāja known also as Kumāraśira then said, 'There are five tastes, those that pertain to earth, water, fire, air and ether."

8-6). The royal sage Vāryovida exclaimed, "There are six tastes, the heavy, the light, the cold, the hot, the unctuous and the dry "

8 (7) Then, Nimi of Vidéha declared "Seven are the tastes, the sweet, the sour, the salt, the pungent, the bitter, the astringent and the alkaline "

8 (8) "There are eight tastes", said Badisa Dhāmārgava "The sweet, the sour, the salt, the pungent, the bitter, the astringent, the alkaline and the imperceptible"

8. "Innumerable are the tastes," affirmed Kānkāyana, the Bāhlika phy sician, "because of the infinite nature of their substrata, qualities, actions and degrees "

Atreya's Decision

9-(1) "Six alone are the tastes", declared the worshipful Ātréya Punar vasu. "They are the sweet, the sour, the salt, the pungent, the bitter and the astringent

9-(2) For all these six tastes water is the source Depletion and impletion are their two fuctions From the coalescence of these two functions arises the third, the intermediate one Palatability and unpalatabilty are but a manner of subjective predeliction. Wholesomeness and unwholesomeness are the effects Manifestation of the five proto elements are merely the substrata conditioned by the factors of nature, modification, combination, clime and season There manifest in the substrata of the substances the qualities of heaviness, lightness, coldness, heat, unctuousness, dryness etc

9-(3) Alkali is so named because it alkalizes It is not a taste but a substance derived from articles of various tastes It possesses various tastes—the pungent and the salt tastes being only the most predominant, it has besides, attributes which can be appre hended by more than one sense and is a manufactured product

9-(4) As regards the imperceptible taste it is found in their source which is water or in what is known as the after-taste or in things possessing such after-taste

9 (5) These tastes cannot be said to be innumerable because of the



innumerable variety of the substances in which these inhere. Even singly, any of these tastes may be found in an innumerable variety of substances. Thereby the taste does not increase in number like the substances.

9-6). As these tastes are generally found in combination with one anther, the qualities and actions which they display are not innumerable. It is therefore, that the wise do not describe the actions of the tastes in their combinations

9 Owing to that reason, we shall describe the special characteristics of each of these six tastes severally

Every Substance is Composed of the Five Elements

10 (1) First of all, we shall make a few observations with referenee to the classification of substances

Substances are of two Kinds; Animate and Inanimate

10 For the purpose of this science, all substances are products of the five proto-elements, substances are of two kinds animate and inanimate Their qualities are the five beginning with heaviness and ending with fluidity As regards their actions, we have already described their five-fold variety comprising emesis etc

Classification of Substances According to the Element of Earth etc

11-(1). Among these, substances that are heavy, rough, hard, slow, stable, clear, dense and gross and abounding in the quality of odor pertain to the proto-element earth. They promote plumpness, compactness, heaviness and stability.

11-(2) Substances that are fluid, unctuous, cold, slow, soft and slimy and abounding in the quality of taste pertain to the proto-element water They produce moisture, unctuousness, union, liquefaction, softness and delight

11-(3) Substances that are hot, acute, subtle, light, dry and clear and abounding in the quality of form, pertain to the proto-element fire They produe burning, digestion, radiance, lustre and color.

11-(4). Substances that are light, cold, dry rough, clear and subtle and abounding in the quality of touch, pertain to the proto-element air They produce dryness, depression, morbidity, clearneess and lightness

11 Substances that are soft, light, subtle and smooth and abounding in the quality of sound, pertain to the proto-element ether. They produce softness, porousness and lightness.

All Substances are Medicinal

12. In the light of this knowledge, there is in the world no substance



that may not be used as medicine in this or that manner for this or that purpose

13-(1) It is not exclusively by virtue of their qualities that substances are active.

13 Whatever, therefore, substances do, whether by virtue of their nature as substances, or by virtue of their qualities, or by virtue of both, their substantive and qualitative nattures, in any given time, at any given place, having been administered in a given mode, with a given result in view—all that is their action. Whereby they act is the potency Wherein they act is the place When they act is the time How they act is the mode. What they achieve is the result.

Sixty three Varieties According to Their Tastes

14 The variation in tastes, giving rise to their sixty three fold classification, proceeds from the varying influence of substance, place and of time This, we shall now describe

15. Sweet mixed with sour and other tastes, and sour and other tastes combined with the rest of them in their order make fifteen substances or abodes of the twin tastes

16-16½ The sweet combining separately with each of the remaining five tastes of sour etc forms five binary tastes Similarly, the other tastes too beginning with sour, combine with each other to from ten fresh binary groups of tastes There are thus altogether fifteen separate binary groups of tastes The sweet, sour, salt and the pungent tastes, which having combined separately with each of the tastes beginning with the sour, combine again severally with one of the remaining tastes in the given order to yield twenty distinct groups of trinary tastes

17 18 The quaternary groups of tastes are stated to be fifteen. They are formed thus The binary group of sweet and sour tastes, combines in six different ways with any two of the remaining tastes beiginning with salt They thus form quaternary group of tastes

19 20½ Thereafter, the binary group of sweet and salt combining consecutively with pungent, bitter and astringent, forms with the addition of sour, astringent and pungent respectively, three separate quaternary groups of tastes Thereafter, the binary group of sweet and pungent combining with the residuary binary group of bitter and astringent tastes, forms the quaternary group of tastes Thus with the sweet taste as a constant factor, there are ten distinct groups



of quaternary taste Now, dropping the sweet taste, the binary group of sour and salt combining consecutively with pungent, sour and astringent tastes, forms with the addition respectively of bitter, astringent and pungent tastes, three separate groups of quaternary taste. (1) Sour-salt pungent-bitter, (2) Sour salt-bitter astringent, (3) Sour-salt-astringent-pungent Now, dropping the salt taste, the binary group of sour and salt combine with the residuary dyad of bitter and astringent to form one fresh quaternary group of tastes Finally, dropping both sweet and sour tastes, salt and pungent combine with astringent and bitter to from the fifteenth and the last quaternary group of tastes

21 21½ By dropping from the total complex of tastes one taste at a time, there are formed six groups of quinary taste There now remain the six groups of single tastes and the single group of six tastes

Innumerability of the Varieties in The Combinations of Tastes and after-tastes

22-23 In this manner are the substances divided into 63 groups according to the distribution on tastes This number of sixty three swells into an incomputable figure if the after-tastes are taken into count; likewise, if the comparative and superlative degrees of tastes are taken into consideration, the sum goes beyond computation

For Purposes of Therapeusis, 64 Varieties Have been taken

24 In view of the above, the experts conversant with the science of tastes, have in view limited the practical requirements of medicine, to 57 groups of combined tastes and 63 groups of all tastes, single and combined.

The Combination of Tastes

25 The physician desirous of success, considering well the nature of the disease, and the action of the remedy, must prescribe either a single taste or a combination of tastes as required

26 According to the disease, substances of two or more tastes, or of combination of multiple tastes or of one only are used by wise physicians.

The Nature of Taste and after-taste

27 He who is well aware of the classification of tastes as well as of the classification of morbid humors, will not fall into error regarding the etiology, symptoms and remedial measures

28 That savour which becomes patent on the first contact of a dry substance with the tongue is declard



to be its taste. What is otherwise apprehended is its latent or after-taste.

The Qualities of Superior etc.

29 30. Priority, non-priority, application, number, synthesis, analysis particularity, measure, preparation and practice—these ten constitute the complex of qualities beginning with priority They are the means of success in treatment. We shall describe their characteristics

Their Characteristics

31-35 Priority and non-priority are determined with reference to place, time, age, dosage, digestion, potency, taste and other factors, that is application which effects the most favourable conjuction of these factors. Number is computation. Synthesis is the term for the coming together of various substances, such synthesis may be due to the action of both, all or of one of the constituents, and is in every case temporary Analysis is resolution, i. e., taking things piece meal or in parts Particularity rests on disjunction, difference or plurality Measure is meting out Preparation is modification Practice is repeated use, i e. forming a habit by constant performance We have thus set out the whole gamut of qualities beginning with priority, defining their characteristics without a knowledge of which treatment cannot proceed rightly

The Qualities of Substances in terms of the Tastes

36. It has been stated that qualities cannot be their own substrata Accordingly when we say that such are the qualities of tastes which are themselves qualities, the physicians understand that we really have in mind the substances which are the the substrata of these tastes

The Sense to be understood Suitably To each Context

37 Many are the ways in which an author expresses his ideas. Hence it is after due appreciation of the context of the particular place and time in question, the intention of the author and technicalitiles of the science, that the meaning of the text should be determined

The Sources of the Tastes

38. Hereafter, we shall explain the six divisions of tastes and how they are born of the five proto-elements.

39 Water represents tne aqueous element During its suspension in the sky, it is cold by nature, light, and is devoid of any perceptible taste Subsequent to its precipitation from the sky, it becomes associated with



the qualities of the five proto elements. It sustains all bodies of animal and plant life. It is in these bodies that it develops into the six categories of taste

The Excess of each Taste referable to the Excess of Particular Elements

40(1) Of these six tastes, the sweet taste is born of the preponderance of the water element, the sour taste is born of the preponderance of the earth and the fire elements, the salt taste is born of the preponderance of the water and the fire elements; the pungent taste is born of the preponderance of the air and the fire elements, the bitter taste is born of the preponderance of the air and the ether elements, and the astringent taste is born of the preponderance of the air and the earth elements

40-(2) In this manner, by virtue of the preponderance or paucity of the one or the other of the five proto-elements, the six categories of taste emerge in the same way as the diversities of color and shape of the animal and vegetable forms emerge

40 The varying gradation of preponderance or paucity of the proto-elements is, in turn, due to the six aspects of time as represented in the six seasons

41-(1). Among these, the tastes which are of the nature of fire and air have, for the most part, a tendency to go upwards by virtue of the light and soaring quality of air and the propensity of fire to flame upwards

41-(2) Whereas, tastes which are of the nature of water and earth have, for the most part, a tendency to go downwards by virtue of the heavy nature of earth and the propensity of water to flow downwards

41 The tastes of a mixed nature evince both these tendencies.

The Qualities and Action of each Taste

42 We shall expound the attributes and actions of each of these six tastes with reference to the substance in which it inheres

The Sweet Taste

43. Of them, the sweet taste being homologous to the body, increases the body-nutrient fluid, blood, flesh, fat, bone, marrow, vital essence and semen; prolongs life, clarifies the sense organs; imparts vigor and complexion; alleviates Pitta, toxicosis and Vāta, and allays thirst and burning sensation It has a beneficial influence on the skin, hair, voice and strength. It promotes cheerfulness vitality and



satisfaction It renders the body roborant and firm It acts as a synthesizer in pectoral lesions It enlivens the functions of the nose, mouth, throat, lips and the tongue and allays internal burning sensation and fainting It is extremely liked by the bees and the ants, and is unctuous, cold and heavy

43-(2). Though possessed of these qualities, if it is used exclusively or overmuch, it produces corpulence, softness, lethargy, hypersomnia, heaviness, inappetence, weakness of the gastric fire, hypertrophy of the tissues in the mouth and throat, dyspnea, cough, coryza, intestinal torpor, algid fever preceded by cold, constipation, sweet taste in the mouth, vomiting, loss of consciousness and voice, deradenoncus, chain of deradenoncuses, elephantiasis swelling of the throat, increase of mucus, discharge from bladder, vessels and throat, and eye-diseases with increased mucus, and similar other diseases born of Kapha.

The Acid Taste

43-(3) The acid taste adds relish to the dish, stimulates the digestive fire, buids up the body and invigorates it, enlightens the mind, stabilises the sense functions, promotes the strength and regulates the peristaltic movement of Vāta It invigorates the heart, causes salivation, conducts the food downwards, moistens, digests and gives pleasure, and is light, hot and unctuous

43-(4). Though possessed of these qualities, if it is used exclusively or overmuch, it sets the teeth on edge, provokes thirst, causes flinching of the eyes, horripilation, dissolves Kapha, increases Pitta, vitiates the blood, causes the sloughing of the flesh, renders the body flabby and causes edema in those that are wasted, cachectic emaciated or debilitated.

43 (5) On account of its fiery quality it leads to the suppuration of the inflammations induced by various kinds of trauma, such as wounds, contagious bites, burns, fractures, swellings, dislocation, toxic urine, or contact of venomous creatures, bruise, excision, incision, separation, puncture, crushing and similar injuries It causes an allround sensation of burning in the throat, chest and heart

The Salt Taste

43 (6) The salt taste is diffusive; it is liquefacient, digestive, inducive of defluxion, depletive and disruptive, acute, fluid, diffusive, laxative, deobstruent, curative of Vāta, stiffness, obstruction and accumulations, overpowers the rest of tastes and is increasive of secretion of the mouth It lique-



fies the mucus secretion, clarifies the passages, softens all the limbs of the body, gives relish to food, is always used in food, is neither very heavy nor very unctuous and is hot

43-(7). Though possessed of all these qualitties, if it is used exclusively or overmuch, it provokes the Pitta, increases the blood, provokes thirst, causes fainting and great heat, disruption, corrosion of the flesh, is discutient of the dermic lesions, aggravates the syptoms of toxicosis, breaks open swellings dislodges the teeth, destroys manhood, impairs the function of the sense-organs, induces premature wrinkles, grey hair and baldness

43-(8). Also, it predisposes one to hemothermia, acid dyspepsia, acute spreading affections, rheumatic conditions, bullous erruptions and alopecia and similar other conditions.

The Pungent taste

43 (9) The pungent taste purifies the mouth, stimulates the gastric fire, desiccates the food, causes the nose to run and the eyes to water, sharpens the sense-organs, is curative of intestinal torpor, edema, obesity, urticaria, excessive fluidity, unctuousness, perspiration, softening, and eliminative of excretory matter, gives relish to food, cures pruritus, allays the excessive growth of granulations is antihelmintic, lacerates the flesh, splits open accumulations of blood, removes obstructions, dilates the passages, and allays Kapha, it is light, hot and dry.

43 (10). Though possessed of all these qualities, if it is used exclusively or overmuch, it destroys manhood on account of its post-digestive effects, and on account of its taste and potency it induces stupefaction, gives rise to weariness, asthenia, emaciation, fainting, flexion, choking, giddiness and allround burning sensation in the throat, it produces great heat in the body, diminishes strength and produces thirst.

43-(11) Also, on account of its having the qualities of air and fire in preponderance, it generates various kinds of Vāta-disorders in the legs, arms, sides and back attended with giddiness, burning, tremors, pricking and stabbing pains.

The Bitter Taste

43 (12 The bitter taste, though inappetive in taste, is yet appetising in action It is antidotal to poison, vermicidal, curative of fainting, burning, itching, dermatosis and thirst. It imparts firmness to the skin and flesh; it is febrifuge, digestive-stimulant, digestive, purificatory of breast-milk, depletive, and desiccant of moisture, fat, flesh marrow, bone-marrow, lymph, pus, sweat, urine;



feces, bile and mucus It is dry, cold and light.

43-(13) Though possessed of these qualities, if it is used exclusively or overmuch, on account of its dry, rough and clear nature, it dries the body nutrient fluid, blood, flesh, fat, bone, marrow and semen It renders the channels rough and deprives one of strength It induces emaciation, weariness, fainting, giddiness and it dries up the mouth and generates many other Vāta disorders

The Astringent Taste

43-(14) The astringent taste is sedative, astringent in action, synthesizing, compressive, henotic, desiccant, styptic and sedative of Kapha, blood and Pitta. It consumes the body-fluid and is dry and cold and it is not light

43. Though possessed of these qualities, if it is used exclusively or overmuch, it dries up the mouth, afflicts the heart, distends the stomach, impedes the speech, constricts the body-channels, causes cyanosis, impairs manhood and, being retarded, it gets slowly digested It inhibits flatus, urine, feces and semen It induces emaciation, weariness, thirst, stiffness and, being of a rough, clear and dry nature, it engenders various Vāta disorders, such as hemiplegia, spasm, convulsions and facial paralysis

44- 1) These six tastes become beneficial to living creatures by being properly administered in this manner, either separately or in combination and in the proper dose If used otherwise they become injurious to life

44 Accordingly, the wise physician should make use of the tastes in the right measure and manner, so that they are invariably beneficial

The Potency of Substances determined by their tastes

Here are verses again—

45 That substance which is sweet in taste and post-digestive effect is cold in potency. That which is acid in taste and post-digestive effect is hot in potency Similarly, that which is pungent in taste and post digestive effect is hot in potency

46 Their qualities are so to be judged by their tastes But those that are, in action and assimilation, contrary to their tastes are expla ned hereafter.

47. As regards substances which do not behave contrarily to the



general rule concerning potency and post digestive changes, their actions should be determined according to the indications of taste As instances we may give milk, ghee, chabba pepper and white flowered leadwort In the same manner, the physician should determine the actions of other drugs too, by taste.

Taste is not the sole guide to the Entire nature of a Substance

48 49. (The following are examples of substances which do not conform to the general rule of potency and post-digestive effect). Substances may be sweet in taste and yet hot in potency Again, substances may be astringent and bitter in taste but hot in potency. An instance of the first is the flesh of the aquatic and wetland animals, and that of the second is major pentaradices Rock-salt, though of salt taste, is not hot in potency Similarly, the emblic myrobalan, though of acid taste, is not hot in potency. Substances like mudar, eagle-wood and guduch, though of bitter taste, are hot in potency

50 Similarly, some substances of acid taste are astringent in action, while others of the same taste are laxative, as for example, wood apple is astringent and the emblic myrobalan is laxative.

51 Though substances of pungent taste are regarded as anaphrodisiac, long pepper and dry ginger act as aphrodisiacs Substances of astringent taste are generally considered astringent and cold in action but chebulic myrobalan acts contrarily to this rule.

52 Not all substances should therefore be judged solely by the criterion of taste, for, as shown above, substances may possess the same taste and yet differ from each other in action.

The potency of taste an indication to the high, moderate or low quality

53-54. As regards the quality of dryness, the astringent taste possesses it in the highest degree, the pungent in the moderate degree and the bitter in the minimum degree Similary, as regards the hot quality, salt possesses it in the greatest degree, the acid taste in the moderate, and the pungent in the lowest degree As regards the unctuous quality, the sweet taste possesses it in the highest, the acid taste in the moderate, and the salt in the lowest degree

55 As regards the cold quality, the sweet taste possesses it the most, the astringent taste moderately and the bitter taste the least Regarding the heavy quality, the sweet state possesses it in the highest degree, the



astringent in the moderate degree, and the salt in the lowest degree

56-56½. With reference to the light quality the bitter taste possesses it in the highest measure, the pungent taste in the moderate measure and the acid taste in the lowest measure Another school is of opinion that salt possesses the light quality in the lowest degree Thus in both schools of thought, salt occupies the lowest place in the scale—whether with regard to heaviness or lightness

The Post-digestive effect of tastes

57 58 Hereafter we shall give a description of the post digestive changes affecting tastes. Substances of the pungent, bitter and astringent tastes are, on digestion, generally converted into pungent tastes The acid taste becomes on digestion acid, and the sweet becomes sweet, so also the salt taste becomes sweet

The Action of the Post-digestive effect of sweet and other tastes

59. The sweet, the salt and the acid tastes, on account of their unctuous quality, are generally considered helpful in the elimination of flatus, urine and feces

60 The pungent, bitter and astringent tastes, on account of their dry quality, are found to render the elimination of flatus, urine and feces difficult

61. The pungent taste formed after digestion promotes Vāta and causes diminution of seminal secretion and the suppression of feces and urine, while the sweet taste formed after digestion is promotive of Kapha and causative of increase of semen and elimination of feces and urine

62 The acid taste formed after digestion promotes Pitta, diminishes the semen and promotes the elimination of feces and semen Of these three tastes formed on post-digestion, the sweet is heavy, while the pungent and the acid are otherwise

The high, moderate or low nature of the post-digestive effect due to the peculiar quality of substances

63. The minium, moderare, or maxium degrees of the charactaristics, of post digestive tastes should be determined according to the degree of the characterisrics of that particular substance

The varieties of Potency and their characteristics

64 65 Potency of a snbstance is thought to be of eight kinds by some viz., soft, acute heavy, light, unctuous, dry, hot and cold Others think it to be of two kinds only viz., hot and cold



Potency is the power by which an action takes place Nothing can be done in the absence of potency Every action is the result of potency.

The different aspects of taste, quality and potency reside in the substance

66 The taste of a substance is felt at the commencemet only, i e. when the substance comes into contact with the tongue, and the post-digestive charges are felt only when the final effects of digestion are produced. while potency is observed throughout its stay in the body beginning from its first entrance

The nature of Specific action

67 Where there exists a similarity in taste, potency and post-digestive changes, and yet a difference in action is observed, such special differerence in action is called the specific action of the substance

The Illustrations of Specific action

68 For example, white-flowered leadwort is pungent in taste and in post-digestive effect and hot in potency Red physic nut is similar in all these respects and yet by reason of its specific action it acts as a purgative when administered to a man.

69 Poison is said to counteract the effects of poison Here, too, the specific action is the deciding factor. The action of stimulating the peristaltic movement upward or downward is also dependent on specific action

70-70½ The manifold virtues accruing from wearing precious stones and drugs on the body are also due to specific action Specific action is considered inexplicable Thus, we have duly explained the post-digestive effects, potency and also specific action.

71 71½ Some substances act in accordance with their tastes, others in accoradance with their potency and yet others in accordance with their qualities or post digestive effect or specific action

72-72½ When taste and the rest are evenly balanced in their strength, the following is the normal order of their relative infulence Post-digestive effect is stronger and more powerful than that of taste, the influence of potency is more powerful than the preceding two, while specific action is the most powerful of all.

The specific knowledge of the six tastes

73 74· Hereafter, we shall describe the specific characteristics of each of the six tastes The sweet taste is recognised in the mouth by its effects of unctuousness satisfaction, pleasure



and ɛ f ‥ess. Spreading all over the mout ı it induces a feeling as if the mout were besmeared with sweetness.

7. That should be called the acid taste which causes the setting of teeth on edge salivation, sweating, stimulation of the sense of taste and burning in the mouth and throat immediately on contact with these parts.

76 That should be known as the salt taste which, owing to the burning sensation it induces in the mouth, gives rise, on being dissolved, to conditions of moistness, deliquescence and softness in the mouth.

77. That is known as the pungent taste which on contact with the tongue causes irritation and pricking sensation and, giving rise to burning of the mouth, nose and eyes, induces flow of water from them.

78 That should be known as the bitter taste which on coming into contact with the tongue causes loss of the sensation of taste, is not pleasant to the tongne, and induces clearness, dryness and keenness in the mouth.

79. That is the astringent taste which produces clear, astringent and dulling effects on the tongue and a senese of constriction in the throat and is also antispasmodic in action

Indication in brief of incompatible Articles of diet

80. The worshipful Ātréya having spoken thus, Agnivéśa said to him, "O worshipful one! We have duly listened to your words, true and rich in meaning, on the subject of the qualities and actions of substances. Now we should like to listen to your observations given out, in not too concise a manner, on the subject of incompatibility of dietary articles"

81-(1) The worshipful Ātréya answered him, ' Articles of diet that are inimical to the body-elements tend to disagree with the system.

81 This incompatibility is of several kinds Some articles are mutually incompatible on account of their qualities, some articles become so when combined; some by the mode of preparation, and some by the conditioning factors of place, time, dose, etc; and some by their very nature.

Illustration of such incompatible Articles of diet

82-(1). Now, with reference to those articles of diet which are most commonly used, we shall make some observations, restricting ourselves to a particular incompatibility in each case.

82. Thus, fish should not be eaten in conjunction with milk While both



alike are sweet in taste, sweet in post-digestive effects and hyper-liquefacient, they are yet incompatible in the matter of potency, one being cold and the other hot Being thus incompatible in potency, they tend to vitiate the blood and by reason of their hyper-liquefacient character, they tend to cause obstruction of the channels"

83-(1). On hearing these words of Ātréya, Bhadrakāpya said to Agnivéś "With the sole exception of the variety of fish called 'Cilicima', all the rest may be eaten with milk

83. But the Cilicima which is scaly, red eyed and red-striped, and resembles the Rohita fish, is amphibious, lying for the must part on land If this creature were eaten with milk it would doubtless result in one or the other of the diseases arising from vitiation of blood, or obstipation of the body-channels, or even in death"

84-(1) 'No!" replied the worshipful Ātréya. "No fish of any kind ought to be eaten with milk, this interdiction applying even more strongly in the case of Cilicima.

84-(2). Having an exceedingly liquefacient action, the Cilicima gives rise to the diseases mentioned, in a specially aggravated form, in addition, it produces intestinal toxemia.

84-(3). The flesh of domesticated, wet land or of aquatic creatures should not be eaten in conjunction with honey, til, gur, milk, black gram, garden radish, lotus stalks or sprouted grains

84 (4) It is on account of such mixed diet that one develops deafness, blindness, tremors, idiocy, indistinctness of speech, nasal articulation, or comes by one's death

84-(5) The leaves of gelmeniris, kurroa or the flesh of pigeon fried in rape seed oil must not be eaten together with honey and milk.

84 (6) It is from such mixed diet that one falls a victim to one or the other of the diseases such as increased liquidity of the blood, dilatation of the vessels, epilepsy śankhaka, deradenoncus, Rohini or to death itself

84-(7) One must not drink milk having eaten garden radish, garlic, moringa, large basil, holy basil, or shrubby basil, for fear of developing dermatosis.

84-(8) Jatuka śākha and ripe lakoocha must not be eaten with honey or milk

84 (9) For, such parctice brings about death or the loss of strength, complexion, radiance and virility or some other major disease, or impotency



84-(10) Ripe lakoocha shonld not be used with black gram soup, or with gur and ghee as such combination is incompatible

84-(11) Similarly mango, Indian hog-plum, pomelo, lakoocha, Bengal currant, plantain, lemon, small jujube, Ceylon oak, showy dellenia, jambul, wood apple, tamarind, Pārāvata, walnut jack fruit, coconut, pomegranate, emblic myrobalan and such other substances, and all sour things, either liquid or otherwise, are incompatible with milk.

84-(12) Similarly, Italian millet, wild common millet, moth-gram, horse-gram, and lablab are equally incompatible with milk.

84 (13). The pot-herb, safflower, sugar-wine, Mairéya, and honey, if taken together, become incompatible and provoke Vāta inordinately

84-(14) The flesh of parakeet bird, if fried in rape-seed oil, becomes incompatible and provokes Pitta inordinately.

84-(15) Milk-pudding is incompatible with a demulcent beverage and provokes Kapha inordinately if so used

84 (16) Indian spinach prepared with til paste causes diarrhea.

84-(17) Crane's flesh is incompatible with Vāruni wine or Kulmāsha pulse If it is cooked in lard and eaten, it causes sudden death

84-(18) Peacock's flesh roasted on a spit made of the castor plant wood, or cooked over a fire of castor plant twigs or prepared in castor oil, if eaten, will cause immediate death

84-(19) The flesh of the parakeet bird, if eaten, having been roasted on a spit made of the turmeric plant wood or having been cooked over a fire of turmeric wood twigs, will cause immediate death

84-(20) If the flesh of the parakeet which is strewn with ashes and dust mixed with honey, is eaten, it causes immediate death.

84-(21). Long pepper, prepared in fish oil, causes immediate death, and so does black night-shade in conjunction with honey.

84-(22) The ingesting of honey which is heated, or of any honey by one who is afflicted with heat, results in death.

84 Honey and ghee in equal quantity, honey and rain-water in equal quantity, honey and the seeds of the East Indian lotus, honey followed by a drink of hot water, the marking nut and hot water, kamala cooked in butter-milk; stale blacknight-shade, and the flesh of bearded vul-

ture (Bhāsa) roasted on a spit—all these are instances of dietetic incompatibitity Thus, everything has been explained in accordance with the questions

The Nature of unwholesome diet

Here are some verses again—

85 Whatever articles of food, having dislodged the morbid humors, do not eliminate them from the body, are to be regarded as unwholesome.

86-87. That substance is unwholesome which is incompatiple from the point of view of country, season, gastric fire, measure, homologation, Vāta and other body humors, preparation, potency, bowel-tendency, state of the patient, rules of eating, things to be avoided or observed, cookery, combination, palatability, richness of quality and rules of eating.

88. The use of dry and acute drugs in an arid country and the use of unctuous and cold things in a wet country are examples of incompatibility of diet with reference to clime

89 The use of cold, dry and similar things in winter and the use of pungent, hot and similar things in summer are examples of incompatibility of diet with reference to season.

90. Food not taken in accordance with the given type of any of the four types of the gastric fire constitutes the incompatibility of diet with reference to the gastric fire. The combination of ghee and honey in equal quantites is an example of the incompatibility of diet with referenee to measure

91 91½ The taking of sweet and cold things by a person to whom only pungent and hot substances are homologous is an example of incompatibitity of diet with reference to homologation The use of articles of diet, drugs and procedures which are similar in quality to that of the susceptible body humors constitutes humoral incopatibility.

92-92½. The incompatibility of preparation is that where food is converted into poison during the course of preparation, as, for example, in the case of the peacock's flesh roasted on a spit made of a stick of the castor plant.

93 93½ The use of substances of cold potency in combination with substances of hot potency is to be known as incompatibility of potency.

94-94½. That is known as incompatibility of bowel-tendency where a hard bowelled person is administered a drug, small in dose, weak in potency, and poor in laxative quality, or where a soft bowelled person is given a drug heavy, cathartic and in a large dose.



95-96. That is incompatibility with reference to the state of the patient, where a Vāta-provoking meal is given to one who is exhausted by fatigue, sexual act or physical strain Similarly, if a Kapha provoking meal is given to one subject to the lethargy of sleep or indolence, it also constitutes such incompatibility.

97. That is incompatibility of rules of eating when a person takes his meal without relieving himself of the urge for feces and urine or eats without the feeling of hunger or does not eat in spite of severe hunger.

98 That is incompatibility of the rules of prohibition and injunction where a person takes hot substances after a meal of the flesh of a boar and similar animals, or eats cooling things after taking ghee and similar articles.

99 (1) That is culinary incompatibility where food is prepared with bad and rotten fuel, or is undercooked or overcooked or burnt.

99-99½ That is incompatibility of combination where sour things are taken with milk. That is incombility of palatability where an article of food is unpleasant of taste

100-100½ That is incompatibility with reference to richness of quality where the juice is taken of unripe, over ripe or putrified substances

101. That is incompatibility of the rules of eating where food is not taken in a solitary place Food taken in any of the above-mentioned ways constitutes dietetic incompatibility

The diseases due to such incompatible Diet

102 103. Impotency, blindness, acute spreading affections, abdominal affections, eruptions, insanity, fistula, fainting, intoxication, tympanitis, trismus, anemia, chyme-toxemia leprosy, dermatosis, assimilation disorders, edema, acid dyspepsia, fever, rhinitis, fatal diseases and death —these are said to result from the incompatibility of diet

Their Treatment

104 (1) The following are the counter-measures for these and other diseases caused by an incompatible dietary

104 They are —emesis, purgation, the administration of sedatives that counteract the diseases mentioned as also the prophylactic measures due to dietetic incompatibility

Here are two verses again —

105 Purgation, emesis, sedation and prophylactic measures counteract the disorders born of the incompatibility of diet.



Why sometimes incompatible diet does No harm

106 Dietetic incompatibility becomes neutralized under the following circumstances. if the incompatibility is homologous to the person concerned, if it is slight, if the person concerned is of strong digestive power, if he is young or if he has an abundance of the unctuous element in his body and if he is strong from exercise.

Summary

Here are the recapitulatory verses-

107. Whatever were the views of the great sages in the determination of tastes, substances with their attributes and actions, the numerality of substances and tastes;

108 The reason behind the enumeration, tastes, after-tastes, the characteristics of each of the ten qualities beginning with priority etc,

109. How the tastes of the five proto-elements become divided into six categories and the preponderance of this or that quality by which they develop the tendency of going up wards or downward;

110 The various combinations and permutations of the tastes that are six in number, the recognition of attributes and actions through tastes and of the exceptions laid down to the rule.

111. The maximum, moderate and minimum degrees of particular qualities like heaviness etc, in each taste, post-digestive effects and specific action; determination of the action of potency

112 The specific characteristics of the six tastes on coming into contact with the organ of taste, What liquids are incompatible with what liquids and for what causes and what diseases are pro duced by what incompatible substances.

113 And the diseases caused by such incompatibilities and their remedial measures — all these, has the sage declared in the chapter entitled 'The discussion between Ātréya and Bhadrakāpya

26. Thus, in the Section on General Principles in the treatise compited by Agnivéśa and revised by Caraka, the twenty sixth chapter entitled "The discussion between Ātréya and Bhadrakāpya is completed.



CHAPTER XXVII

Systematic Diet supports Life

1 We shll now expound the chapter entitled ' Diet and Dietetics "

2. Thus declared the worshipful Ātréya.

3 (1). The experts hold that the articles of food and drink which are of a pleasing coloi, smeell, taste and touch, taken systematiclly, constitute the Life of all living beings known also as creatures This view is the result of practical observation

3. That is the fuel for the maintenance of the gastric fire. It invigorates the mind If used as directed, it promotes the proper distribution of body-elements vitality, complexion and the acuity of the sense-organs. The contrary conduct would lead to unwholesome results

The Natural Qualities of water etc.

4-(1) O Agnivésa, we shall, there fore, describe in full the science of diet and dietetics, for the sake of the knowledge of the wholesome and the unwholesome among things

4-(2). By its very nature, water moistens, salt liquefies, alkali digests, honey synthesizes, ghee causes unctuousness, milk gives life flesh causes roborance, meat-juice nourishes, wine causes senile degeneration śidhu wine causes emaciation, grape-wine stimulates digestion, treacle causes accumulation of morbid humors, curds cause edema, green Pinyāka causes depression

The Normal Qualities of Tastes and Their exceptions

4 The soup of black gram increases fecal matter The alkalis are injurious to vision and semen All substances of acid taste except pomegranate and the emblic myrobalan are mostly Pitta-promoters All substances of sweet taste, except honey, old śāli rice, ṣaṣtika-rice, barley and wheat are generally Kapha-promoters All substances of bitter taste, except the sprouts of country-willow, guduch and the wild snake gourd, are mostly Vāta-stimulants and anaphrodisiacs. All substances with pungent taste, except long pepper and ginger, are Vāta-stimulants and anaphrodisiacs

5 We shall now expound the different classifications of the articles of diet.

Classification of Dietetic Articles in Brief I. The group of awned cereals

6-7. Corn, pulse, meat, vegetable fruits, greens, wines, water, milk and its products, sugarcane and its products — these ten and two more, cooked food and the adjuvants



of foods, of these, we shall now explain the taste, potency, post-digestive qualities and specific properties

The General Qualities of Rice

8-10 The classification of the corn group (monocotyledons) —

The varieties of rice known as the red rice, the big rice the Kalama the Sakunahrita, the Turnaka, the Dīrghasuka, the Gaura, the Pānduka, the Lāngūāla, the Sugandhaka, the Sīrivakhya, the lohavala, the Sārivakhya, the Pramodaka, the Patanga, the Tapaniya and other good varities of rice are cooling, sweet in taste and post digestion, slightly Vāta stimulant and form condensed and scanty stools. They are unctuous, roborant, seminiferous and diuretic.

The Special Qualities of red Sali and other kinds of rice

11. The red rice is the best of them It is adipsous and curative of tri-discordance The next best is the big rice and next to it is the Kalama and so on, in the order they are mentioned.

12 The Yavaka, Hayāna, the Pānsn-vāpya, (deep-water paddy), Naishadhaka and other kinds of rice are similar to the above mentioned rices with regard to both their good and bad qualities.

The Quality of Shashtika rice

13. Sastika rice is cooling, unctuous, not heavy, sweet, curative of tridiscordance and stabilising The white variety is the best of sāstika rice and the dark-white comes next in order

The qualities of other kinds of rice

14 Varaka, Uddālaka, chīna, śārada, Ujjvala, Dardura, the fragrant rice and and Kuruvinda are slightly different in quality from the sastika rice

The qualities of Vrihi rice

15 The Vrihi rice is sweet in taste and acid after digestion, stimulative of Pitta and heavy. The Pātala grain causes excessive urine and feces, heat and also tri-discordance.

The Qualities of Koradua, Syamaka And other grass Grains

16. Sanwa millet along with common millet is astrigent and sweet in taste, light, Vāta-stimulant, diminishes Kapha and Pitta, is cooling, astringent and desiccant in action.

17 Hasti-śyāmāka, Nīvāra, Toyaparni, job's tears, Praśāntika, Ambhasyāmaka, Lauhitya, Anu, Italian millet.

18 Mukunda, Jhintigarmuti, Varuka, varaka, Sibira, Utkta and great millet resemble śyāmāka in their qualities.



The Qualities of Barley

19 The barley is dry, cooling, not heavy, sweet in taste, increases exccessively Vāta and feces, stabilizes, is astringent in action, promotive of strength and curative of the disordence of Kapha

The qualities of Bamboo barley

20 The bamboo seeds are considered to be dry, astringent in after taste, sweet, curative of Kapha and Pitta, they remove fat, worms and effects of poison and are strengthening.

The Qualities of Wheat

21. Wheat is synthesizing, curative of Vāta, sweet, cooling, vitalizing, roborant, aphrodisiac, unctuous, stabilizing and heavy.

The Qualities of Nandimukhi and Madhuli Varieties of grain

22. Nandī Mukhi and Madhūli corn are sweet, unctuous and cooling, Thus ends the first section on corns 'monocotyledons'.

The Qualities of Green gram

23. Now begins the sections on pulses (dicotyledons) The green gram is considered the best of pulses It is astringent-sweet in taste, dry, cooling, pungent on digestion, light, limpid and curative of Kapha and Pitta.

The Qualities of Black gram

24. The black gram is an excellent aphrodisiac, curative of Vāta, unctuous, hot, sweet, heavy, strengthening, it increases fecal matter and quickly imparts virility.

The Qualities of the Black eye-pea

25 The black eye pea is laxative, relish giving, corrective of Kapha, semen and acid dyspepsia. It is sweet in taste like black gram, Vāta-stimulant, dry, astringent in action, limpid and heavy

The Qualities of the Horse-gram

26 Horse-gram is hot, astringent in taste, acid on digestion and corrective of Kapha, semen and Vāta, astringent in action and beneficial in cough, hiccup, dyspepsia and piles.

The Qualities of the Moth-gram

27 The moth-gram is sweet both in taste and on digestion, astringent in action, dry and cooling It is recommended in hemothermia, in fevers and in similar conditions

The General Qualities of Chick pea, Lentil, Vetchling and Common pea

28 Chick-pea, lentils, vetchling and common pea are light, cooling, sweet, astringent in taste and strongly dehydrating



The special Qualities of Lentil and Chikling vetch

29 They are recommended in Pitta and Kapha conditions and are esteemed as soups and ointmenes Amongst them the lentil is astringent in action and chickling vetch is a great stimulant of Vāta

The Qualities of Til

30. Til is unctuous, hot, sweet, bitter and astringent It is a skin-tonic and hair tonic, strength giving aed curative of Vāta and causative of Kapha and Pitta

The Qualities of the legumes

31. All varieties of legumes are sweet, cooling, heavy, destructive of strength and dehydrating. They should be taken only by strong persons and in conjuction with unctuons articles

32 The Śimbi variety ot legume is dry, astringent in taste and provokes Vāta in the abdomen and is non-aphrodisiac, not good for the eye and causes slow and irregular digestion

The qualities of Pigeon pea, Babchi Seeds, Wild Senna and Lablab

33 Pigeon-pea is curative of Kapha and Pitta and stimulative of Vāta Babchi seeds and seeds of wild senna are curative of Kapha and Vāta and Pitta

The qualities of Sword bean, Linseed And Cowage

34. Sword bean, linseed and cowage must be considered similar in effect to black gram. Thus is the second group of pulses i. e. dicotyledons, expounded by the learned sage

The group of meats The names Of the Tearer group of creatures

35 36½ Now begins the group of fleshes —the cow the ass, the mule, the camel, the horse, the panther, the lion, the bear, the monkey, the wolf, the tiger, the hyena, the large brown mongoose, the cat, the mouse, the fox, the jackal, the hawk, the dog, the blue jay, the crow, the golden eagle, the honey buzzard, the bearded vulure, the vulture, the owl, the sparrow hawk, the owlet and the fish-eagle are the beasts and birds of the tearer group of creatures.

The Burrowing Creatures

37-38 The white, the dark-brown, the reticulated and the black ones are the four varieties of pyhons, and the hedgehog, musk shrew, frog, iguana, pangolin, gecko, marmet, mongoose and porcupine are the burrowing creatures

The Wetland animals

39 The wild boar, the yak, the rhinoceros, the buffalo, the gayal cow, the elephant, the antelope, the



hog and the deer are the wetland animals

The Aquatic Animals

40 40½ The tortoise, the crab, the fish, the estuarine crocodile, the whale the pearl oyster, the conch snail, the cat-fish, the gangetic garial the susu or gangetic dolphin and the magar, the great Indian crocodile —these are the aquatic animals

The Aquatic Birds

41-44 We shall now enumerate the aquatic birds.— the swan, the demoiselle crane, the snow wreath crane the common crane, the goose, the pelican, the skimmer or scissor-bill, the lily trotter, the comb duck, the red wattled lap wing the snake-bird, the little cormorant, the whistling leat, the common river tern, the trumpeter, the white-eyed pochard, the screamer, the water hen, the cobbler's owl bird or avocet, the flamingo, the grebe or moor hen, the laughing gull, the petrel, the tropic bird, the Raktasīrsaka, the ruddy sheldrake and other similar birds are the aquatic birds

The Jangala Animals

45-46 The chital or spotted, deer, the elk or wapiti, the hangal or Kashmir deer, the mouse deer the hog deer, the hare, the oorial or wild sheep, the roe deer, the mule deer, the Indian muntjak or barking deer, the gazelle, the red deer, the black or Indian antelope, the Indian sambhar, the black-tailed deer, the musk deer and the deerlet are the jāngala animals.

The Gallinaceous Birds

47 49 The common quail, the rain quail, the jungle bush quail, the grey partridge, the chukor, the sushi chukor, the red jungle fowl. these beginning with the quail are the gallinaceous birds. We shall now enumerate the list of birds beginning with the male bustard or button quail, the female bustard or button quail, the peacock, the partridge, the cock, heron, the stork, the adjutant, the hill partridge, the ibis, the cattle egret and the spoon bill—these are the gallinaceous birds

The Pecker Croup of Birds

50 52½ The wood pecker, the king bird of paradise, the coucal, the common mynah, the butcher's bird, the koel, the bulbul, the cow bird, the babbler, the scarlet minivet, the minivet, the Bengal tree pie, the tree pie, the toucan, the hoopoe, the horn bill, the green barbet, the king fisher, the baya or weaver bird, the dove, the green parakeet, the large Indian parakeet, the window bird, the blossom headed parakeet, the sun bird or

honey-sucker, the shama thrush, the house sparrow, the tree sparrow, the fire-crested wren, the pigeon and the white pigeon These are the pecker group of birds

The Definition of the Tearer and other groups

53-55½ The creatures that eat their food after tearing it from its place are known as tearers or of the tearer group of creatures Owing to making their lodgement in holes in the earth, such creatures are called burrowing creatures. Those that dwell in wetland are known as wetland creatures Owing to their living in water, some creatures are known as aquatic creatures or water dwellers. Those that move about in water are known as water-roamers or amphibious creatures. Those that dwell and roam on the jāngala type of land are known as jāngala creatures. Those that scatter the food with their claws and pick it up are known as gallinaceous birds and those that peck at and pick up their food are called peckers. These are the eight varieties of the sources of flesh

The General Qualities of the tearer, Burrower, wetland, aquatic and Amphibious creatures

56-57½ The tearer, the burrower, the wetland, the aquatic and the amphibious creatures—these five groups are heavy, hot, unctuous, sweet and promotive of strength and plumpness They are aphrodisiac and highly curative of Vāta and great provokers of Kapha and Pitta. They are wholesome to the persons who take daily exercise and whose digestive fire is strong.

The special qualities of the Tearer group

58 58½. The physician should prescribe the flesh of the tearer group of carnivorous animals to patients suffering from chronic piles, assimilation disorders and consumption.

The general qualities of the quail group of gallinaceous birds, pecker, jangala and the bustard group of gallinaceous birds

59 60½ The flesh of the common quail group of the gallinaceous birds, the pecker group of birds and jāngala animals is light, cooling, sweet, and slightly astringent in taste and is beneficial to those who suffer from the tridiscordance in which Pitta is predominant, Vata is moderate and Kapha is a sequela The flesh of the gallinaoeous birds of the bustard group differ slightly in action from that of the flesh of the tearer group.

61-61½. The flesh of the goat is not very cooling, not heavy, nor unctuous It is a non-disturbant of the body-humors and being homologous to the



human body-elements, acts as a roborant without being deliquescent in effect.

The general qualities of the flesh of the sheep

62 62½. The flesh of the sheep is heavy due to its cooling and sweet properties and is roborant. The sheep and the goat are found both in wet and jāngala countries. Hence their class cannot be defined.

63-63½. The general properties of fleshes having been stated, now we shall describe the specific qualities of the flesh of some of these creatures as they have special qualities.

Their special Qualities

64-64½. The flesh of the peacock is most conducive to sight, hearing, intelligence, body-heat, youth, complexion, voice and life; it is strengthening, curative of Vāta and promotive of flesh and semen.

65-65½. The flesh of the swan is heavy, hot, unctuous sweet and bestows voice, complexion and strength, and is roborant, seminiferous and curative of Vāta.

66-66½. The flesh of the cock is unctuous, hot, aphrodisiac, roborant, strengthening to the voice, tonic, highly curative of Vāta and sudorific.

67-67½. The flesh of the partridge is heavy, hot, sweet and being neither limited to wet nor to jāngala country, it rapidly controls the tridiscordance with Vāta in preponderance.

68 68½, The flesh of the grey partridge being cooling, sweet and light is recommended in the disorders of Pitta, Kapha, blood and mild Vāta.

69 69½ The flesh of the common quail is astringent, sweet in taste, light, highly promotive of the digestive fire, alleviative of tridiscordance and pungent on digestion

70 70½. The flesh of the iguana is sweet on digestion. astringent pungent in taste, alleviative of Vata and Pitta and is roborant and strengthening.

71-71½ The flesh of the pangolin is sweet and acid in taste and is said to be pungent on digestion. It is curative of Vata, Pitta and kapha as also of cough and dyspepsia

72-72½ The flesh of the domestic pigeon is astringent in taste, tender,



cooling, curative of hemothermia and sweet on digestion.

73-73½ The flesh of the wild pigeon is slightly lighter than the above and is cooling, astringent and diminishes the secretion of urine.

74-74½. The flesh of the green parakeet is astringent and acid in taste, pungent on digestion and is cooling and beneficial in consumption, cough and wasting. It is astringent, light and digestive stimulant.

75-75½ The flesh of the sparrow is sweet, unctuous, highly promotive of strength and semen and alleviative of tridiscordance and Vāta

The qualities of Hare's flesh

76-76½. The flesh of the hare is astringent in taste, limpid, dry, cooling, pungent on digestion, light and sweet. It is recommended in tridiscordance where Vāta is relatively mild.

The qualities of the Black Buck

77-77½ The flesh of the black buck is said to be sweet in taste and on digestion, alleviative of tridiscordance, generally wholesome, light, obstipative of feces and urine, and cooling.

The qualities of Hog's flesh

78-78½ The flesh of the hog is promotive of unctuousness is roborant, aphrodisiac, acopic, curative of Vāta, strengthening, appetizing, sudorific and heavy

The qualities of cow's flesh

79-79½ The flesh of the cow is beneficial in disorders due exclusively to Vāta, rhinitis, excessive gastric fire and atrophy of flesh.

The qualities of Buffalo's flesh

80-80½ The flesh of the buffalo is unctuous, hot, sweet, aphrodisiac, heavy and nourishing. It also promotes firmness and corpulence, and gives energy and sleep.

The qualities of the Fish

81-81½. The flesh of the fish in general is heavy, hot, sweet strengthening, roborant, curative of Vāta, unctuous, aphrodisiac and is said to be highly unconducive to health

The qualities of the Rohita fish

82-82½. The flesh of the Rohita fish, owing to its living on moss and



its habit of not sleeping, is digestive-stimulant, light and promotive of great strength

The qualities of the Tortoise

83-83½ The flesh of the tortoise is said to be promotive of complexion, curative of Vāta, aphrodisiac, beneficial to sight, promotive of strength intelligence and of memory, wholesome and curative of consumption

The qualities of the Rhinoceros

84-84½. The flesh of the rhinoceros is said to be deliquescent, promotive of strength, sweet unctuous, roborant promotive of complexion acopic and curative of Vāta

The qualities of swan-eggs

85-86½. The eggs of the swan, the chakor, the cock, the peacock and of the sparrow are beneficial in oligospermia, cough, cardiac disorder and pulmonary lesions They are sweet, non-irritant and immediately strengthening

87-87½, No other food excels flesh in its roborant action Thus, the third group of meats is described

4 The group of vegetables The qualities of Patha, Negro coffe, long Zedoary, Teak, white goose foot, Marsilea and Sunishannaka

88-88½ Now begins the class of vegetables Pātha, negro coffee, long zedoary, teak, white goose foot marsilea, and Sunisannaka are to be regarded as astringent and curative of tridiscordance White goose foot is however laxative

89-89½. The black night shade is alleviative of tridiscordance, aphrodisiac, rejuvenating, neither very hot nor cooling in potency, laxative and curative of skin lesions.

The qualities of the Asthma weed

90-90½ The asthma weed is curative of tridiscordance, light, astringent and specially recommended for patients suffering from assimilation disorders and piles.

The qualities of the Jute plant and the Chikling vetch

91-91½ The jute plant is said to be pungent, digestive stimulant, cures the effect of poison and edema The chickling vetch is said to be light, hot promotive of Vāta and dry

The qualities of the yellow wood-sorrel

92-92½. The yellow wood-sorrel is digestive-stimulant, hot in potency and astringent It is recommended in Kapha



and Vāta disorders. It is also beneficial in assimilation-disorders and piles.

The qualities of the Indian spinach

93 93½ The Indian spinach is sweet in taste and on digestion, laxative, promotive of Kapha, aphrodisiac, unctuous, cooling and curative of intoxication.

The qualities of the Prickly Amaranth

94 94½. The prickly amaranth is dry, nullifies the effects of intoxication and poison and is beneficial in hemothermia. It is sweet in taste and on digestion, and is cooling.

The qualities of Indian penny wort etc.

95-95½. Indian pennywort, country willow, Patha, Vanatiktaka, sponge gourd, babchi seeds, wild snake gourd and kurroa;

96-96½. Flowers of vasaka, black night shade, Kébuka, hog's weed, wild pot-herb, chickling vetch, elephant's foot, brinjal and sambo;

97-97½ Carilla, Karkaśa, neem leaves and trailing rungia· these are regulators of Kapha and Pitta, bitter in taste, cooling and pungent on digestion.

The qualities of pot-herbs etc.

98-103½. All pot-herbs, bind weed, white goose foot, white dead nettle shrub, all tubers of Āluka variety with their leaves, Kutinjara, Bengal hemp plant, flowers of silk cotton, white mountain ebony, heliotrope, lablab, variegated mountain ebony, coxcomb, malta jute, Putranjīva, japan medlar spinach, amaranth wild pot-herb, Nālika, mustard, safflower, young siris, mandragora, fetid cassia, lotus stalk, shrubby basil, common Indian parselane, barley leaves, white gourd, babchi seeds, Yatuka, śal Kalyāni, maiden hair, trilobed virgin's bower—these are heavy, dry, delayed in digestion, sweet, cooling in potency and loosen the feces. After being boiled and drained of the juice, and mixed with plenty of unctuous substances, they are good for eating

The qualities of the flowers of the Bengal Hemp etc.

104-104½ The flowers of Bengal hemp, variegated mountain ebony, white mountain ebony and silk cotton are astringent and specially recommended in hemothermia

The qualities of the leaf-buds of the Banyan, fig, etc

105-105½. The tender leaves of the banyan, gular fig, holy fig, yellow barked fig and of lotus etc, are astringent in taste, styptic, cooling and specially useful in diarrhea of the Pitta type.



The qualities of Guduch etc

106-106½. The guduch cures Vāta while Gandīra and white flowered leadwort cure Kapha; elephant pepper, Bilvaparni and bael leaves cure Vāta.

The qualities of Turpeth etc

107 107½ Turpeth, climbing asparagus, heart-leaved sida, cork swallow wort and the leaves of scutch grass and silk cotton tree are said to be curative of Vāta and Pitta.

The qualities of Glory lily etc

108-109½. The glory lily and red flowered castor oil plant are light, laxative and bitter. Til, Vétasa and castor oil plant are Vāta-promoters, pungent, bitter, and acid and stimulate the downward movement of excretions. The safflower vegetable is dry, acid, hot, curative of Kapha and promotive of Pitta.

The qualities of Common cucumber and Phut cucumber

110 111 Common cucumber and phut cucumber are sweet, heavy, delayed in the intestines and cooling. The common cucumber is palatable, dry and a powerful diuretic. The phut cucumber, if fully ripe, allays burning, thirst, exhaustion and pain.

The qualities of Bottle-ground

111½. The bottle-gourd is laxative dry, cooling and heavy.

The qualities of Sweet Melon and white gourd

112-113. Sweet melon and phut cucumber are similar to the bottle-gourd except that they are wholesome in loose motions. The ripe white gourd is slightly alkaline, acid sweet, light, eliminative of urine and feces, and curative of all kinds of disorders.

The qualities of the kelula etc

114- The kelūta, cadamba, Nadimashaka and common mountain ebony are limpid, heavy, cooling and are said to be powerful humidifics.

The qualities of Blue water lily and spronts of Palmyra

115. The blue water lily is astringent and curative of hemothermia. Similarly, the sprouts of palmyra palm are curative of pulmonary lesions

The Qualities of Date, Palmyra-kernel etc.

116-116½ Dates and kernel of palmyra palm are curative of hemo thermia and wasting The Taruta, lotus filaments, lotus bulbs and fruits, rush nut, Indian water chest-nut and small tuber of lily are heavy, delayed in intestines and cooling

The Qualities of lotus Rhizomes etc

117 117½. The rhizomes of night-flowering lotus and blue water lily



together with the flowers and fruits are said to be cooling, sweet, astringent and provocative of Kapha and Vāta.

The qualities of the seeds of Orris root

118-118½ The seeds of orris root are said to be slightly astringent, delayed in the intestines, curative of hemothermia and are sweet in taste and post digestion.

The qualities of Salep

119-119½ Salep is said to be strengthening, cooling, heavy, unctuous, nourishing, roborant, curative of Vāta and Pitta, sweet and highly aphrodisiac

The qualities of the bulb of white yam

120-120½. white yam is vitalizing, roborant, aphrodisiac, voicetonic, it is recommended in rejuvenation, strengthening, diuretic, sweet and cooling

The qualities of the bulb of Betel yam

121-121½ Betel yam is regarded as beneficial in assimilation disorders and piles, and is light, not very hot, curative of cough and Vāta, astringent and is recommended in chronic alcoholism.

The qualities of Rape-leaves and Common yam

122-122½ The curry of rape leaves causes tri-discordance and is suppressive of urine and feces (similar are the properties of roselle which is in addition dry and acid). Similar too are the properties of common yam. But being a bulb it is palatable.

The qualities of Mushroom

123-124. The Sarpa mushroom is forbidden The other varieties of edible mushrooms are cooling and cause rhinitis, are sweet and heavy. Thus ends the fourth section on vegetables including leaves, bulbs and fruits

5 The group of Fruits

The qualities of the Grape

125 126 Now begins the section on fruits The grape quickly cures thirst, burning, fever, dyspnea, hemothermia, pectoral lesions, wasting disorders of Vata and Pitta, misperistalsis, cacophonia, chronic alcoholism, bitter taste in the mouth and cough. It is roborant, aphrodisiac, sweet unctuous and cooling.

The qualities of the Date

127 The date is sweet, roborant, aphrodisiac, heavy and cooling. It is beneficial in wasting, trauma burning, and disorders of Vata and Pitta

The qualities of the Common fig, Sweet Falsah and Mohwah

128 Common fig is nourishing, roborant, heavy, delayed in digestion



and cooling Sweet falsah and mohwah are recommended in disorders of Vāta and Pitta.

The qualities of Indian hog-plum

129. Indian hog plum is sweet, roborant, strengthening, nourishing, heavy, slightly unctuous, increases Kapha, is cooling, aphrodisiac and delayed in digestion

The qualities of the ripe fruit of the palmyra and of the coconut

130 The ripe fruits of palmyra and cocoanut are roborant, unctuous, cooling, strengthening and sweet,

The qualities of the showy Dillenia fruit

131 The showy dillenia fruit is sweet, acid, astringent in taste, delayed in digestion, heavy and cooling It increases Pitta and Kapha and is astringent and a mouth-cleanser

The qualities of the sour kind of falsah and grape, small jujube etc

132 The Sour falsah, grape, small jujube, the peach, wild jujube and small jack are provocative of Pitta and Kapha.

The qualities of the Peach

133 [illegible] fully ripe peach is not very hot, it [illegible] is heavy, sweetish palatable, robor[illegible]nt, quickly digested and not [illegible] unwholesome

The qualities of the Paravata

134 Of the two varieties of Pārāvata fruits, one is sweet and cooling, and the other is sour and hot It must be known to be heavy and curative of anorexia and of excess of digestive fire

The qualities of white teak and Mulberry

235 The fruit of white teak is said to be slightly different in quality from showy dillenia. Similarly, sour mulberry differs in quality slightly from falsah.

The qualities of the Pear and the Wood apple

136 The pear fruit is astringent and sweet in taste increases Vāta is heavy and cooling The raw wood-apple is harmful to the voice, counteracts poison, is astringent and increases Vāta.

137 The ripe fruit, being sweet, sour, astringent and fragrant, is relish-giving, curative of discordance, acts as an antitode to poison and is astringent and heavy

The qualities of the Bael

138 The ripe bael fruit is difficult of digestion, causative of humoral morbidity and foul flatus The immature bal fruit is unctuous, hot, acute, digestive stimulant and curative of Kapha and Vāta.



The qualities of the Mango

139. The baby mango causes hemothermia and unripe mango increases Pitta; while the fully ripe mango subdues Vāta and increases flesh, semen and strength

The qualities of the Jambul

140. The jambul fruit is generally astringent and sweet in taste, heavy delayed in digestion and cooling. It is curative of Kapha and Pitta astringent and greatly inceases Vāta.

The qualities of the Jujube

141. The small jujube is sweet, unctuous laxative and curative of Vāta and Pitta. The dried small jujube is curative of Kapha and Vāta and is not contraindicated in Pitta.

The qualities of the Apple, Gingo fruit etc.

141-143½. The apple fruit is astringent, sweet in taste, cooling and astringent in action. The gingo fruit, caper, scarlet-fruited gourd, Todan and fruits of common Indian linden are sweet, slightly astraingent in taste, cooling and curative of Pitta and Kapha. The fully ripe Indian jack fruit, banana and fruits of Indian ape flower tree are sweet, slightly astringent, unctuous, cooling and heavv

The qualities of the star goseberry

144-144½. The star gooseberry fruit being astringent, limpid an frangrant is appetizer, savoury. cordial and increases Vāta.

The qualities of the cadamba, Dill, Tooth brush tree, Screw pine, Thorny staff and Indian plum

145-145½. Cadamba, dill, tooth brush tree, screw pine, thorny staff tree and Indian plum are indeed dispellers of discordance and curatives of the effects of poison

The qualities of the fruit of Zachum oil plant, False mangosteen, and Emblic myrobalan

146-147. The fruit of zachum oil plant is bitter-sweet in taste unctuous, hot and curative of Kapha and Vāta. The false mangosteen fruit is curative of Kapha and Pitta, astringent, sweet and light. The emblic myrobalan is regarded as possessing all the tastes except the salt.

The qualities of the Beleric myrobalan

148. The beleric myrobalan is dry, sweet, astringent, acid and an excellent curative of Kapha and Pitta and dispells the disorders of body fluid, blood, flesh and fat.

The qualities of the Pomegranate

149-150½ The pomegranate fruit is curative of cacophonia, hyper-secretion of mucus and disorders of Pitta. It is sweet, astringent and acid in taste, is curative of Vāta, astringent, digestive-



stimulant, unctuous, hot, cordial and not antagonistic to Kapha and Pitta The promegranate which is dry and acid is provocative of Pitta and Vāta. The sweet one is curative of Pitta So the best pomegranate is the first described.

The qualities of Kokum-butter, Tamarind and Amlavetasa

152-152. The kokum-butter fruit is astringent, dry and hot and is good for Vāta and Kapha disorders. The ripe tamarind fruit is slightly different in quality. The Āmlavétasa also possesses the same qualities and is laxative.

The Qualities of Pomelo

153 154. The filament of the pomelo flower is indicated in intestinal colic, anorexia, constipation, weak digestive fire, chronic alcoholism, hiccup, dyspnea, cough, vomiting, disorders of stools and in all diseases born of Vāta and Kapha The filament fruit of the pomelo is light but the rest of the parts are heavy.

The qualities of Long Zedoary

155. The long zedory fruit without the rind is palatable, digestive-stimulant, cordicl, fragrant and is curātive, of Kapha and Vāta and beneficial in in dyspnea, hiccup and piles

The qualities of common Orange

156. The common orange fruit is sweet; slightly sour, cordial, promotive of the relish for food, difficult to digest, curative of Vāta and heavy.

The Qualities of Almond, Abhishuka Walnut, Edible pine, Lakucha and Uramana

157-158. The almond, Abhisūka, walnut, edible pine, lakucha and Urumāna, are heavy, hot, unctuous, sweet, strengthening, curative of Vāta, roborant, aphrodisiac and increase Kapha and Pitta Buchanan's mango should be considered similar in action to the above except in the qualities of being hot

The Qualities of the Assysian plum and Alangy

159 The Assyrian plum increases Kapha, is sweet, cooling and heavy The Alangy increases Kapha, is heavy, delayed in the intestines, and curative of excessive heat.

The Qualities of Samee fruit and The Fruit of Indian Beech

160 The Śamī fruit is heavy, hot, sweet, dry and depilatory; and the fruit of Indian beech is delayed in the intestines and is not antagonistic to Vāta and Kapha.

The Qualities of Indian Hog plum, Lemon, Bengal currant and common Orange

161. The Indian hog plum, lemon, Bengal currant and common orange are acid and cause hemothermia.



Qualities of Brinjal fruit and Physalis berry fruit

162 The brinjal is currative of Vata, digestive-stimulant, pungent and bitter The physalis berry fruit should be considered as promotive of Vata and curative of Kapha and Pitta

The Qualities of the Akshiki fruit, the Fruits of the Holy fig, Gular fig, yellow Barked fig and Banyan

163 164 The Akshiki fruit is curative of Pitta and Kapha, sour in taste and increases Vāta The fruits of the holy fig, gular fig, yellow barked fig and banyan are sweet, sour after digestion, curative of Pitta and Kapha, astringent, sweet and sour in taste, promotive of Vāta and heavy

The Qualities of Marking nut

165. The marking nut is caustic like fire, but the pulp of the fruit is sweet and cooling Thus is described the fifth section about fruits generally in use

The Qualities of Green Ginger

166 Now begins the section on greens The green ginger is appetizer, digestive-stimulant, aphrodisiac and its juice is prescribed in cases of obstruction due to Vāta and Kapha

The Qualities of Jambira

167. The jambīra is appetizer, digestive stimulant, acute fragrant, mouth cleanser, curative of Kapha and Vata, vermicide and helps the digestion of food.

The Qualities of Garden Radish

168. The garden radish when tender allays humoral discordance, when overgrown, causes tri humoral discordance, when prepared with unctuous substances cures Kapha and Vata.

The Qualities of Holy basil

169. The holy basil is curative of hiccup, cough, poison, dyspnea and plurodynea, promotive of Pitta and curative of Kapha and Vata, and eliminative of fetor.

The Qualities of Bishop's weed, shrubby Basil, Drumstick, Fennel and Black mustard

170. Bishop's weed, shrubby basil, drumstick, fennel and black mustard are cordial, palatable and excite the Pitta.

The Qualities of Gandira, Hog fruit Indian tooth ache, and Ginger sprouts

171 The Gandīra, the hog fruit Indian toothache and sprouts of ginger are acute, hot, pungent, dry and curative of Kapha and Vāta.

The Qualities of Ginger grass and Celery seeds

172. The ginger grass is anaphrodisiac, pungent, dry hot, and mouth



cleansers; and celery seeds are curative of Kapha and Vāta and of painful urinary disorders.

The Qualities of Coriander, wild carrot And Sumukha

173 Coriander, wild carrot and Sumukha are appetizers, fragrant, not very pungent and rouse the morbid humors

The Qualities of Turnip

174 The turnip is astringent, acute and beneficial in Vāta and Kapha disorders and in piles This should be used in sudation theraphy and as an article of diet by those who are not suffering from Pitta discordance

The Qualities of Onion

175 The onion is promotive of Kapha, curative of Vāta but not of Pitta, it is a good adjuvant for food and is strengthening, heavy, aphro disiac and appetizing.

The Qualities of Garlic

176. The garlic is curative of worms, dermatosis, leprosy, Vāta-disor ders and Gulma. It is unctuous, hot, aphrodisiac pungent and heavy

177 These in their dried condition and their fruits are curative of Kapha and Vata. Thus ends the sixth section ou greens

The General qualities of wine

178. Now begins the section on wines Wine is naturally acid and hot in taste and is considered, to be acid on digestion. This is its general property Its specific characteristics will now be described

The Qualities of Sura wine

179 The sura wine is recommended in emaciation, suppressin of urine, assimilation-disorders, piles, deficiency of milk and of blood and is curative of Vāta

The Qualities of Madira wine

180 The Madira wine is beneficial in hiccup, dyspnea, coryza, cough, scybalous stools, anorexia vomting constipation and obstipation and is curative of Vāta

The Qualities of Jagala wine

181. The Jagala wine is beneficial in colic, dysentery, autometeorism, Kapha, Vāta and piles It is astringent, dry, hot and curative of edema and is digestive of food

The Qualities of Medicated wine

182 The Arishta or medicded wine is curative of consumption, piles, assimilation-disorders, anemia, anorexia, fever and other diseases when these arise from Kapha It is an appe tizer and digestive stimulant

The Qualities of Sugar wine

183. The sugar wine is palatable and a light intoxicant It is fragrant,



curative of painful uriuary disorders, promotive of digestion, a cardiac tonic, and is promotive of complexion on assimilation.

The Qualities of Pakvarasa wine

184. The Pakvarasa wine is appe tizer, digestive-stimulant, cordial, beneficial in consumption, edema and piles and is considered curative of Kapha-disorders and disorders born of the overuse of unctuous articles. It promotes complexion.

The Qualities of Seetarasika wine

185 The sītarasika wine is promotive of digestion, curative of obstipation and clarifies the voice and complexion It is a revulswe and is beneficial in edema, abdominal affections and piles.

The Qualities of Gur wine

186. The gur wine loosens and evacuates feces and flatus. It is nourishing and digestive-stimulant The Gouda wine is considered beneficial in anemia and wounds. It is conside red a digestive stimulant

The Qualities of Sura, Madhvasava And Maireya wines

187. The Sura wine is acutely intoxicating, curative of Vāta and palatable. The Madhvāsava is depletive and acute and the Maireya wine is sweet and heavy.

The Qualities of Fulsee flower, Grape, and Sugar cane wines

188 Fulsee flower wine is cordial, dry, appetizing and digestive. The grape and sugarcane wines are like Mādhvika wine but is not very hot.

The Qualities of Honey wine

1°9 The honey wine is appetizing digestive-stimulant cordial, strengthen ing, not antagonistic to Pitta, curative of constipation and Kapha. It is light and sightly increases Vāta.

The Qualities of Barley-sura wine And the Madhulika-sura wine

190 The sura wine taken along with its scum and made out of barley is dry, hot, increases Vāta and Pitta, is heavy and delayed in digestion and Madhūlika wine increases Kapha.

The Quality of Sauveeraka and Tushodaka wines

191. The Sauvīraka and Tushodaka wines are digestive-stimulant, promotive of digestion, curative of cardiac disorders, anemia and of worms, beneficial in assimilation-disorders and piles and are laxative.

The Qualities of Sour-conjee wine

192 The sour-cojee wine is curtive of burning and fever in the form of application; in the form of potion, it is curative of Vāta, Kapha and constipation and is a laxative and digestive-stimulant.



Old wine and wine taken in proper dose

193-195. Fresh wine is generally heavy and provocative of the humors, and old wine is purificative of body-channels, digestive-stimulant, light and appetizing. Wine is exhilarating, pleasant, strengthening and relives fear, grief and fatigue. It gives courage, virility, mental exaltation, satisfaction, plumpness and vitality. If it is taken by virtuous men in proper manner and systematically, it acts like nectar. Thus, the seventh section concerning wines has been described

The section on waters

196. Now begins the section on waters All water is of one kind and falls from the heavens ordained by Indra. While it is falling and after it has fallen, it is affected by chauges of place and time.

197 While falling from the sky it is influenced by the effects of the seasonal courses of the moon, the wind and the sun. When is has fallen on the earth, it is affected by the qualities of the earth on which it falls viz; cold, heat, viscidity, dryness etc.

The qualities of Celestial water

197¼. The natural properties of the celestial water are coldness, purity, wholesomeness, palatableness, clearness and lightness —these are the six qualities

The Difference in Qualities due to Difference in the Receptacles

198-200. After the waters have fallen these properties are modified by the receptacle When it falls on white earth it acquires astringent taste, on yellowish-white earth it becomes bitter, on tawny earth it becomes alkaline, on brine earth it becomes saltish, water flowing from mountains becomes pungent and when it falls on black earth it becomes sweet. These are the six qualities acquired by contact with the earth. Celestial water, hailstone and snow have an indistinct taste.

The substitute in the absemce of the Celestial water

201. The wise men call it celestial water which falls from the sky being released by Indra and is caught up in prescribed receptacles. This is the best kind of water and is fit to be drunk by royal personages.

202. All water which is slightly astringent and sweet, subtle, clear, light, neither unctuous nor deliquescent is considered excellent

The qualities of the waters of the Different seasons

203 The water of the rainy season, freshly fallen is heavy, viscid



and sweet. The autumnal rain-water is mainly thin, light and not viscid.

204. It is recommended for use in masticable food, electuaries and drinks for those who are delicate and habituated to very unctuous food

205. The late-autumnal water is unctuous, aphrodisiac, conducive to strength and heavy. The winter water is slightly lighter and is curative of Kapha and Vāta.

206 The spring water is to be considered astringent, sweet and dry, and the summer water is not deliquescent. Thus the properties of water according to each and every season have been determined and described here.

The water of unseasonal Rains

207. The rain water which the clouds pour down in unseasonal times brings about humoral discordance There is no doubt regarding this

In praise of the Autumnal Waters

208 Kings, persons of kingly circumstances and others who are of delicate upbringing should collect autumnal waters and use them mainly.

The qualities of the waters of the Rivers flowing from the various Mountains

209-210. The water of the rivers which originate from the Himalayas and whose flow is broken up and agitated and obstructed by rocks and on whose banks dwell Gods and Rishis, is wholesome and holy. The water of the rivers originating from the Malaya mountains, which carry stones and sand in their course is pure and is like nectar.

211. The water of the rivers flowing towards the west is wholesome and pure, that of the slow-flowing ones towards the eastern seas is generally heavy.

212. The waters of rivers originating from the Pāriyātra, Vindhya or Sahya mountains cause diseases of the head and the heart, dermatosis and elephantiasis.

The qualities of the rivers bearing Rain Water

213. The waters of the rivers which flow during the rainy season and are polluted by earth worms, serpents, mice and excrement are provocative of all the humors.

The qualities of the waters of the Wells Ponds, and Tanks

214 The qualities of the waters of tanks, wells, ponds, springs, lakes and cascades should be classified according to their locations in wet land, mountainous land and arid land.



Unwholesome waters

215-216. The water which is slimy, insect-laden and purtrified by leaves, moss and slush, discolored, distasteful, dense and stinking is unwholesome to drink. The sea-water has the smell. of raw flesh, is causative of tridiscordance and saltish in taste Thus, the eighth section, pertaining to water, has been laid down.

The qualities of Cow s milk

217 Now begins the section on cow's milk and its products Cow's milk has ten properties if it sweet, cooling soft, unctuous, thick, glossy viscid, heavy, slow and clear.

218 Possessing these qualities which are common with those of the vital essence, it is promotive of vital essence. Milk is said to be foremost among the vitalizers and rejuvenators.

The qualities of Buffalo s milk

219 The buffalo's milk is heavier and is more cooling and unctuous than the cow's milk and is beneficial in insomnia and excess of gastric fire.

The qualities of Camel's milk

220. The camel's milk is slightly dry, hot, saltish, light and recommended in Vāta and Kapha disosders, constipation, helminthiasis, edema, abdominal affections and piles.

The qualities of the milks of Animals with uncloven hoof

221. The milk of the animals of uncloven hoof is strengthening, stabilizing, hot, slightly sour and saltish, dry, curative of Vāta affections of the extremeties, and is light.

The qualities of Goat s milk

222. The goat's milk is astringent, sweet, cooling, astringent in action, light and curative of hemothermia, diarrhea, wasting, cough and fever

The qualities of the sheep's milk And the elephant's milk

223 The sheep's milk is causative of hiccup, dyspnea, is hot and increases Pitta and Kapha. The elephant's milk is strengthening, heavy and an excellent stabilizer of the body.

The qualities of the Human milk

224 The human milk is vitalizing, roborant and homologous, increases unctuousness, is useful as nasal medication in hemothermia and as eye-salve in opthalmalgia

General qualities and Therepeutic Properties of Curds

225 226 Curd is an appetizer, digestive stimulant,aphrodisiac, increases unctuousness and strength, is sour on digestion, hot and curative of Vāta and is auspicious and roborant It is recommended in rhinitis, diarrhoea, algid and irregular fevers, anorexia, dysuria and emaciation.



The unwholesome effects of curds in Certain diseases and seasons

227. Generally curd is prohibited in autumn, summer and spring and it is also unwholesome in hemothermia and disorders of Kapha.

The qualities of immature curds, the Supernatent part of curds and of whey

228. The immature curd is causative of tridiscordance and the mature curd is curative of Vāta. The cream of curds is seminiferous and the whey is curative of Kapha and Vāta and cleans the channels.

The qualities of Butter milk

229. The butter milk is to be administered in edema, piles, assimilation-disorders, suppression of urine, abdominal affections, anorexia and complications arising from the oleation therapy and in anemia and toxicosis

The qualities of Fresh butter

230. The fresh-made butter is astringent, digestive-stimulant, cordial and curative of assimilation-disorders, piles, trauma and anorexia

The qualities of Ghee

241 231½. Ghee is promotive of meamory, intelligence, vital fire, semen, vital essence, Kapha and fat It is curative of Vāta, Pitta, toxicosis, insanity, consumption, inauspicious looks and fever. It is the best of the unctuous substances, cooling, sweet in taste and on digestion and when prepared according to proper pharmaceutical methods, its potency is increased thousandfold and is efficacious in a thousand ways Preserved ghee is curative of intoxication, epilepsy, fainting, consumption, insanity, toxicosis, fever and pain in the vagina, eār and head. The ghees got form the milks of goat, sheep and buffalo are to be considered as having qualities of the milks themselves.

The qualities of Colostrums and cream Cheese

234-235 The early and late colostrums and various kinds of cream-cheese are beneficial to persons having strong digestive fire or who suffer from insomnia. They are heavy, nourishing, aphrodisiac, roborant and curative of Vāta.

The qualities of Curds-Cheese

236. The solid portion of curds is limpid, heavy, dry and astringent Thus has been described the ninth section on cow's milk and its products.

The Product of Sugarcane

237 Now begins the class of sugarcane and its products The juice of the sugar cane obtained by chewing, and sucking is aphrodisiac, cooling, laxative, unctuous, roborant, sweet and increases Kapha. The machine-



pressed juice is irritating The Vamśaka variety is inferior to the white variety in the matter of coolness

The qualities of Various kinds of Gur

238-239. Gur is a great increaser of worms, marrow, blood, fat and flesh The juice of the sugar cane boiled down to one fourth, one third or one half its original quantity is said to be coarse gur or immature gur. It is heavier in the reverse order of statement, i e the greater the condensation, the heavier the gur, the purified gur is that wherein there is very little impurity

The qualities of Treacle and of Sugar candy

240 If still further purified, it turns into crude sugar, sugar-candy and crystal-sugar are extremely pure According to its degree of purity its cooling quality is increased

The qualities of Gur-sugar and camel-thorn-Sugar

241 The sugar from gur is aphrodisiac, slightly unctuous and beneficial to those who are emaciated and suffering from pectoral lesions The sugar prepared from Yāsa or alhazi maurorum or camel thorn is astringent, sweet, cooling and slightly bitter

The qualities of Honey-sugar and of all kinds of Sugar

242 The honey-sugar is dry, curative of vomiting and diarrhea and depletive All sugars are beneficial in thirst, hemothermia and burning

The varieties of Honey

243 Honey is of four kinds, viz., bee honey, wasp-honey, insect-honey and large-bee-honey. Bee honey is the best of them and wasp-honey is specially heavy

244 Bee-honey is of the color of oil and large-bee honey is said to be of the color of ghee Insect-honey is tawny and wasp-honey is stated to be white.

The General qualities of Honey

245. Honey is provocative of Vāta, heavy, cooling, curative of hemothermia and Kapha disorders and is synthesizing, dry, astringent and sweet.

Its incompatibility with Heat

246 Warmed honey causes death, unwarmed also, it kills patients suffering from thermal affections as it is admixed with poisonous matter during the process of accumulation. Being heavy, dry, astringent and cooling, it is wholesome in small doses

The Formidable nature of Chyme disorder due to Honey

247 There is no disease more difficult of treatment than the condition caused by the chyme-disorder induced by honey Due to antagonism



of treatment involved it kills a patient as instantly as poison.

248. In chyme-disorders, hot treatment is indicated, but hot things are contra-indicated in the chyme-disorder induced by honey Hence the chyme disorder of honey is a serious condition causing death as immediately as poison.

Honey as a Vehicle

249 As honey is composed of various substances, it is the best of vehicles Thus ends this tenth section mainly dealing with sugar-cane products

The qualities of Thin Gruel

250 Now begins the section on cooked foods Thin gruel removes hunger, thirst, weariness, weakness, stomach disorder and fever It causes perspiration, stimulates the gastric fire and regulates the course of flatus and feces

The qualities of Thick Gruel and Gruel-water

251-252½ Thick gruel is nourishing, astringent, light and cordial, gruel-water kindles the gastric fire and regulates the downward course of Vāta It softens the channels and causes perspiration It sustains life on account of its quality of stimulating the gastric fire and of lightness, in those that have undergone the lightening therapy, purificatory procedure, and those who have developed thirst after the unctuous dose has been digested.

The qualities of Thin Gruel and Gruel-water of Roasted paddy

253 The thin gruel of roasted paddy is acopic, particularly to persons of weakened voice.

254 255 The gruel water of roasted corn flour is alleviative of thirst and diarrhea, promotive of concordance of body-elements generally beneficial, stimulative of the gastric fire and curative of thirst and swooning The gruel water of fried corn, well seasoned, must be given to persons of weak and irregular gastric fire, to children, the aged, women and to persons of delicate health

The qualities of Roasted paddy flour

256-256½ If it be mixed with long pepper and dry ginger, boiled with corn and sour pomegranates, it allays hunger and thirst, and is wholesome and removes the residual morbidity in those who have undergone purificatory procedure. The roasted corn-flour is astringent, sweet in taste, cooling and light

The qualities of Cooked Rice

257-258 The rice that is well cleansed, squeezed out, steam softened and warm makes light food In



toxicosis and Kapha disorders, fried rice is indicated Cooked rice uncleansed, with the boiled water not pressed out, not properly softened and eaten cold is heavy

The qualities of Rice prepared with flesh etc

259-259½ Rice prepared with flesh, vegetables, fat oil, ghee, marrow or fruit is strengthening, nourishing, cordial, heavy and roborant Likewise is rice cooked together with black gram, til, milk and green gram

The qualities of Kulmasha preparation

260 Kulmāṣa is heavy, dry, Vāta provoking and loosens the stools

The relative lightness and heaviness of prepared Gruels, Meat-juices and Soups

261 As regards the edibles prepared by steam-boiling out of pulses, wheat and barley, the physician should determine their qualities of heaviness and lightness in accordance with the substances used.

262. Unseasoned soup and well-seasoned soup, thin and thick meat juices, sour and unsour broths, of these each should be regarded heavier than the other in the order of statement

The qualities of roasted Barley-flour

263 The roasted corn flour is provocative of Vāta, dry, increases the fecal matter and regulates peristalsis When drunk, it immediately nourishes the man and strengthens him at once

The qualities of Sali Rice

264 The flour of roasted Śālirice is sweet, light, cooling, astringent, curative of hemothermia, thirst, vomiting and fever.

The qualities of Barley Pancake and Fried Barley

265 The Apūpa pancake of barley is curative of the following diseases and fried barley also acts likewise mispe-ristalsis, coryza cough, urinary disorders and throat spasm

The qualities of Dhana preparation

266 The preparation known as Dhānā is generally revulsant It is nourishing because of its dryness and difficult to digest owing to its delaying tendency in the intestines.

The qualities of Virudha preparation, Sashkuli etc

267 Virūdha-dhānā, Saskuli, Madhu-krodas with Pindakas, Pūpa and Pūpalikā and other preparations of flour are extremely heavy

The qualities of edibles prepared with fruit, flesh etc

268 Edibles prepared with fruits, flesh, fat, vegetables, til-paste and honey are aphrodisiac, strengthening, heavy and roborant



The qualities of Vesavara and pancakes of Milk and Sugar-cane juice

269. The Véśavāra is heavy, unctuous and increases strength and plumpness Apūpa preparations made of milk and sugarcane juice are heavy, nourishing and aphrodisiac.

The Heavy quality of edibles prepared with Gum etc

270. Preparation mixed with gur or with til or with milk, honey and sugar are considered aphrodisiac, strengthening and very heavy

The preparations of Wheat etc

271 The many kinds of preparations of wheat mixed with unctuous substances or prepared in them are heavy, nourishing, aphrodisiac and cordial

Light Articles of Wheat and Pastry

272 The preparations of wheat flour such as Dhānā, arpata, PApūpa ... ome light by being seasoned ... thus, one should pre-

... Fried barley

2,3 Flattened rice is heavy. It must be eaten in small quantities after being fried. Fried barley is slow in digestion, while unfried barley causes loose stools

The qualities of Pulse preparations

274. Preparations of pulses are provocative of Vāta, dry and cooling They must be taken in small quantities with pungent, unctuous and saltish substances

Summary of qualities

275 Preparations that require to be cooked over a low fire for a long time and that are thick and hard are heavy, get slowly digested and impart plumpness and strength

276. The heaviness and lightness of preparations must be determined according to the combination of the substances, the nature of preparation and the measure of each substance

The qualities of Vimardaka

277. Vimardaka prepared with ripe, unripe, softened and roasted substances is heavy, cordial aphrodisiac and well suited to strong men

The qualities of Rasala pudding and of Curds with gur

278 The preparation called Rasālā is roborant, aphrodisiac, unctuous, strengthening and an appetizer, Curds taken with gur increases the unctuous element, is nourishing, cordial and curative of Vāta.

The qualities of Beverages

279. The potion made of grapes, dates and indian jujube is heavy and



delayed in the intestines So is the potion made of sweet falsah, honey and the products of sugar cane.

280 The qualities and actions of these beverages should be determined by knowing the individual nature of the substances the quantity used and the combinatio s of pungent and acid tastes

The qualities of Raga and Shadava

281 The preparations called Rāga and Sādava are pungent, sour, sweet, salt and light They are pleasant to taste, cordial, digestive stimulant and appetizers

The qualities of the Linctuses of Mango and Emblic myrobalan

282 The linctuses of mango and emblic myrobalan, on account of their being unctuous, sweet and heavy are said to be roborant, strengthening, appetizing and nourishing

283 Considering the admixture, preparation and measure of things used in these electuaries, the charac teristics and action of each of them should be determined

The qualities of Sukta beverage

284 The Sukta beverage is provocative of hemothermia and Kapha, and regulative of Vāta One should know the properties of the bulbs, roots and fruits etc. fermented in this beverage to have the same qualities.

The qualities of Sindaki and other fermented sour beverages

285 Sindākī and other fermented articles which have become sour owing to long preservation are appetizing and light The physician should know this section on cooked foods to be the eleventh in the order.

The General qualities of Til oil

286-287. Til oil is astringent in after-taste, sweet subtle, hot, diffusive causative of Pitta and leads to the occlusion of urine and feces It does not increase Kapha It is the best among the causatives of Vāta, strengthening, good for the skin and increases intelligence and gastric fire, and is considered curative of all diseases when it undergoes admixture and preparation

288 By the use of oil, in olden days, the kings af Daityas became un-aging, free from disease and fatigue, and endowed with great strength in the battle

The qualities of Castor oil

289 The castor oil is sweet and heavy and increases Kapha, it is highly curative of Vāta, Rakta Gulma, heart-disease and chronic fever



The qualities of Rape-seed oil

290. The white rape-seed is pungent, hot, vitiative of blood and Pitta, depletive of Kapha and semen, and curative of Vāta-disorders, pruritus and wheals.

The qualities of the oil of Buchanan's mango

291. The oil of Buchanan's mango is sweet, heavy and increases Kapha It is beneficial in cases where Vāta and Pitta are found combined, as it is not very hot.

The qualities of the Linseed oil

292. The linseed oil is sweet, sour and pungent after digestion, hot in potency, beneficial in Vata and is provocative of hemothermia

The qualities of Safflower oil

293. The safflower oil is hot, pungent after digestion and heavy. It is excessively irritant and provokes all body-humors

The qualities of Other oils

294 The qualities of other oils which are used in food and which are derived from fruits not mentioned here, are to be known according to the qualities of the fruits themselves

The qualities of Marrow and Fat

295 Animal marrow and fat are sweet, roborant, aphrodisiac, strengthening, and according to the nature of the animal their nature is to be determined as cooling or hot.

The qualities of Ginger

296 Ginger is slightly unctuous, digestive stimulant, aphrodisiac, hot and curative of Vāta and Kapha, sweet after digestion, cordial and appetizing

The qualities of Long pepper

297 Green long pepper increases Kapha, is sweet, heavy and unctuous When dried, it is dispeller of Kapha and Vāta, pungent and hot and is considered aphrodisiac

The qualities of Black pepper

298 Black pepper is not very hot, is anaphrodisiac, light, appetizer and being depletive and desiccant, it is a digestive-stimulant and cures Kapha and Vāta

The qualities of Asafetida

299 Asafetida is to be regarded as curative of Vāta Kapha and obstipation It is pungent, hot, digestive-stimulant, light, alleviative of colicky pain, digestive and appetizer

The qualities of Rocksalt

300 Rock salt is the best of salts, it is appetizer, digestive-stimulant, aphrodisiac, improves eye-sight and is non-irritant It is curative of tridiscordance and slightly sweet.



The qualities of Sanchal salt

301 The Sanchal salt being subtle, hot, light, fragrant and relish-giving, is deobstruent cordial and purifies the eructations

The qualities of Bida salt

302 The Bida salt being sharp hot and diffusive is a digestive-stimulant, cures colicky pain and regulates the upward and downward courses of Vāta

The qualities of Efflorescence salt

303 The efflorescence salt is slightly bitter, pungent, slightly alkaline, sharp and liquefacient Kalābāg rock salt has no smell its qualities are those of Sanchal-salt

The qualities of Sea-salt and Earth salt

304 The sea-salt is slightly sweet, the earth-salt is slightly bitter and pungent. All salts are appetizing, digestive, laxative and curative of Vāta.

The qualities of Barley-alkali

305 The barley alkali cures diseases of the heart, anemia, assimilation disorders, splenic disorders, constipation, throat-spasm, cough of the Kapha type and piles

The qualities of all kinds of Alkali

306. All alkalis are like fire, acute, hot, light dry, liquefacient, digestive, corrosive, caustic, digestive-stimulant and destructive of tissues

The qualities of Celery, Black cumin, Bishop's weed, Coriander and Indian tooth ache

307 Celery seeds, black cumin, cumin, bishop's weed, coriander and indian tooth ache are appetizing, digestive-stimulant and dispellers of Vāta, Kapha and fetor.

308 Dietary adjuvants do not, however, admit of a rigid classification Thus ends the twelfth section on the articles used in cooked foods

309 Corn and pulses that are one year old are recommended The old grain is generally dry and the new generally heavy

310. That grain which grows quicker is considered lighter than the others The decorticated and slightly roasted pulse is digested easily

311-311½ The flesh of the animal which is dead, emaciated, very fat, old, too young, killed by poisoning, reared in unnatural habitat or killed by a tiger or snake should be avoided. The flesh of the contrary description is wholesome, roborant and promotive of strength

The qualities of Meat juice

312-313 For all creatures the meat-juice is most nourishing and cordial and for those that are wasted,



convalescing, emaciated, deficient in semen and desirous of enhanced strength and complexion, meat-juice is to be regarded as nectar itself

314 Meat-juice administered as indicated is curative of most diseases It should be regarded as promotive of voice, youth, intelligence, sense-faculties and longevity

315 If those given to constant exercise and indulgence in women and wine take meat-juice daily, they will never fall ill or become weak

The avoidables among vegetables

316. Vegetable spoilt by maggots, wind or sun, or dried or decayed or grown out of season or cooked without unctuous substances or with the boiled water not drained off should be avoided

The avoidables among fruits

317. Fruits which are old, or unripe or damaged by insects, snakes, frost or sun-heat and which are of improper season and place and putrified are to be regarded as not good for use.

The avoidables among Greens, Wines, Waters and Milks

318 The rules regarding greens are the same as vegetables, except in the mode of preparation As regards wine, water and milk etc these have been described in their respective sections

Recommendation regarding food and drink

319 That drink which is opposite in quality to that of the food taken is the proper corrigent What ever drink is not deleterious to the body-elements is to be considered the right post-prandial drink

320. One should take as his post prandial drink that which is wholesome, having examined the eighty-four kinds of wines described previously and which water is fit to be drunk and which not

Recommendation regarding food and drink in Vata and other disorders and in Wasting

321. Unctuous and hot drinks in conditions of Vāta, sweet and cooling ones in those of Pitta, dry and hot ones in Kapha, and meat-juices in wasting are considered the best

Milk as a potion in fasting and other conditions

322. For those fatigued by fasting, travel, lecturing, society of women, wind, sun and exertion, milk as a post-prandial drink is as wholesome as nectar



Sura wine in emaciation and hydromel in corpulence

323. Sura wine is to be prescribed as a post-prandial drink for building up the emaciated Hydromel (honey-water) is recommended as a post-prandial drink for reducing the corpulent

Wine as post-prandial drink

324. For those suffering from weak gastric fire and insomnia as the result of torpor, grief, fear and fatigue and for those accustomed to wine and meat, wine is prescribed as a post prandial drink

The effects of post prandial beverage

325 Now we shall speak of the qualities and actions of post-prandial drink Post-prandial drink gives nourishment, pleasure, energy, roborance, sense of satisfaction, settles down the food eaten breaks up the mass of food, imparts softness, liquefies, digests and brings about quick assimilation and diffusion in the body.

Here is a verse again —

326 Post prandial drink that is rightly administered satisfies the man immediately and digests the food happily and gives life and strength

Conditions in which water as post prandial potion is interdicted

327-328 Neither those in whom the Vāta is provoked in the upper parts of the body nor those that suffer from hiccup, dyspnea or cough, nor those that are engaged in singing, lecturing or studying, nor those that are suffering from the pectoral lesions should drink water after eating; for it takes away from the throat and chest the unctuous quality of the meal eaten and leads to great morbidity

The qualities of undescribed substances to be ascertained

329. The foods and drinks that are generally in use are described, for it is not possible to indicate the totality of substances by their names

330 Since there is no substance which may not be used as a medicine, the substances not spoken of here are to be assessed with reference to their qualities according to the opinion of the people in whose country they are found

The qualities of creatures according to their habitat and food

331 An animal's food and habitat, body-parts, constitution, body elements, activity, sex, size, mode of preparation and measure are herein explained

332 333 Wet-land, water, sky, arid-land and the feed constitute an animal's habitat and food Animals which are native to water and wet-land or eat heavy things, are all to



be regarded as heavy The light feeders are light, such as those native to arid land and moving in arid land

The relative qualities of their body limbs

334-335 The body-limbs are the thigh bone, head, shoulder and others. The shoulder is heavier than the flesh of the thigh-bone. The chest is heavier than the shoulder and the head is heavier than the chest. The testes, skin, phallus, hips, kidneys, liver, rectum trunk and bone-marrow are to be regarded as heavier than the flesh in the body of an animal

Heavy and light qualities by nature

336 By nature green gram is light, so, too, are quail and grey-partridge Black gram is by nature heavy and the fleshes of hog and buffalo too are likewise.

Heavy and light qualities of body-elements

337 The blood and the other body-elements should be regarded as increasingly heavy in their due order. Creatures that are given to much activity are lighter than those that are lethargic

Heavy or light qualities according to sex

338 Heaviness is the characteristic of the males in general, while lightness is the characteristic of females. Those that are huge of size in each class are heavy and those that are otherwise are light

Heavy or light due to culinary processes

339 The heavy articles, it should be known, become light by preparation and the light ones become heavy just as rice becomes light when roasted and roasted corn flour becomes heavy when prepared into balls and cooked

Quality determines the measure of food

340 The proper measure of heavy and light articles of diet has been described as intake of heavy articles in small measure and of light ones in a large measure

341. Hence heavy articles should be taken in small measure and light ones to full satisfaction Articles of diet should be taken in proper measure and the proper measure should be in accordance with the strength of gastric fire.

Measure in food dependent on the gastric fire

342. Strength, health, longevity and the vital breath are dependent on the state of the gastric fire, and the gastric fire burns, fed by the fuel of food and drink, or dwindles when deprived of them

Measure to whom applicable and to whom not

343 This consideration of heavy and light articles is with reference



to those that are generally weak, indolent, unhealthy, delicate of health and given to luxury

344. With reference to those whose digestive fire is inflamed, who are accustomed to hard articles of diet, who are given to constant labour and have huge capacity for the consumption of food, the consideration of heavy and light qualities of things is not necessary

345 The self controlled man should always feed his gastric fire with the fuel of wholesome food and drink, mindful of the consideration of measure and time

346-347 The man whose gastric fire is well tended, who feeds it duly with wholesome diet, who is given to daily meditation, charity and the pursuit of spiritual salvation, and who takes food and drinks that are homologatory to him, will not fall victim to approaching diseases except for special reasons

348 The disciplined man that practises wholesome diet lives for a period of 36000 nights i e. hundred years blessed by good men and free from disease

In praise of Food

349-349½ The life of all living things is food and all the world seeks food Complexion, clarity, good voice, long life, understanding, happiness, satisfaction growth, strength and intelligence are all established in food.

350-350½ Whatever is beneficial for worldly happiness, whatever pertains to the vedic sacrifices leading to heaven and whatever action leads to spiritual salvation is said to be established in food

Summary

Here is the recapitulatory verse

351-352 The characteristics of eats and drinks, the twelve classifications of aricles of diet together with the foremost of them, the post-prandial drinks with their characteristics and the statement in brief regarding heaviness and lightness of the articles of diet, have all been described in this chapter on diet and dietetics This subject is worthy of special study

27 Thus in the Section on General Principles in the treatise compiled by Agniveśa and revised by Caraka, the twenty-seventh chapter entitled 'The Regimen of Diet and Dietetics" is completed

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CHAPTER XXVIII

The Various kinds of Food and Drink

1. We shall now expound the chapter entitled "The various kinds of Food and Drink"

2. Thus declared the worshipful Ātreya.

The effects of Food and Drink

3 The various kinds of wholesome nourishment taken by man, viz., eatables, drinks electuaries and masticables, on being well digested by the heat of the particular body-element concerned, whose strength is kept active by the inner gastric fire, imbue the entire body wherein the metabolic processes of all the body-elements are constantly going on like the process of time and wherein the circulation of the body elements and the body-channels is unimpeded—with growth, strength, complexion, happiness and life, as well as replenish the body-elements. It is by being nourished with corresponding elements that the body elements are able to maintain the body in the normal condition

4-(1) From the food ingested, there are formed assimilable nutrition fluid called the essential fluid and the excretory matter called the waste product. From this waste part are produced and fed sweat, urine, feces, the three excretory humors Vāta, Pitta and Kapha, the excretions of the ear, eye, nose, mouth, hair-follicles and generative organs as well as the hairs of the head and beard, hairs of the body, and nails etc

The evolution of body-elements

4-(2). But from the essential fluid of food are produced and fed the body-nutrient fluid, blood, flesh, fat, bone, marrow semen and the vital essence, the material of the five sensory organs known as the essence of the body elements, as also such parts as body-joints, ligaments, mucin etc

4-(3) All these body elements, both those known as effete products and those known as essential products being formed by the effete and the essential parts of body-juices according to the size and age of the body, maintain their normal proportions

4 (4) In this way the essential and the waste fluids retaining their proper proportions keep up the balance of the elements in the normally constituted body which is their resort

4-(5). When for some reason the body-elements belonging to the essential category have suffered decrease or increase, then the essential nutrient fluid by undergoing the required



increase or decrease as the result of the food ingested, restores the balance of this group of elements, thus making for health The waste fluid operates in the same manner on the body-elements belonging to the 'waste' category.

4. When the waste elements in the body have exceeded their normal proportions and require to be depleted, then being treated by the opposite qualities of cold or heat etc , they are found to return to normal, thus restoring the body balance

The function of Kitta, The excretory element

5-(1). Of these body-elements known as essential and waste products the body-channels constitute the means of passage. These channels feed the various body elements in the requisite measure and with the appropriate constituents

The function of the nutrient fluid

5. In this manner, this body is the result of nourishment ingested in the four fold manner—eaten, drunk, licked up and masticated, and similarly the diseases that affict this body are equally the result of food that is eaten drunk, licked up and masticated. It is the distinction between the use of wholesome diet and that of unwholesome diet that is responsible for the distinction between health and disease in the body.

Agnivesa's inquiry in this regard

6-(1) The worshipful Ātréya having thus observed, Agnivéśa said to him, 'But O Worshipful One ! we see that among those who make use of what is called the wholesome diet, there are the diseased and the healthy alike; so also among those who make use of what is called the unwholesome diet

6 Such being our observation how can we conclude that the difference of health and disease proceeds from the difference of wholesome and unwholesome dietary observance ?'

Disease-factors other than unwholesome diet

7-(1) The worshipful Ātrèya answered, 'O Agnivéśa, among those who observe a wholesome diet no diseases arise which may be ascribed to such observance; but at the same time by the use of wholesome diet alone, all fear of diseases is not obviated since there are disease-inducing factors other than the use of the unwholesome diet. These are—seasonal abnormality, volitional transgression and the non-homologatory contact of sound, touch, sight, taste and smell.

7-(2). These three pathogenic factors serve to bring down disease even on



a person who avails himself of nutrition in the right manner Hence is it that even among the ranks of wholesome eaters there are persons afflicted with disease.

Absence of disease in spite of unwholesome diet

7 (3) Similarly if among the unwholesome eaters the dietetic offences do not produce immediate ill consequences, it is on account of certain other factors For not all dietetic errors are equally generative of morbidity nor is all morbidity of equal intensity nor yet again, are all constitutions equally capable of resisting disease Thus for instance the same dietetic indiscretion when linked to aggravating factors of clime, season, combination, potency and dosage, becomes a much more serious offence

Causes for the severity of disease

7-(4) Similarly, the same morbidity if arising from a multiplicity of factors if entailing mutually contradictory processes, if deep-seated if long-standing, if sprung from one of the ten resorts of life or if affecting a vital part becomes the more formidable or the more fulminating.

7 (5) Constitutions that are very corpulent or very emaciated or composed of ill-formed flesh, blood and bone or debilitated or nourished on unwholesome diet, or of persons given to spare diet, or of feeble-minded persons are incapable of resisting disease. Constitutions of a contrary description are conversely capable of resisting disease.

7 It is from these diverse and varied factors of unwholesome diet and the nature of humoral morbidity and constitution that the diverse kinds of disease—mild, severe, of rapid or slow incubation—take their rise It is again, O Agniveśa! in consequence of these etiological factors that the morbid humors Vāta, Pitta and Kapha getting provoked in different sites of the body give rise to different kinds of disease

8 Now we shall delineate precisely in what particular sites what particular diseases arise as the result of the three humors getting vitiated in the different systems such as that of nutrient fluid etc

9-10½. Disinclination for food, anorexia, disgeusia, ageusia, nausea, heaviness, torpor, fever with body-ache, faintness, pallor, obstruction in the channels, impotency, asthenia, wasting of the body, loss of the gastric fire and premature formation of wrinkles and greying of hair—these are the diseases arising from the morbidity of the body-nutrient fluid

11-12½. Now will be described the diseases arising from morbidity in the



blood. Dermatosis acute spreading affections, pimples, hemothermia, menorrhagia, inflammation of the rectum, phallus and the mouth, splenic disorders gulma, abscess, bluish black moles, jaundice freckles port-wine marks, moles, ring-worm, abrasion of skin, leucoderma, papules, wheals and red circular patches - these arise from the morbidity of the blood

13-14¼ Now listen to an enumeration of the diseases which arise from the morbidity of the flesh granuloma, malignant tumor, piles warts, sloughing of the flesh, dry gangrene, adenoncus and deradenoncus—these are the diseases arising from morbid flesh

15 We shall now describe the diseases arising from the morbidity of the fat. Their number is limited to the censurable conditions out of the premonitory symptoms of the anomalies of the urinary secretion

16. Hypertrophy of the bones and teeth, atrophy and pain in the teeth and bones, discoloration and pathological conditions of the hair of the head, body and face, and of nails are the diseases arising from the morbidity of the bones

17 Pain in the joints, giddiness, fainting, faintness, and development of deep-seated wounds in the joints—these arise from the morbidity of the marrow.

18-19 From the morbidity affecting the seminal secretion a man becomes sterile or impotent, or else he begets diseased, impotent, short lived or deformed offspring There is no likelihood of conception, or if conception takes place it is soon aborted or miscarried The vitiated condition of semen not only affects the man but extends to the woman and offspring

20 When the humors get provoked in the seats of the sense-organs, they cause either the impairment or the irritation of the senses concerned

21. The humors, when they become provoked in the muscles, vessels and tendons, afflict the man with stiffness, contraction, trachiocrural neuralgia, tumors, tremors or numbness

22. When the humors get provoked in the excretory matter, they cause disruption, desiccation, vitiation as well as excessive retention or excessive discharge

23 It is from the unwholesome nourishment imbibed variously by eating, drinking, licking and masticating, that the above-mentioned diseases arise in man.

24 Accordingly, in order to ensure the non-emergence of these diseases, the intelligent man should adhere to a strictly wholesome diet Thus there



will be no diseases that are due to dietetic error.

25. For diseases due to morbidity in the nutrient fluid, the lightening therapy in all its forms constitutes the remedy. As regards those diseases which are due to morbidity in the blood the cure has been set forth in the chapter on the blood born diseases

26 With reference to diseases arising from morbidity in the flesh, the treatment consists of purification, operative measures and cauterization by caustics and fire. As regards the treatment of diseases due to morbidity of the fat, the treatment has been laid down in the chapter on "The Eight Censured Persons".

27 For diseases arising from morbidity located in the bones, the treatment comprises of the quinary purificatory procedure and enemata, milks and ghees medicated with bitter drugs

28. For diseases due to morbidity in the bone marrow and semen, the treatment consists of diet which is predominantly sweet and bitter in taste, sexual congress, exercise and seasonal purgation in due dose.

29 The curative measures for diseases due to morbidity in the sense-organs will be laid down in the chapter on "The Vital Centres", while the treatment for diseases due to morbidity in the tendons etc., will be set out in the chapter on 'Diseases of Vāta'.

30. In the chapter on 'The non suppression of natural urges', a brief compendium of all therapeutic measures for diseases due to morbidity in the excretory substances of the body has been set forth. Treatment for the same diseases has also been indicated here and there

31 By the use of physical exercise and by the acuteness of gastric fire or by failing to observe healthy regimen, the morbid elements spread from the alimentary tract to the peripheral region by the force of Vāta

32. They lie there quiescent as long as they are not actuated As they are awaiting exciting causes, they do not manifest their morbid effects till they find the right place and time

33 By increase, by liquefaction or suppuration, by the opening up of the entrances of the circulatory channels and by retardation of Vāta, the morbid elements leaving the peripheral region settle down in the central region

34 With the double objective of the prevention of unborn diseases and the cure of those which have already arisen, the man desirous of happiness should observe the rules



relating to the disease and its manifestation.

35 It is towards the goal of happiness that the entire activity of every creature is held to be directed On account, however, of the divergent conditions of knowledge and ignorance there is seen divergence of the right and the wrong approaches to the goal of happiness

36 The discerning, after full investigation, seek only what is wholesome, while the worldlings, their vision being obscured by passion and ignorance, run after anything that is pleasing

37 To the discerning cleave learning, understanding, memory, skill resolution, wholesome living, purity of speech, tranquility and courage

38 These qualities do not abide in the worldling, obscured in soul as he is with passion and ignorance. In consequence, many are the diseases both somatic and psychic that afflict such a man.

39-40 By reason of his defective judgement he is prone to indulge in unwholesome gratification of the five senses to suppress the natural urges of the body and to commit rash acts The ignorant man is attached to things that are pleasurable for the time being. The wise man being unobscured in his understanding takes no delight in such things

41 Neither out of greed nor out of ignorance should one resort to dietary Only after careful investigation should one eat what is wholesome, for the body is verily the product of the food one eats.

42. In the matter of diet there are eight factors which are regarded as being responsible for the healthy or diseased condition of the body. After carefully assessing these factors one should partake of food.

The wise man's attitude

43 The wise man, by constantly avoiding all avoidable causes of diseases in the matter of diet, escapes blame at the hands of good people

44 As regards those pathogenic factors which it is not possible for any one to avoid, it behoves the wise man not to lament on falling a victim to them.

Summary

Here are the recapitulatory verses

45 The body as the product of food, the disease born of food, the distinction of happiness and sorrow resulting from the distinction of wholesome and unwholesome diet,

46. the disparity in somatic and psychic resistance and want of



resistance to diseases, the various groups of diseases classified according to the morbidity in the various body-elements,

47 the remedial measures for these diseases, how the morbid humors get provoked, spreading from the central to the peripheral region or vice versa;

48 the difference between the wise and the ignorant man, what is wholesome for both the healthy and the ailing—all this has has been set forth in this chapter on "The Various kinds of food and drink"

28 Thus in the Section on General Principles in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-eighth chapter entitled "The various kinds of Food and Drink" is completed.

7 Thus the quartet of chapters dealing with diet and dietetics is completed.

CHAPTER XXIX

1 We shall now expound the chapter entitled "The Ten Resorts of Life".

2 Thus declared the worshipful Ātréya.

The ten vital regions

3. 'They say that ten are the resorts in the body wherein life is mainly centred They are - the two temples, the three vital parts (viz, the abdomen, the heart and the head), the throat, the blood the semen the vital essence and the rectum

4 He who understands these ten resorts, the sense-organs, the intellect, the spirit and the diseases in all their aspects—that learned man alone, is said to be the saviour of life

The Two kinds of Physicians

5. Of two kinds, O Agnivésa! are physicians Saviours of life and destroyers of diseases are the one kind. The other kind are the votaries of diseases and destoyers of life '

6. Unto the worshipful Ātréya thus discoursing, Agnivéśa said, O, worshipful one! how are they to be recognised by us?'

The Characteristics of the Saviours of Life

7-(1) The worshipful one answered, 'They are well-born, of wide learning, of wide practical experience, skilful, pure, practised of hand self controlled, fully equipped with all the appurtenances of healing, in full possession of their faculties, conversant with the normal course of nature, able to take prompt and appropriate



decisions—these are to be known as the saviours of life and destroyers of diseases.

7-(2). Indeed it is persons of such description that are never at fault with regard to their understanding of the entire body (anatomy), the growth and function of its parts (physiology) and its condition in health and disease (pathology) It is these again that are never perplexed in their understanding of the distinctions in etiological factors premonitory symptoms, actual signs and symptoms descriptions of pain and the homologatory signs i e full clinical picture of the disease, in relation to the different classes of diseases easily curable, formidable, palliable and irremediable. It is these that are the exponents of the three departments of the science of life viz., etiology, symptomatology and therapeutics both in brief and in extenso, as well as of the three categories of drugs viz animal, vegetable and mineral

7-(3) It is these, moreover, that are conversant with the therapeutic use of the thirty-five rooters and fruiters, the four groups of the unctuous substances, the five kinds of common salts, the eight kinds of urines, the eight kinds of milk, the milks and the barks of the six plants, the group of drugs used in the quinary purificatory procedures viz , the errhines etc., the twenty-eight kinds of medicated gruels, the thirty two varieties of powders and applications, the six hundred purgatives and the five hundred decoctives

7 (4) It is these, moreover, that are proficient in the science of personal hygiene as it relates to the rules of food and drink, standing, movements, lying down, posture, measure, articles of diet, eye salves, smokes, nasal medication inunction, cleansing, the non-suppression of natural urges and the suppression of evil impulses, physical exercise, the discrimination of what is agreeable to one's system and sense-faculties and walking according to such discrimination in the path of right conduct.

7-(5) It is these, moreover, that are unbewildered in their understanding of the four basic factors of therapeutics, the sixteen qualities of these four factors, the differential diagnosis of diseases, as also of the three pursuits of man and the salutary and unsalutary aspects of Vāta

7-(6) It is these, moreover, that are expert contrivers of the four kinds of oleation in conjunction with their twenty four preparations and sixty-four-fold classification according to categories of taste



7 (7) It is these, again, that are skilled in the application of vari us modes and methods of the drugs and processes connected with the procedures of oleation, sudation, emesis and purgation

7- 8-9). It is these, again that are conversant with the diseases of the head, the sum-total of the morbid conditions resulting from the various permutations and commutations of the three humors, together with the various kinds of wasting, inflammatory swelling and abscesses, the three kinds of edema, with diverse kinds of swelling that occur as sequele, with the forty eight groups of diseases, with the sum of diseases numbering one hundred and forty arising from the discordance of one specific humor, similarly with the censured conditions of excessive corpulence and excessive emaciation, including their causation, symptoms and treatment, with wholesome and unwholesome sleep, sleeplessness and excessive sleep including their causation and treatment, with the six therapeutic procedures of lightening etc, with the disorders arising from repletion and depletion and alleviation, with the disorders arising from vitiated blood, and with intoxication, fainting, and syncope including their causation description and remedial measures Skilled likewise are these in the determination both of the rules of diet and of what food stuffs are by nature most wholesome and unwholesome, what are foremost of their class, and of the eighty-four important kinds of wines, similarly in the determination of substances, properties and actions based on primary and secondary tastes of the several varieties of incompatible food-stuffs, in the matter of foods and drinks coming under the twelve categories including their properties and actions, as also the properties of corrigent drinks and their modifications due to nine factors; in the metabolic process as affected by the wholesome and unwholesome use of food, resulting in good and ill effects in diseases resulting from the morbid condition of body-elements including their remedies, and in the ten resorts of life Skilled likewise are they in what I shall declare in the thirtieth chapter entitled "The Ten great-rooted arteries in the heart", as also in the purpose and nature of the whole science and with regard to grasp, retention, understanding, application, endeavour, aim, time, agent and instruments as these bear upon the science of medicine

7 Skilled, too, are they in imbuing themselves with the cultivation of memory, intelligence, theoretical and practical knowledge, with virtue and ability, and with cultivating good will for all creatures by behaving as their mother, father, brother and friend.



It is such persons, O Agnivéśa, that are the saviours of life and destroyers of diseases

The Characteristics of Quacks

8 Opposed to these are the votaries of diseases and the destroyers of life. These charlatans in the robes of doctors, these thorns in the flesh of the whole world, with talents similar to those of mimes and mountebanks, move about in the land through the lack of vigilance in the rulers

9-1). Here is a detailed account of their character Tricking themselves out in the height of medical fashion, they walk the streets with a view to picking up practice Immediately on hearing that somebody is ill, they swoop down on him from all quarters, and in his hearing speak loudly of their medical attainments If a doctor is already in attendance on him, they make repeated mention of his failings They try to ingratiate themselves with the friends of the patient by suave manners, knowing whispers and officiousness They make it known that they expect little by way of remuneration On being entrusted with a case, they look about on all sides repeatedly trying to cloak their ignorance.

9 Finding themselves unable to check the course of the disease, they give it out that it is the patient himself who is wanting in the necessary appurtenances, in attendants and in self-control When they realise that the patient is at death's door, they make themselves scarce and seek another neighbourhood In the presence of uncultured people, they brag about their adroitness in the most unadroit manner, and like the ignoramuses that they are, they run down the learning of the savants But if they sight a company of the learned, they slink away from a distance, like a roadster at the sight of a dark wood. If by any chance they happen to have conned a stray maxim, they constantly quote it in season and out of season. They can brook neither being questioned nor questioning others They dread all questions as if they were the very devil People such as these know not either teacher, disciple, co-student or disputant

Avoidance of Quacks

Here are verses again—

10-11 Those who, putting on the garb of physicians, thus gull their patients just as the bird-catchers in the forest gull the birds by camouflaging themselves in nests, such persons, devoid of the knowledge of healing both theoretical and practical, of time and of measure, are to be shunned, for they are the messengers of death on earth

12. The discriminating patient should avoid these unlettered laureates



who put on the airs of physicians for the sake of a living, they are like serpents that have gorged on air

The Excellent Physician

13. But salutations be constantly proffered to those others who are learned in the science, skilful, pure, expert in performance, practised of hand and self-controlled

Summary

Here is the recapitulatory verse—

14. In this chapter on "The ten resorts of life", there have been set forth a summary of the contents of the section on general principles, the two kinds of physicians and the resorts of life

29. Thus, in the Section on General Principles in the treatise complied by Agnivéśa and revised by Caraka the twenty-ninth chapter entitled "The Ten Resorts of Life" is completed

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CHAPTER XXX

1. We shall now expound the chapter entitled "The Ten Great-rooted Arteries in the Heart".

2 Thus declared the worshipful Ātréya

The Synonyms for 'The Heart'

3 In the heart the ten great-rooted arteries bearing great fruits are well embedded. The great or Mahat and the Cardia or Artha are the two equivalent terms by which the heart is spoken of by the learned

The Importance of the Heart as source of arteries

4 The body with its six limbs the understanding, the senses, the five sense-objects, the spirit with its attributes, the mind and the mental concept, are all dependent on the heart

5 The heart is regarded by the cardiologists as the support of all these above mentioned factors, even as the central pole is of the thatch-work of a wigwam

6 If it is but slightly injured, one falls into a swoon, if seriously injured, death follows This is so because sensation which is otherwise called animation is based on it

7. Further, it is the seat of the supreme vital essence, in it, too, is the seat of the consciousness Therefore is the heart called the Mahat and Artha by the physicians.

The Arteries are the Ten Great Roots

8. By virtue of having this great organ as their root, the ten main arteries are spoken of as the great-rooted ones Carrying the vital essence,



they spread through the whole length and breadth of the body

The actions of the vital essence and the definition of vein, artery and vessel

9-12 They are styled the great fruiters because they have for their fruit as it were that vital essence (ojas) whereby all the embodied creatures subsist, being nourished, that in whose absence the life of all beings would cease to be, that which is the primary essence of the embryo, that which is the quintessence of the fetal life, that which first enters the embryonic heart as it begins to develop, that on whose destruction the destruction of the organism ensues, that which is the support stationed in the heart, that which is the unctuous element of the body-fluid and that wherein the life-breaths are established Or, it may be, the arteries are so styled, because they fruition in great many ways They are called (Dhamanyah) arteries because they pulsate, (srotāmsi) channels because they convey the essential juices and (sirāh) vessels because they conduct the blood etc, from one place to another

Things to be practised and avoided in the protection of the Heart etc

13 He who wishes to protect from harm that great organ, the heart, those great-rooted ones, the channels, and the vital essence, should scrupulously avoid all that causes affliction to the mind

The foremost of the promoters of life etc

14 Moreover, he should have diligent recourse to whatever is good for the heart, good for the vital essence, and is purificatory of the vessels Similarly, he should have recourse to quiet and wisdom

15-(1) Now there is one that is the foremost among those that are promotive of life, one that is the foremost among those that are promotive of strength one that is the foremost among those that are roborant, one among those that are joy-giving, one among those that are inspiriting and one among those that lead upwards.

15 Among these, non-violence is the foremost among those that promote the life of creatures, virility amongst strength givers, knowledge among roborants, the conquest of the senses among joy-givers, the understanding of truth among inspiritors, Brahmacarya among the ways that lead upwards Thus do the knowers of the Science of Life believe

16-(1). Now, the knowers of the Science of Life are to be regarded as those who are able to give an



exposition of the system the sections thereof, the chapters comprising each section and the topics occurring in each chapter, in all the three ways viz, verbatim, with comment and with detailed elucidations

The Nature of the Knowers of Science of Life

16 The question arises how is the system and the rest expounded verbatim, or with comment or with detailed elucidation?

The Verbatim delivery of the treatise

17 To this the answer is when a system promulgated by a seer is recited in its entirety and in the order of its original enunciation, then it is said to be delivered verbatim

18. When, having penetrated into the truth of its meaning by means of the understanding, a system is propounded in words that are elaborate or succint as the occasion may demand by the method of proposition, reason, analogy, application and conclusion, and in manner that is intelligible and appealing to the three types of student-mind, then it constitutes an exposition of the system with comment

19. When the difficult passages occurring in the treatise are elucidated by further glosses, then the exposition is called a detailed elucidation.

The Questions regarding Life etc.

20. If inquirers happen to be present, they may ask the following question — Of the four Vedas Rk, Yajus, Sāman and Atharvan which is the Veda that the knower of the Science of Life should teach? What is meant by Life? Wherefore is this system named the Science of Life? What is the purpose of the Science of Life? Is it eternal or transitory? How many and what are its branches? By whom should this science be studied and with what objective?

Ayurveda, integral part of Atharvaveda

21. Having been thus questioned, the physician should declare his allegiance to the Atharvaveda from among the four—Rk, Sāman, Yajus and Atharvan, because the Veda of the Atharvans stands for medical treatment by advocating such measures as alms-giving, propitiatory rites, oblations, auspicious observances, sacrifices, regimen, penances, fasts and incantation, and treatment, of course, is always laid down with a view to benefiting life.

Synonyms for 'life'

22. 'Science' having been thus explained 'Life" now comes up for definition. Here all such terms as 'Life", "The flow of consciousness". 'Animation" and "Support" have the same connotation.



The Definition of the 'Science of Life'

23-(1). Now 'The Science of Life' is that which makes life understood. How does it do this? It throws light on the following questions — What is life as such? what is the happy life and What is not such! What constitutes the measure of life and what a departure from it? The science is so called because, in addition it imparts knowledge with regard to what substances, properties and actions are promotive of life and what are not so.

The Nature of the Happy life

23 As regards these substances, properties and actions, some of which are promotive of life and some not the instruction is given throughout the entire treatise

24-(1) We have duly explained both here and in the first chapter as to what life is, judged by its characteristics

24-(2). Now, the life of such a man is called happy as is not afflicted with either bodily or mental ailments, as is, in particular, endowed with youth, strength, virility, reputation, enterprise and boldness befitting his abilities, is actuated in his deeds by the combined urge of knowledge, science, the senses and the sense-objects, is possessed of multifarious and delightful amenities accruing from great wealth, all in which efforts are prosperous and who can plan as he likes A life that is contrary to this is deemed unhappy

24 The life of that man is said to be good who is a well-wisher of all creatures, who does not covet other peoples' goods, who is a teller of truth, who is peace loving, who acts with deliberation, is not negligent, is devoted to the three ends viz, virtue, wealth and enjoyment without letting any one end come into conflict with the other two, who is reverential to those who are worthy of reverence, who is of a scholarly, scientific and retiring disposition, partial to the company of elders, of well curbed passion, desire, anger, envy, pride and conceit, constantly given to charitable acts, devoted always to austerity, knowledge and quietude, endowed with spiritual insight, and who is one-minded, contemplative of the good in this world and the next and endowed with memory and understanding That life which is of the opposite nature to this is said to be "not good"

25-(1) The approaching end of a man's life is presaged by the inexplicable and abnormal changes in his sensual pursuits, sense-faculties, mind, understanding and general behaviour

25-(2) From these it can be predicted that he will revert to the



original condition of the elements during that moment or that hour, or that day, or the next three or five, seven, ten or twelve days or the fortnight or the month or six months or the year as the case may be Herein, the 'original condition of elements', the cessation of activity,' 'death,' 'transience' and 'stoppage' are all equivalent terms. Thus has been shown the measure of life.

25 Where no such abnormal changes are present, the span of life, so far as the subject of prognosis is concerned, is indeterminable. In the science of life in general, however, instruction is given concerning the expectancy of life on the basis of the body, the humoral habitus and special signs.

26. The utility of this science consists in the maintenance of health in the healthy and in the quieting of disorders in the ailing

27-(1) This science of life is declared to be eternal, because it has had no beginning, because it deals with tendencies that proceed innately from nature and because the nature of matter is eternal

27-(2). For at no time was there a break either in the continuity of life or in the continuity of intelligence. The experience of life is perennial; and pleasure and pain along with their respective causative factors are beginningless on account of their interdependent connection. This forms the group of subjects dealt with by the Science of Life.

27-(3). Substances that are heavy or light, cold or hot, unctuous or dry etc, are increased and decreased by the use of like and unlike factors. Thus it has been stated that the heavy things are increased and the light decreased by the repeated use of heavy things and vice versa. This nature of things is eternal; so also is the innate property of substances like earth etc. There are, however, substances and properties of both kinds, eternal as well as non-eternal.

27-(4). For, at no time can it be said that the science of life sprang into existence having been non-existent before, unless the dissemination of knowledge by means of receiving and imparting instruction be considered as creation of such knowledge. It is, indeed, in view of such dissemination by the channel of instruction, that some authorities have spoken of the rise of the Science of Life at this or that time

27-(5) As a matter of fact, however, the function of this science is



innate in nature and owes nothing to artifice, as has been set out here and in the first chapter, being like heat in tha fire or fluidity in the water

27 It is also eternal by reason of the eternality of its laws, as for instance, the law that heavy things increase and light things decrease by the repeated use of heavy and light articles.

28 The branches of this science are eight. They are (1) Medicine, (2) The science of the special diseases of the upper supra-clavicular parts of the body viz, eye, ear, nose, mouth, throat etc., (3) Surgery, (4) Toxicology, (5) Psycho-therapy, (6) Pediatrics, (7) Rejuvenation and (8) Virilification.

29 (1). This science is to be studied by the Brāhmanas, the Ksatriyas and the Vaiśyas By the Brāhmanas with a view to benefiting all creatures, by the Ksatriyas as subserving their role of protectors and by the Vaiśyas as a means of livelihood; and, in general, by all, with the object of attaining virue, wealth and pleasure.

29-(2). Now whatever endeavour a practitioner of this science makes towards the relief of the ailments affecting those who walk in the path of righteousness, or those who propagate righteousness, or of such persons as his mother, father, brothers, relations and seniors, or in whatever measure he meditates on, expounds, or practises the spiritual truths enshrined in this science of life—all that constitutes the higher virtue of his life.

29-(3). Again whatever store of wealth or patronage he is able to secure from his association with kings and merchant princes with a view to ensuring for himself an easy and comfortable life or whatever relief from distress he himself is able to extend to those who have sought his protection—all this constitutes the wealth of his life.

29 Once again, whatever renown comes his way, acclaiming him as a sage, or as a saviour, or whatever honours and services he commands, or whatever measure of health he is able to confer on those whom he loves—all this constitutes the satisfaction of a medical man's life Thus, we have dealt with all the points raised without omitting anything

30. Now a physician should be examined by another physician on eight topics viz, the system and its interpretation, the main sections of the system and their interpretation, the chapters in each section and their interpretation, and the questions and their explanations, and thus, being examined, he should give his answers,



leaving out nothing, by verbatim quotations, by explanations of the quotations, and by further elucidations of difficult parts of the explanations

31 Now the words 'Science of Life", "The Medical Branch," "The Lore," "The Aphorisms," "The Knowledge," "The Scripture," "The Semeiolgy" and "The System" are all connotative of the same meaning

32. The scope of the system has been explained by definition of it, already This scope being divided with reference to topics, is distributed under ten different heads, viz, (1) Anatomy, (2) Physiology, (3) Etiology, (4) Pathology, (5) Therapeutics, 6) Objectives (7) Climatology, (8) Physicians, (9) Pharmacology, and (10) Procedures These topics are dealt with in the course of the entire treatise

33. This system has eight sections They are the sections of (1) General Principles, (2) Pathology, (3) Specific Determination, (4) Human Embodiment, (5) Sensorial Prognosis, (6) Therapeutics, (7) Pharmaceutics and (8) Success in Treatment

Here is a verse again—

34 Two of thirty chapters each, three of twelve chapters each and three again of eight chapters each, thus in these dealing respectively with General Principles, Therapeutics, Success in Treatment, Pathology, Specific Determination and Human Embodiment has been enshrined the whole of this treatise

35 The scope of each system of this section will be described in its proper place. Here listen to the enumeration of the names of 120 chapters in the order of their occurrence.

36. They are the chapters entitled—(1) The Quest for longevity, (2) The Seeds of rough chaff, (3) Purging cassia and (4) Six hundred purgative preparations. This tetrad of chapters is concerned with drugs

37 Then come the chapters entitled–(5) Measure in eating, (6) Seasonal dietary and regimen, (7) Natural urges should not be suppressed and (8) The discipline of the sense organs This tetrad is concerned with the rules of healthful living

38 Then come the chapters entitled—(9) The Minor chapter on the four basic factors in therapeutics, (10) The Major chapter on the four basic factors in therapeutics, (11) The Three Pursuits of man and (12) The Salutary and the Unsalutary influences of Vāta The wise physician should know this tetrad of chapters which is concerned with specific instructions.

39 Then come the chapters entitled—(13) Oleation, (14) Sudation, (15)



The Armamentarium of the physician and (16) The Fully equipped physician This tetrad deals with the methods of therapeusis.

40. Then come the chapters entitled—(17) How many are the diseases of the head, (18) The three kinds of edema, (19) The Eight abdominal affections and (20) The Major list of diseases This tetrad deals with nosology

41. Then come the chapters entitled—(21 The Eight censured persons, (22) The lightening and roborant therapies, (23) Impletion and (24) The Blood derived through systematic regimen This tetrad deals with therapeutic application.

42 Then come the chapters entitled—(25) The Origin of Man and Disease, (26) The Discussion between Ātreya and Bhadrakāpya, (27) Diet and dietetics and (28) The Various kinds of foods and drinks. This tetrad deals with diet and dietetics.

43 Lastly come the chapters entitled—(29) The Ten resorts of life and (30) The Ten great-rooted arteries in the heart This dyad deals with the life centres in the body and the qualifications of a physician

44 The drugs, healthful living, specific instructions, procedures, nosology and therapeutic applications—these six tetrads have each been treated in four consecutive lessons. The seventh topic is that which relates to food and drink This has been treated in the next tetrad of lessons

45. The last dyad of synoptical chapters complete the tale of thirty chapters full of significance This auspicious divison forms as it were the very head of the compilation

46 In this division has been collected together group of tetrads, each of weighty import This division has been called Sloka sthāna in consequence of its contents having been generally presented in ślokas or verses.

47-47½ The Section on Pathology consists of an octad of chapters They are the chapters entitled—(1) The Pathology of Fever, (2) The Pathology of Hemothermia, (3) The Pathology of Gulma, (4) The Pathology of the Anomalies of the Urinary Secretion, (5) The Pathology of Dermatosis, (6) The Pathology of Consumption, (7) The Pathology of Insanity and (8) The Pathology of Epilepsy

48 49½ In the Section on Specific Determination, the great sage has spoken of eight specific determinations of different kinds. They are the chapters entitled—(1) The specific determination of Taste, (2) The specific determination of the Stomach-capacity, (3) The specific determination of Depopulation through Pestilence, (4) The



specific determination of the special knowledge of the Three Methods of Diagnosis, (5) The specific determination of the system of Circulation, (6) The specific determination of Nosology, (7) The specific determination of the disease from the Appearance of the Patient (8) The specific determination of the Science of Healing

50 52 The following are the eight sub-divisions of lessons of the Section on the Embodiment of Man or Anatomy as indicated by the sage, the son of Atri They are the chapters entitled—(1) Into how many categories is man devided (2) The exogamous union (3). Tormation of the fetus. (4 The major chapter on the formation of the fetus 5) The analysis of man. (6) The analysis of the body. (7) The enumeration of the parts of the body. (8) The continuation of one's lineage.

53-55. The division called the Section on Sensorial Prognosis, as expounded, consists of twelve lessons They are the chapters entitled— 1) Sensorial prognosis by indications of complexion and voice, (2) Sensorial prognosis by observing the blooming of symptoms, (3) Sensorial prognosis by examination by palpation (4) Sensorial prognosis by examination of the functions of all the senses, (5) Sensorial prognosis by examination of premonitory symptoms, (6) Sensorial prognosis with refernce to certain types of patients, (7) Sensorial prognosis by the observation of the loss of the reflected image in the eye, (8) Sensorial prognosis by the observation of the inverted position of the reflection (9) Sensorial prognosis by the observation of the dark blue color of the eye of a man. (10) Sensorial prognosis by the observation of the symptoms of imminent death, (11) Sensorial prognosis by the observation of the loss of vital heat, (12) Sensorial prognosis by the observation of the powder resembling the cowdung ashes

56 58 The division called the Section on Therapeutics consists of thirty lessons They are entitled— (1) The procedure of Vitalisation (a) Chebulic and emblic myrobalans, (b) The desire for longevity (c) Culled with the hand, and (d) The advent of the science of life, (2) The procedure of Virilification (a) The preparation of the roots of pen-reed grass (b) Milk saturated rice, (c) Fed on the leaves of black gram, and (d) The man of enhanced virility. These two tetrads of sections comprise two chapters known as the chapters on Vitalization and Virilification

59 61½ (3) The therapeutics of Fever (4) The therapeutics of Hemothermia, (5) The therapeutics of Gulma, (6) The therapeutics of Anomalies



of the Urinary Secretion (7) The therapeutics of Dermatosis, (8) The therapeutics of Consumption 9) The therapeutics of Insanity, 10) The therapeutics of Epilepsy, (11) The therapeutics of Pectoral Lesions (12) The therapeutics of Edema, (13) The therapeutics of Abdominal affections, (14) The therapeutics of Piles, (15) The therapeutics of Assimilation Disorders (16) The therapeutics of Anemia (17) The therapeutics of Hiccup and Dyspnea, (18) The therapeutics of Cough (19) The therapeutics of Diarrhea, (20) The therapeutics of Vomiting (21) the therapeutics of Acute Spreading Affections (22) The therapeutics of Dipsosis, (23) The therapeutics of Toxicosis, (24) The therapeutics of Alcoholism, (25) The therapeutics of two varieties of Wounds, (26) The therapeutics of Diseases affecting the Three Vital Regions, (27) The therapeutics of Spastic Paraplegia, (28) The therapeutics of Vāta-diseases, (29) The therapeutics of Rheumatic Conditions and (30) The therapeutics of Gynecic Disorders. Thus, the tale of thirty chapters dealing with Therapeutics is complete We shall now enumerate the chapters dealing with Pharmaceutics

62 64 The divison called the Section on Pharmaceutics consists of twelve different kinds of phamaceutical preparations each treated in one lesson These are the chapters entitled—(1) The preparations of the Emetic nut, (2) The preparations of Bitter luffa, (3) The preparations of the Bottle gourd (4) The preparations of Smooth luffa, (5) The preparations of Kurchi, (6) The preparations of Bristly luffa, (7 The preparations of Black turpeth. (8) The preparations of the Purging cassia (9) The preparations of Tilwaka (10) The preparations of the Thorny milk-hedge, (11) The preparations of the Soapnut and clenolepis and (12) The preparations of the Red Physic nut and Physic nut

65-67 The division called the Section on Success in Treatment consists of twelve kinds of Siddhis each treated in one lesson They are the chapters entitled— (1) Successful application of Preparations, (2) Successful application of Purificatory procedures, (3) Successful application of the Enema, (4) The complications caused by the Unctuous enema, (5) The complications caused by Emesis and Purgations, (6) The complications of Enema, (7) The Enemata of the measure of 8 tolas, (9) The diseases of the Vital regions, (10) Enema, (11) Enema of the emetic nut and (12) The remaining kinds of Enema

68. In the respective sections as also in the respective chapters, the topic of each chapter will be described. All topics, in their entirety will



be spoken of, in their respective places, together with a summary at the end of each chapter

69-71. A query which is taken verbatim from the treatise and is put in the conventional manner is called a formal question To propound such a question by adducing reason and citation from the text is called the exposition of the question. A system (Tantra) is so called because it systematises, a section (Sthāna) because therein a particular thesis is established, a chapter because it deals predominantly with a given subject Thus is the nomenclature derived The octad (of system, subject matter of the system, thesis, subject matter of thesis, discourse, subject matter of the discourse, question and the exposition of the question) has been set out in entirety, agreeably to the question put. Likewise a complete and well-reasoned summary of this science has been given out here

72. The verbal fights of Sciolists create commotion like the sudden and alarmist flights of quails

73 Accordingly, before settling down to a discussion with them, they should be confronted with the eight-pointed questionnaire in order to gauge the extent of their learning, for therein is the forte of the learned.

74. The men of little learning—the weaklings—are put into a flutter by the very sounds of the medical scriptures, like a bevy of quails at the mere sound of the bow-string

75 Sometimes an animal (which is not a wolf) taking advantage of the weakness of others of its kind plays the wolf, meeting, however, with a real wolf, the creature reverts to its true nature.

76 In the same manner an ignoramus given to blatant displays, establishes himself as an exponent in the midst of others who are equally ignorant, meeting, however, with a true exponent he is non-plussed

77 The ignoramus possessed of little learning (but full of pretensions) is like a pole-cat hidden in its own bristles, what can such a one, comparable to a low born idiot, say in debate?

78 The physician should not engage in dispute with godly men, though they be of little learning, with a view to discomfit them, but one should not scruple to demolish by means of the eight-membered questionnaire, the others who pose as experts.

79 The pretentious and obstreperous wiseacres are generally given to much and loose talk. The godly



are generally fair-spoken and are circumspect and of few words

80. One should not suffer disputants who are of little learning, foolish and blatant, not because of considerations to oneself, but with a view to keeping the light of knowledge unobscured

81 Those whose compassion to all creatures is great and who are devoted to truth are ever zealous in putting down false doctrines

82. Those who are adherents of false dogmas, in debate take recourse to such shifts as the inadequacy of time at their disposal, sudden indisposition, parading (of books and medical paraphernalia) and (in the last resort) to abusive speech, failing to gain credibility for their statements they tend generally to run down the opponent

83. One should shun such revilers of the (true) scriptures as if they were the very snare of Time, the destroyer On the other hand, one should sedulously resort to the best of physicians who are full of tranquility, understanding and scientific lore

84 The whole of suffering which cleaves to mind and body has ignorance for its basis and conversely all happiness is founded in clear scientific knowledge.

85 However this very knowledge of mighty import is no illumination to those who are devoid of understanding as is the orb of the sun to those who have lost their eye-sight

Here are the recapitulatory verses-

86 The ten great-rooted vessels in the heart, wherefore they are so designated, the six foremost of their kind, ending with the path of salvation; the description of those who are learned in the science of medicine,

87 the seven-membered and the eight-membered catechisms together with their answers, how they are to be made use of and for what purpose, and the six kinds of pretenders

88. All this has been set forth in this chapter entited 'The Ten Great-rooted Arteries.' This chapter is in the nature of a brief compendium of the whole of this treatise

89 Just as a thread is used to string flowers together so has this abstract been compiled by the sage for stringing together the various topics

90 In the treatise compiled by Agnivéśa and revised by Caraka, at this point ends the whole of the Section on General Principles.



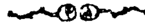
30 Thus, in the Section on General Principles of the treatise compiled by Agnivéśa and revised by Caraka, the thirtieth chapter entitled 'The Ten Great-rooted Arteries', is completed.

THE

CARAKA SAMHITĀ

(NIDĀNA STHĀNA)

The Section On Pathology*



CHAPTER I

1 We shall now expound the chapter entitled "The Pathology of Fever".

2 Thus declared the worshipful Ātréya

Synonyms for Etiology and The three-fold nature of Etiology

3 In this science the terms Hétu (cause), Nimitta (instrumental cause), Āyatana (source), Kartā (agent), Kārana (cause), Pratyaya (factor), Samutthāna (origin), and Nidāna (primary cause), are used as synonyms That (Nidāna or the cause) is of three kinds viz, (1) unwholesome interaction between the senses and sense-objects, (2) volitional transgression, and (3) time-effect

The Varieties of Disease

4 From these three causes, three kinds of somatic diseases arise of the Pitta type, the Kapha type and of the Vāta type There are the Psychic diseases which are of two kinds— those caused by Rajas (passion) and those by Tamas (ignorance)

Synonyms for Disease

5 Now the words Vyādhi (affliction), Āmaya (Sickness), Gada (illness), Ātanka (Malady), Yakṣmā (Syndrome)

* The word pathology here signifies the Science treating of diseases, their nature, causes, progress, manifestations and results It is broadly divided into Nosology, Etiology, Morbid Anatomy, Symptomatology and Therapeutics (Webster's International Dictionary)



Jwara (Fever), Vikāra (morbidity) and Roga (ailment) are all synonymous

The Means to understand Disease

6. The knowledge of disease is obtained by the study of 1) etiology, (2) premonitory symptoms, (3) signs and symptoms, (4) homologatory signs and (5 pathogenesis.

The Definition of Etiology

7. Among these, etiology has already been defined as the causative factor of disease

The Definition of premonitory symptoms

8 The premonitory symptoms are those that precede the actual manifestation of disease.

The Definition and synonyms of "Symptoms"

9 The symptoms are characteristic manifestations which develop during the course of the disease Here Linga (signs), Ākṛti (form) Lakṣaṇa (characteristics), Cihna (indication), Samsthāna(shape),Vyañjana(manifestation), and Rūpa (signs and symptoms) are synonymous

The Definition of the Therapeutic Test

10 The homologatory signs are those which indicate what kinds of medicine food and behaviour are antagonistic directly or in effect to disease and its causative factors and what are agreeable to the patient's system

The Definition of Pathogenesis

11. Pathogenesis is known as the origination or the progress of diseases

The Peculiar nature of each of them

12-1) Pathogenesis is again classified according to number predominant morbid humor mode of classification, minutia and period of exacerbation.

12 (2) Now 'number' is as follows:—Eight kinds of Fever five kinds of Gulma, seven varieties of Dermatosis and so on

12-(3). The predominance of morbid humors is described in terms of the comparative and superlative degrees The comparative is used with reference to two and with reference to all the three, the superlative is used

12-(4) Mode of classification means classification of diseases into two groups, viz., endogenous and exogenous, in three groups according to discordant humors, and into four groups when classified as curable, incurable mild and acute

12-5 'Minutia' in this context is used to signify precise minute pathological changes of each of the morbid humors.



12 The period of exacerbation of a disease is again determined by the nature of season day, night food and time effect

13. Therefore the physician who is of sound mind and understanding should know accurately the diseases from the view points of etiology, symptomatology etc

14 Thus a summary of the object of the Section on Pathology has been stated. We shall now once again expound the same subject in full detail

The Diseases to be described in this Section

15 At the very outset we shall expound in due order the pathology of the eight diseases born primarily of greed, intense malice and anger, and only a brief account of therapeutics shall be given here Later on in the Section on Therapeutics we shall describe all the diseases in their fully developed form.

Fever, foremost of diseases

16 From among all disorders, fever deserves to be described first it being the foremost of all somatic diseases

The Eight factors of Fever

17. Now, indeed fever appears in the human body owing to eight factors They are Vāta, Pitta, Kapha Vāta cum-Pitta, Vāta-cum - Kapha, and Vāta, Pitta and Kapha combined, the exogenous one being the eighth cause

The Etiology, onset and signs and symptoms of vata fever

18 We shall expound the characteristics of etiology, premonitory symptoms, homologatory signs and pathogenesis.

19 The Vāta becomes provoked by excessive indulgence in dry, light and cold articles by overuse of emesis, purgation, enemata and errhines and by excessive exercise, by suppression of natural urges, fasting trauma, sexual indulgence, anxiety, grief, depletion of blood, waking and faulty posturing

20 When the Vāta is provoked, it enters the stomach and mixing with the gastric heat, follows the course of the nutrient fluid–the final product of the food ingested, and constricts the channels carrying the nutrient fluid and sweat and impairing the gastric fire and expelling it outwards from the seat of digestion, carries it all over the body, then, there occurs the manifestation of pyrexia, i. e the rise of temperature.



21-(1). Then the following symptoms appear viz: the irregular onset and decline of fever, uneven pyrexia, varyingly acute or mild conditions of the fever, onset or exacerbation of fever at the end of digestion, day, night and summer season, mostly rough and dusky-red appearance of nails, eyes, urine, feces and skin, and excessive retention of feces and urine, fixed and flying pains of various kinds occurring in different parts of the body, assume various forms

21 They are — numbness in the feet, cramps in the calf-muscles, breaking of the entire knee joints, aching of the thigh, breaking, boring, grinding, griping, crepitating, constricting and bursting pains in the waist, sides, back, shoulders, arms, shoulder-blades and the chest, difficulty of the movement of jaws, noises in the ears, piercing pain in the temples, astringent taste in the mouth, disgeusia, dryness of mouth, palate and throat, thirst, cardiac spasm; dry vomit, dry cough, suppression of sneezing and eructations, aversion for all tastes and salivation, inappetence and indigestion, depression, yawning, flexion of the body, tremors, exhaustion, giddiness, delirium, insomnia, horripilation and setting the teeth on edge, craving for hot things, non-homologation to the causative factors of disease and homologation to what is antagonistic to the etiological factors These are the symptoms of fever due to Vāta.

The Etiology of Pitta fever

22 The Pitta becomes provoked by the excesssive indulgence in hot, acid, salt, alkaline and pungent articles and by predigestion-meals as also by exposure to severe sun, heat of fire or by over-work, anger or promiscuous diet

23. When the provoked Pitta, liberating the heat from the stomach, enters the circulation by following the course of the nutrient fluid the final product of the food ingested, obstructs the capillaries and ducts carrying the nutrient fluid and sweat impairs the gastric fire by its fluidity and expelling the heat out of the thermogenic seat in the body and squeezing it carries it with itself all over the body, there is the manifestation of pyrexia the rise of body-temperature under the condition

24 These are its symptoms, viz, onset and increase of temperature in the entire body at the same time, the fever specially rises during the period of digestion, the middle of the day, or midnight or in autumn, pungent taste in the throat, lips and the palate, thirst; intoxication, giddiness, fainting, bilious vomiting, diarrhea; aversion to food, asthenia, depression of spirits, delirium and eruptions of red spots on the body, green or yellow



tinge of nails eyes, face, urine feces and skin, acute hyper pyrexia excessive burning, craving for cold things the non-homologation to causative factors and homologation to things antagonistic to etiological factors. These are the symptoms of fever of the Pitta type.

25 Kapha becomes provoked by excessive indulgence in unctuous, heavy, sweet, viscous, cold, acid and salt things, day-sleeping and merriment and by lack of exercise

The Etiology etc., of Kapha fever

26 When this provoked Kapha entering the stomach and becoming mixed with the gastric heat, enters the circulation by following the course of the fluid called the nutrient fluid, the final product of the food ingested, it then obstructs the capillaries and ducts carrying the nutrient fluid and sweat; then impairing and expelling the heat from the thermogenic seat and sqeezing it, spreads it in the entire body. Then occurs the manifestation of pyrexia.

27. These are its symptoms viz., the onset and increase of temperature in the whole body at the same time, occurrence of fever, specially just after meals, in the forenoon, in the early part of the night and in the spring, heaviness of the limbs, anorexia, increase of mucus-secretion, sweet taste in the mouth, nausea, excessive mucus-secretion in the stomach, stillness, vomiting, weakness of the digestive fire, hypersomnia, rigidity, torpor, cough, dyspnea, coryza, coldness and pallor of the nails, eyes, face, urine, feces and skin, frequent appearance of a multiplicity of cold pimples over the body, craving for hot things and non-homologation to causative factors and homologation to what is antagonistic to etiological factors These are the symptoms of the fever of the Kapha type

The Etiology etc, of Bi-discordant and Tri-discordant fevers

28 By promiscuous diet, fasting, sudden change in diet, abnormal variations in the season, inhalation of unwholesome odors, the use of water which has been contaminated by toxins, by the use of poison, by habitation at the foot of mountains, by the abuse of the procedures of oleation, sudation, emesis, purgation, corrective and unctuous enemata and errhines, by wrongful regimen in rehabilitation-process, abnormal delivery, by faulty puerperal treatment of the accouchee or the concurrence according to the cirumstances of the etiological factors described above, any two or all of the three humors become provoked at one and the same

time. Having thus become provoked, these humors acting in the manner already described, bring about pyrexia

29. Now by noting the distinctions in the several concurrent manifestations of the symptoms described above, the physician should be able to tell whether a given fever is due to this or that double-discordance or to tri-discordance.

The Four kinds of Exogenous fever and the Morbid conditions varying with the Difference in etiological factors

30-(1) Resulting from trauma or the influence of evil spirits, witchcraft or imprecations, here is the eighth variety of fever which is considered exogenous and which is characterised by the precedence of pain This exogenous fever continues for some time with the manifestation of pyrexia only, and then becomes associated with the morbid humors

30. Thus the fever resulting from trauma is associated with morbid Vāta due to vitiated condition of blood, the fever resulting from the influence of evil spirits is associated with the morbid Vāta and Pitta, and the fever resulting from witch-craft and imprecations is associated with all the three morbid humors.

The Special nature of the Exogenous fever

31 This exogenous fever being distinct from the other seven types of fevers which are endogenous in the matter of symptomatology, treatment and causation, is to be considered separately. It is to be treated by usual therapeutic measures as indicated. Thus has been described the eight fold nature of fever

Variety due to Etiologic factors

32. All fever is one, its pathognomic symptom being pyrexia. But it is spoken of as of two kinds, when considered in the light of craving for hot or cold things and according to the distinctions of endogenous and exogenous fevers Of these two, the endogenous is said to be two, three, four or seven varieties by the physicians in accordance with the distinctive combination of the three humors, Vāta etc

The Premonitory symptoms of Fever

33 The following are the premonitory symptoms of fever, viz, dysgeusia, heaviness of limbs, inappetence, agitation of the eyes, lachrymation, hyper-somnia, seediness, yawning, flexion, tremors, fatigue, giddiness, talking at random, insomnia, horripilation and having the teeth set on edge, transient like and



dislike for sounds, cold, wind and the sun, anorexia and indigestion debility, body aches, asthenia, low spirits, procrastination, indolence, avoidance of the usual course of routine, opposition to one's own interests, disregard of the advice of elders, dislike for children, indifference to one's duty, the feeling of infliction in wearing flower-garlands, in anointing oneself with unguents and in eating, repugnance for sweetmeats, fondness for sour, salt and pungent things—these are the premonitory symptoms of fever preceding the rise of temperature They may continue during the entire course of fever.

Treatment of fever in brief

34 Thus the symptoms of fever have been individually described in brief and in extenso.

35 (1) Fever is born of the Great God (Mahéśwara It is the destroyer of the life of all living beings, it heats up the body, senses and the mind. It is the diminisher of intelligence, strength, body-lustre, liveliness and enthusiasm, the inducer of fatigue, exhaustion, delusion and impairment of alimentation. Fever is so called because it causes the body to be fevered There are no other diseases which are as fierce, as prolific of complications and as difficult of treatment as this one.

35 Fever is the king of diseases It is known by various appellations according to its manifestation in the body of the horizontally spined creatures All living beings come into the world with fever on them and likewise with fever on them they die. It is the great delusion, enveloped by it, creatures do not recall any action done in their previous lives. It is fever alone that in the end takes away the life breaths of all living beings.

36. On the appearance of the premonitory symptoms or in the initial stage of fever, either light diet or starvation is indicated, seeing that fever originates from the seat of digestion Thereafter (digestive and sedative) decoctions, inunctions, oleation, sudation, applications, affusions, unguents emetics, purgatives, corrective and unctuous enemata, sedatives, sternutatives, fumigations, inhalation, eye-salves and milk-diet should be availed of according to the nature of the fever and in proper manner.

37. In all kinds of chronic fevers the potion of ghee which has been prepared with suitable drugs is recommended. Being unctuous in its nature, ghee subdues Vāta (which is dry). Being properly prepared, it subdues Kapha, and being cooling, it subdues both Pitta and heat. Therefore in all chronic fevers, ghee is

beneficial as water is beneficial in the case of things that have caught fire

Here are verses again—

38. Just as men pour water over a burning house with a view to quench the fire, so do they use ghee for quieting chronic fever.

39 By its unctuous property, it subdues Vāta, by its cooling property it subdues Pitta, and ghee inspite of its being possessed of qualities similar to those of Kapha, subdues it when prepared with suitable drugs.

40. There is no other unctuous article which imbibes the quality of drugs to the extent that ghee does Hence ghee is regarded as the best of all unctuous articles

41. If a thing has been said already in prose and is again told in verse, it is for the sake of clarity and emphasis. Such repetition is not censurable

Summary

Here are the recapitulatory verses—

42-44. The three varieties, the etiological factors and their synonyms, the five fold nature of disease, the synonyms of disease and of symptoms of disease, the five factors leading to the full knowledge of disease, the eight varieties of fever, its remote and immediate causes, premonitory symptoms, signs and symptoms and treatment in brief—all this, has the teacher, Punarvasu Ātréya, who was free from all ills, declared to the obedient Agnivéśa in the first chapter on "The Pathology of Fever".

1. Thus, in the Section on Pathology in the treatise compiled by Agnivéśa and revised by Caraka, the first chapter entitled "The Pathology of Fever" is completed.

CHAPTER II

Hemothermia

1. We shall now expound the chapter on "The Pathology of Hemothermia"

2. Thus declared the worshipful Ātréya.

The Etiology and Onset of Hemothermia

3. We shall explain the condition where Pitta (thermia) acquires the appellation of Hemothermia

4-(1) If a person takes the diet mainly of barley, Uddālaka or Koradūsa corn and excessively hot and acute food mixed with Niṣpāva, black gram, horse-gram, pigeon pea or alkali, or with curds whey, diluted whey, sour butter milk, sour conjee or the flesh



of hog, buffalo sheep, fish and cow, or til paste or Pindālu dried vegetables, or radish, white mustard, garlic indian beech, drumstick sweet drumstick, Bhūstina, the varieties of basil called Sumukha Surasa, Kutheraka, Gandīra, Kālamālaka and Parnāsa, Ksavaka and Phanijjhaka as chutneys, or wines called Surā, Sauvīraka, Tusodaka, Maireya, Medaka Madhūlaka, and vinegars or other sour postprandial potions made of jujube small and big or pasted articles of diet at the end of the meal, or if a person being afflicted with heat drinks raw milk in excess or too frequently or eats Rohini vegetable along with milk, or the flesh of Kāna pigeon cooked in white mustard oil and alkali or if a man being afflicted with heat, drinks milk along with horsegram, til paste, ripe jambool, Lakucha or jujube; the Pitta of such a person gets provoked and the blood exceeds its normal proportion causing plethora

4 When under this condition of hyperemia, the provoked Pitta, while circulating in the body reaches the orifices of the splenic and hepatic blood-carrying vessels which have become dilated, and gets obstructed, then indeed it causes vitiation of the blood.

Why Pitta is called Blood-pitta or Hemothermia

5 Owing to its contact with the blood and its contaminating the blood and acquiring the smell and the tint of the blood, that Pitta is called Hemothermia (Lohita Pitta).

The Premonitory symptoms of Hemothermia

6 These are its premonitory symptoms viz, inappetence, misdigestion of food eaten, eructations of sour taste and of bad smell like that of vinegar, frequent urge for vomiting, offensiveness of the vomited matter, cacophonia, asthenia of limbs burning all over the body, steaming emanations from the mouth, mouth smelling of metal, blood, fish or raw flesh, red, green or yellow color of body limbs, feces, urine, sweat, saliva and discharges of the nose, mouth, ear and eye and of pimples on the body, body aches and frequent visions of red blue, yellow, brown and shining forms in dreams

Its Complications

7 The complications in this condition are debility anorexia indigestion, dyspnea, cough, fever, diarrhea, edema, emaciation, anemia and cacophonia

The Directions Of its Spreading

8 (1) There are two directions, in which hemothermia spreads upwards and downwards When there is great predominance of Kapha in the body,



the vitiated blood being carried upwards by combination with Kapha, flows out of the body through the ears, nose, mouth and eyes

8-(2) In a body where Vāta is greatly predominant, the vitiated blood is carried downwards by its combination with Vāta and flows out of the body through the urinary or the fecal passages

8 In a case where Kapha and Vāta are both predominant, the vitiated blood flows in both the directions by its combination with Kapha and Vāta Thus, being carried in both the directions it flows out of all the orifices of the body above mentioned

Curability and incurability

9. The condition which affects the upper part is curable because it admits of treatment by purgation and by a multiplicity of medications That which affects the lower parts is palliable owing to the necessity of limiting the treatment to emesis only and to the paucity of medications That condition which affects both the parts is incurable because of its not admitting of the use of either emesis or purgation and of the absence of suitable medications.

Primogenesis

10. The disorder of hemothermia followed upon the fever afflicting the body of creatures whose life-breaths were heated up by the fire which poured from the anger of Rudra at the destruction of Daksa's sacrifice of old

Treatment in brief

11. One should immediately try to alleviate this very acute and fulminating disorder which spreads like the forest-fire, with due consideration to dosage clime and season, by means of repletion or depletion procedures, by mild, sweet, cooling, bitter or astringent diet and by unguents, affusions, baths applications and emesis etc The treatment should be carried out with great care

Why Hemothermia of the upper direction is Curable

Here are verses again—

12 Hemothermia which spreads upwards is curable, owing to its admitting of treatment by purgation and by a multiplicity of medications

13-14. Purgation is the sovereign remedy in the subjugation of Pitta and is not an inferior remedy in controlling Kapha which is its concomitant Medications of the sweet category really make good vehicles. Hence Hemothermia which spreads upwards is considered curable



Why Hemothermia of the downward direction is Mitigable only

15. Hemothermia that spreads downwards is only palliable owing to the necessity of limiting the treatment to emesis and due to the paucity of medications available

16-17 Emesis however, is not considered the best remedy in the dispelling of Pitta. It is considered an inferior remedy in the alleviation of Vāta which is its concomitant, and astringent and bitter articles are not suitable vehicles Hence hemothermia which spreads downwards is said to be only palliable.

Why Hemothermia of both directions is Incurable

18 Hemothermia which spreads in both the directions should be considered to be irremediable owing to reasons stated above.

19. For hemothermia there is no method of purification which acts in both the opposite directions and the removal of morbidity in each channel is laid down as necessary in the treatment of Hemothermia.

20 20½. Thus there is no method of its sedation When the morbid humors are combined, sedation is considered the best treatment. Thus has been described the three kinds of effects of hemothermia with special reference to the direction of its spreading.

How Diseases reach the stage of Incurability

21-22 Here are the causes whereby some curable diseases do not get cured. Owing to the absence of an attendant and other accessories or the patient's folly or the fault of the physician, or the absence of treatment, the curable stage of the disease gets past

The symptoms of the Incurable condition of Hemothermia.

23-24 There remains only the incurable stage of disease, the curable and the palliable stages having gone by. The specific clinical knowledge of hemothermia is described here. The blood which is black or blue or of the color of the rainbow and which imparts color to the cloth is the hemothermia of the incurable type

25 That hemothermia is considered impossible of cure wherein stinking blood flows out in excessive quantity, which is associated with all complications and where there is complete loss of strength and flesh

26 That hemothermia is undoubtedly irremediable where the patient afflicted with hemothermia sees red visions and red sky



What should be done in Curable, Mitigable and Incurable conditions

27 It is this kind of incurable hemothermia which should be abandoned and the palliable one should be palliated by some efforts, and the conscientious physician should cure the curable type of hemothermia by specific remedies

Summary

Here are the two recapitulatory verses—

28-29 The cause, derivation of name and the premonitory symptoms, complications, the two directions in which the disease spreads according to the association of morbid humors, curability and otherwiseness along with their reasons—all these, Punarvasu who is free from delusion, passion, greed pride, intoxication and attachment has declared here

2. Thus, in the Section on Pathology in the treatise compiled by Agnivéśa and revised by Caraka, the second chapter entitled "The Pathology of Hemothermia" is completed

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CHAPTER III

1 We shall now expound "The Pathology of Gulma"

2 Thus declared the worshipful Ātréya.

The Enumertion of Gulma conditions

3 There are five kinds of Gulma viz, Vāta Gulma Pitta Gulma, Kapha-Gulma, Gulma due to tridiscordance and Gulma due to the vitiated condition of the blood

The Differential diagnosis

4 Agnivéśa said to the worshipful Ātréya who had spoken thus, "How, O, worshipful one! are we to know the special characteristics of these five kinds of Gulma? A physician, though versed in the science of medicine, will not be able to alleviate diseases without the knowledge of their special characteristics"

5 The worshipful Ātréya said to him, "By means of a knowledge of the etiology, premonitory symptoms, characteristics, nature of the pains and homologatory signs, a special knowledge of Gulma is obtained, as also of other diseases O, Agnivéśa! listen to the description of the special characteristics of Gulma.

The Etiology, Onset and signs and symptoms of Vata-Gulma.

6. When a person of Vāta habitus,



being emaciated by any of the emaciating conditions viz, fever, vomiting, purgation and diarrhea, takes Vāta-provoking food or excessively cold things in abundance, or takes emesis and purgation without previously taking oleation, or tries to vomit forcibly without inclination for vomiting, or suppresses the generated urges of flatus, urine and feces, or drinks fresh water in excess after a surfeit meal, or travels in extremely jolting carriages, or is given to excessive indulgence in sex-act, exercise, wine or grief, or suffers injury or is given to an unhealthy degree of sitting, lying, standing and walking, or if he undergoes any other kind of strain born of irregular or excessive physical exercise as a consequence of such acts, the Vāta gets into a provoked condition

7-(1). Then the provoked Vāta entering into the gastro-intestinal tract and spreading there all over, gets hardened and forms into a rounded shape owing to its dryness and gets localised either in the epigastric region or hypogastric region or in the lumbar and iliac regions or the umbilical region. There it creates colicky pain and various other kinds of swellings and gets localised as a rounded swelling. As it is a rounded swelling, it is called "Gulma.' It gets now inflated and again deflated. It is accompanied often with indeterminate, severe or slight pain due to the flightly characteristic of Vāta and also with formication in the limbs with piercing breaking and throbbing pain, extension and contraction, anasthesia and hyperasthesia and with disappearance and reappearance

7. Then the patient feels pain, as though pricked by needles or pierced with spear His temperature rises at the end of the day His mouth gets parched up, his respiration gets oppressed and when the pain begins his hairs stand on end Splenic disorders, meteorism, intestinal gurgling, misdigestion, misperistalsis, body-aches, pains in the sides of the neck, in the head and temples and inguinal swelling appear as complications. The patient's skin, nails, eyes, face, urine and feces become harsh and dark-red. He has no homologation to etiological factors but has homologation to things antagonistic to etiological factors. This is the Gulma of Vāta type.

Causes for the Provocation of Pitta-cum-Vata

8 If a person emaciated by the afore-mentioned emaciating condition, takes articles of diet that are acid, salt, pungent, alkaline, hot and acute, or takes vinegar, stale wine, greens and acid fruits, or irritating vegetables, grain or flesh, or frequent



predigestion-meals or too frequent meals or takes emisis on a dehydrated stomach, or is given to long suppression of generated urges or excessive exposure to the wind and the sun—these provoke the Pitta along with the Vāta

The Onset of the Pitta-gulma

9-(1) The Vāta thus provoked getting accumulated in the upper part of the alimentary tract begets those peculiar pains which are mentioned in regard to the Gulma born of Vāta. Pitta causes burning in the stomach, epigastric region, chest and throat

9-(2) Afflicted thus with burning sensation, the patient suffers from acid and fuming eructations In the region of the Gulma, it causes burning sensation, pain, fumes, heat, sweat, softening, looseness, tenderness to touch and slight horripilation.

9. It causes the complications of fever, giddiness, burning, thirst, parching of the throat, palate and mouth, stupefaction and loose stools. The skin, nails, eyes, face, urine and feces become green or yellow There is non-homologation to the etiological factors and homologation to things antagonistic to etiological factors This is Gulma of Pitta type

The Causes for the provocation of Vata-cum-Kapha

10 In one emaciated by the above mentioned factors, gormandizing, the eating of very unctuous, heavy, sweet and cold foods, of food made of pastes, sugarcane, milk til, black-gram and preparations made of gur, taking in excess immature curds or wine, the excessive use of the flesh of wet-land, aquatic and domestic animals, the suppression of natural urges, the excessive drinking of water after a surfeit meal, and rude shaking of the body—these cause the provocation of Kapha along with Vāta.

The Onset and smyptoms of Kapha-Gulma

11-(1). The Vāta thus provoked, accumulating in some part of the upper region of the alimentary tract, generates the various kinds of pains which are described in the case of Gulma due to Vāta. The Kapha of course gives birth to algid fever, anorexia, misdigestion, body-ache, horripilation, cardiac disorder, vomiting, somnolence, indolence, rigidity, heaviness and excessive heat of the head, as also fixity, heaviness, hardness and deep anasthesia.

11-(2). Similary, having increased, it causes the cough, dyspnea, coryza and consumption, and the pallor of skin, nails, face, urine, and feces It has non-homologation to the etiological factors, and homologation to things which are antagonistic to the



etiological factors This is the Gulma of Kapha type

Gulma of the Tri-discordance type

12. Where there is a combination of etiological factors and manifestation of the symptoms of the discor dance of all the three humors the wise declare it to be the Gulma of tri-discordance type Being characterised by contrariety in treatment, the Gulma of the tri discordance type is considered irremediable

Gulma due to Vitiated Blood

13-(1). The Gulma born of vitiated blood occurs only in women, and not in men, because of their peculiar feature of menstrual discharge from the uterus

The Onset and signs and symptoms of Blood-Gulma

13 Owing to her position of de pendence, ignorance, and continual occupation in service and duty, she restrains the natural urges of the body Either just after abortion or mis-carriage or just after delivery or during the menstrual period, if a woman takes Vāta provoking foods her Vāta gets quickly provoked

14 (1). In that provoked condition the Vāta, entering the orifice of the uterus, obstructs the flow of the mens trual blood. Month by month the obstructed menses distends the uterine cavity

14 The patient is subject to colicky pain, cough, diarrhea, vomiting, anorexia, misdigestion, body aches, somnolence indolence rigidity and excessive mucus secretion. There appear milk in the breasts, dark shade on the breasts and the lips excessive weariness in the eyes, fainting, nausea, longings edema of the feet slight horripilation of the abdomianl hair dilatation of the uterine channel and also emanation of bad odor and discharge from the uterine channel The Gulma pulsates as one whole rounded mass. Such a woman who has not conceived at all, the ignorant declare to be a pregnant woman

The Premonitory symptoms of Gulma

15-(1) Here are the premonitory symptoms of the five kinds of gulma appearing before their actual manifestation.

15. They are— inappetence, anorexia, misdigestion, irregular gastric fire, burning sensation after meals, vomiting and eructations separately during the process of digestion without external causes, lack of urge for the discharge of flatus, urine and feces, or if the urge is generated there is fruitless effort at discharge or meagre discharge, colicky pain

due to Vāta, distension of abdomen, intestinal gurglings, horripilation, very round and scyballous stools, lack of hunger, debility and intolerance to full meal

Treatment of Gulma in Brief

16-(1). Of all these varieties of Gulma, not one is born without the provocation of Vāta

16-(2) Of them, knowing the Gulma born of tri-discordance to be incurable, one should not undertake to treat it The Gulma born of one morbid humor must be treated from the very beginning according to the requirements of that morbid humor That of the double discordance must be treated on the usual line of treatment indicated.

16-(3) One may use any other remedies which are not considered antagonistic, and classifying the conditions into serious and mild, one should remedy the serious conditions first and then undertake the treatment of mild ones

16-(4). In cases of emergency when the specific nature of the Gulma cannot be recognised the physician should give the treatment for Vāta-gulma. Oleation and sudation are curative of Vāta Then mild and unctuous purgation and enemata, and acid, salt and sweet tastes are to be skilfully administered.

16. When Vāta is once controlled, the other accompanying disorders admit of being controlled with very little effort

Here is a verse again—

17. The alleviation of Vāta is to be systematically tried by all possible means in case of Gulma. If morbid Vāta is subdued, though the other morbid humors are provoked, they become easily amenable to cure

Summary

Here is the recapitulatory verse—

18. The number, cause characteristics and premonitory symptoms and an aspect of the treatment, have all been shown in the Pathology of Gulma.

3. Thus, in the Section on Pathology in the treatise compiled by Agnivéśa and revised by Caraka, the third chapter entitled, 'The Pathology of Gulma' is completed.



CHAPTER IV

Anomalies of Urinary Secretion

1. We shall now expound 'The Pathology of the Anomalies of Urinary Secretion'

2 Thus declared the worshipful Ātréya

The Number of the Urinary Disorders

3 Classified according to the provocation of the three humors, there are twenty disorders of the urinary secretion, while there are innumerable conditions where urine is affected secondarily We shall now expound urinary disorders resulting from the provocation of the three humors

Their pathology

4-(1) Here we shall describe the suppression or the incidence of the disease which occurs as a result of the variations in the etiological factors, intensity of morbid humors and susceptibility of the body-elements.

4. If these three factors, mainly the etiological factors etc, do not mutually associate or support, or if they do so after a long lapse of time, or in a very mild form, either there occurs no manifestation of the disease at all or the disease takes a long period to evolve, or appears in an ambulatory or abortive form. Under the contrary conditions, there occur contrary results Thus are laid down the different causes of the modes of incidence or suppression of all diseases

5-(1) These three special pathological conditions cause the rapid manifestation of the anomalies of urinary secretion born of Kapha

5 (2) They are the frequent and excessive use of new rice (Hāyanaka), Yavaka, Cīnaka, Uddālaka, Naraḍha, Itkaṭa, Mukundaka, Mahāvrīhi, Pramodaka, and Sugandhaka grains

5-(3) Similarly the use of new peas, black-gram and other pulses along with ghee, of the flesh of domestic, wetland and aquatic animals, of vegetables, til, til-paste, flour, milk-pudding, keegeree, thick-gruel and the preparations of sugar-cane juice, or the frequent use of milk, fresh wine, unformed curds, or liquid, sweet and unripe articles

5 Avoidance of cleanliness and exercise, indulgence in sleeping, lying and sedentary habits, and whatever other factors are likely to increase Kapha, fat and urine—these are all special etiological factors

6 The special morbific factor of the humor is excessive fluidity of Kapha (body-colloid)

7 The special features of susceptible body elements are these—excessiveness



and diminished viscousness of the adipose tissue, muscular tissue, body fluid, semen, blood, fat, marrow, lymph and the fluid which is called the vital essence.

The Kapha type of Disorders

8- 1) When these three special pathological conditions occur simultaneously in the body, the kapha becomes suddenly provoked It is the first to be provoked because it is already in excessive quantity It being provoked quickly, spreads in the body owing to the flabbiness of the body While circulating in the body, it first gets mixed with the adipose tissue, owing to pathological changes in the adipose tissue, viz., excessiveness and diminished viscousness and also owing to the great similarity of quality between the Kapha and the adipose tissue Combining with the adipose tissue. the Kapha vitiates it because the Kapha is already vitiated The vitiated Kapha by coupling with vitiated adipose tissue now comes in contact with body-fluid and muscular tissue owing to excessive increase of both of these in the body.

8 Owing to the vitiation of the muscular tissue, it causes putrefying and sloughing inflammatory swellings like (Sarāvikā) crateriform ulcer or carbuncle and such others occurring in this tissue on account of its morbific condition. Then further vitiating the body fluid, it changes it into urine. Then reaching the orifices of the urinary channels from the kidneys and bladder which are dilated by the morbid fat and body-fluid, it then becomes localised there, and thus gives birth to the anomalies of urinary secretion. It gets firmly established within the system and may become incurable owing to occurrence of such pathological changes in the body.

9 (1) The body-fluid combined with the Kapha and the adipose tissue while being converted into urine on its entrance into the kidneys, acquires the following ten pathological characteristics of Kapha

9. They are—whiteness, coldness, hardness, viscousness, transparency, unctuousness, heaviness, sweetness, denseness, clearness and slowness. Then it acquires a special name accompanied with the qualities of one or more of the other conditions by which it has been mainly modified.

Their names

10 Thus we have ten varieties of urinary disorders in accordance with their special designations. They are—Udakameha or Hydruria, Iksuvālikārasameha or Glycosuria, Sāndrameha or Chyluria, Sāndraprasāda meha or Belluria, Śuklameha or Bacteriuria, Śukrameha or Spermaturia,



Śītameha or Phosphaturia, Sikatāmeha or Graveluria, Sanairmeha or slow micturition, and Alālameha or Pyuria

Their curability

11 These ten urinary disorders are curable due to their being seated in the adipose tissue which is of similar quality and also due to the predominance of Kapha and to the similarity in treatment

The Ten varieties of Kapha type of urinary anomalies

12. The following are the verses regarding the special characteristics of urinary disorders of Kapha type

13 That person who passes urine that is clear, excessive in quantity, whitish, cool, odorless and watery owing to the provocation of Kapha, suffers from Hydruria

14. That person who passes urine which is exceedingly sweet, cool, slightly viscid, turbid and resembling the juice of sugarcane owing to the provocation of Kapha, suffers from Glycosuria

15. That person whose urine gets thickened if kept overnight in a vessel owing to the provocation of Kapha, suffers from Chyluria

16. That person whose urine, if kept overnight in a vessel, becomes partly dense and partly clear owing to the provocation of Kapha, is said to be suffering from Belluria

17 That person whose urine is white and appears as if mixed with flour and who suffers from frequent micturition owing to the provocation of Kapha is said to be suffering from Bacteriuria.

18 That person is said to be suffering from Spermaturia born of the provocation of Kapha, who frequently passes urine which is either semen like in appearance or is mixed with semen.

19 That person is said to be suffering from Phosphaturia born of the provocation of Kapha, who passes a large quantity of urine which is exceedingly sweet and cold.

20 That person is to be known to suffer from Graveluria born of provoked Kapha, who passes along with urine, hard and small particles produced by the pathological condition of the urine

21 That person is said to be suffering from Slow-micturition born of provoked Kapha, who passes urine little by little without any force, with difficulty and very slowly

22 That person is said to be suffering from Pyuria born of provoked Kapha, whose urine appears to be



full of mucous threads and is slimy and viscid

23. Thus, the ten anomalies of urinary secretion caused by the provocation of Kapha, have been described.

The Pitta type of Disorders

24. In a man afflicted already with the above mentioned condition, the habitual use of hot, acid, salt, alkaline and pungent articles, predigestion-meal, and similarly exposure to severe sunshine and fire, anxiety, overwork, anger and promiscuous diet cause immediate provocation of Pitta This provoked Pitta, very soon, brings about the manifestation of the following six kinds of the urinary anomalies by the same process as described above

Their Names

25. These again acquire special designation according to the particular qualities of Pitta They are—Ksarameha, Kālameha, Nīlameha, Lohita meha, Māñjisthameha and Hāridra meha

26. They combine with the six qualities of Pitta as described above viz, alkaline quality, acidity saltishness, pungency, smell of raw meat and heat.

Their Palliable nature

27 They are all only palliable owing to the proximity of the seat of the discordant humors, and that of the adipose tissue and owing to the antagonism involed in their treatment.

The signs and symptoms of Pitta type of disorders

28. Here are the follwing verses regarding the special characteristics of the urinary disorders of Pitta type

29. That person is said to be suffering from (Ksārameha) Alkalinuria, born of the excessive provocation of Pitta, who passes urine resembling alkali in smell, color, taste and touch.

30 That person is said to be suffering from (Kālameha) Melanuria, born of the excessive provocation of Pitta who passes soot-black and warm urine constantly.

31 That person is said to be suffering from (Nīlameha) Indigouria, born of the excessive provocation of Pitta, who passes urine of the color of the wings of blue Jay (Cāsa) bird and which is acid

32 That person is said to be suffering from (Loh tameha) Hematuria, born of the excessive provocation of Pitta whose urine smells like raw meat and which is saltish, warm and red



33 That man is said to be suffering from (Mañjisthameha) Hemoglobinuria born of the provocation of Pitta, who passes urine of the color of indian madder water, which is increased in quantity, and which smells like raw meat

34 That person is said to be suffering from (Hāridrameha) Urobilinuria born of the provocation of Pitta, whose urine is of the color of turmeric water, and is pungent

35 Thus have been described the six anomalies of urinary secretion caused by the excessive provocation of Pitta.

The Vata type of Disorders

36 In a man afflicted with the above mentioned condition, the habitual use of astringent, pungent, bitter, dry, light and cold articles and over indulgence in sex act, exercise, emesis, purgation, enemata and errhines, suppression of natural urges, fasting, trauma, sun-heat, worry, grief, depletion of blood, walking and unwholesome postures of the body, cause immediate provocation of Vāta.

37-(1). When the provoked Vāta while circulating in such a body, carrying fat with it, goes to the urinary channels, there occurs the condition of (Vasāmeha) Lipuria. When it carries marrow to the urinary organs, there occurs the condition of (Majjameha) Myelo-uria.

37-(2) When it carries the lymph to the urinary organs and causes the continual flow of urine, then owing to excessiveness of lymph and the expelling quality of Vāta, there occurs markedly frequent urge for micturition, and retention of the residual urine. In such a condition, the man continuously discharges urine without any force like a mad elephant; this condition is called Hastimeha.

37 If Vāta by its dry quality changes the vital essence which is naturally of sweet taste, into one of astringent taste and carries it to the urinary organs, then it causes the condition called (Madhumeha) Diabetes.

Their Etiology.

38. Physicians consider these four types of urinary disorders caused by Vāta as incurable owing to their great urgency and the antagonism invoved in the treatment

Their Names

39. They too again, as before, obtain special appellation according to the respective qualities of Vāta. They are Lipuria, Myelo-uria, Hastimeha and Diabetes



Their signs and symptoms

40 The following verses describe the special characteristics of the various urinary disorders of the Vāta type

41. That person is said to be suffering from incurable (Vasameha) Lipuria owing to the provoked Vata, who frequently passes urine mixed with fat or having the appearance of fat.

42 That person is said to be suffering from incurable (Majjameha) Myelo-uria born of the provoked Vata who passes frequently urine mixed with marrow

43. That person is said to be suffering from incurable Hastimeha born of the provoked Vāta, who continuously dribbles excessive amounts of urine like a mad elephant

44. That person is said to be suffering from incurable (Madhumeha) Diabetes, born of the provoked Vata, who passes urine which is astringent and sweet in taste, yellowish white in color and which is unctuous.

45. Thus have been described the four anomalies of urinary secretion caused by the provocation of Vata.

46. Thus, the twenty anomalies of urinary secretion caused by the provocation of the three humors have been described

47 (1). These three provoked morbid humors during the course of the development of the urinary disorders manifest the following premonitory symptoms.

The Premonitory symptoms of Urinary anomalies

47 They are the matting of the hair, sweet taste in the mouth, numbness, and burning of hands and feet, dryness in the mouth palate and throat thirst, indolence, increased excrement in the body, increased discharge in the orifices of the body, thermalgia and numbness in the body, attraction of insects and ants to the body and urine, abnormalities in urine, smell like raw meat in the body, somnolence and continuous torpor

Their Complications

48 The complications of the urinary disorders are: thirst diarrhea, fever, burning, debility, anorexia, indigestion, putrefaction, sloughing, and inflammatory swelling such as dry gangrene, abscesses etc., due to the prolonged existence of the condition.

Their Treatment in Brief

49. The physician should treat these curable urinary anomalies by



carrying out purificatory and sedative measures as required

Susceptible Persons

Here are verses again—

50. Urinary disease quickly nestles into him who is a gormandizer and averse to cleanliness and exertion even as birds nestle into their nidal tree

51 Then death in the garb of urinary disease catching hold of the person who is low-spirited, very corpulent, hyper-unctuous and gluttonous carries him away

52 The person who takes only such food as is homologatory to the body-elements and also practises all other wholesome activities of life, enjoys happy life

Summary

Here are the recapitulatory verses—

53 The etiology of the special pathological factors in the evolution of the urinary disorders, the combination of the morbid humors and body elements the various forms,

54 the ten urinary disorders of Kapha type, the six of Pitta type and the four types caused by the powerful Vāta.

55 The classification of the curable and incurable, the premonitory symptoms, complications and the line of treatment—all these have been described in this chapter on the Pathology of the Anomalies of Urinary Secretion

4 Thus, in the Section on Pathology in the treatise compiled by Agnivéśa and revised by Caraka, the fourth chapter entitled, ' The Pathology of the Anomalies of the Urinary Secretion" is completed

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CHAPTER V

1 We shall now expound the chapter on ' The Pathology of Dermatosis "

2 Thus declared the worshipful Ātréya

3 (1) Seven are the causative factors of dermatosis They are—the three humors of Vāta, Pitta and Kapha rendered morbid by provocation and the four susceptible body-elements viz, skin, flesh, blood and lymph that are vitiated by morbid humors

The Pathology of Dermatosis in brief

3 These seven body-elements are the source of many varieties of dermatosis These, having been thu



brought about, manifest local signs, and afflict the entire body

4-(1) Dermatosis is never born as a result of the provocation of one single humor only. Though the causative morbid humors are the same in all the dermatoses, yet they are differentiated by the minutia of provocation, the sequela and site, which produce the differences in their characteristic pain, color, shape effects, name and treatment.

Classification into Seven groups

4 They may be classified into seven kinds or eighteen kinds or innumerable varieties When the morbidised humors are classified according to the various combinations, diseases too, fall into similar classifications except in the case of irremediable disorders As the list of the varieties of disorders is too long to narrate, we shall content ourselves here with describing only seven main varieties of dermatoses.

5-(1). When Vāta and other humors get provoked and vitiate the four body-elements such as skin etc, if Vāta is predominant, there results Kapāla dermatosis and if Kapha is predominant Mandala dermatosis is the result. When both Vāta and Pitta are predominant, the Ṛṣyajihva type of dermatosis is the result. When Pitta and Kapha predominate, the Puṇḍarīka dermatosis results, when Kapha and Vāta predominate, Sidhma dermatosis and when all the three humors equally predominate the Kākaṇaka type of dermatosis is the result

5 Thus these are the seven main types of dermatosis When these combine in varying degrees, they cause various types of the disease.

6 Here we explain in short the pathology of all types of dermatosis. Sudden changes from cold to heat without observing the rules of gradual change, and similarly sudden change from fasting to diet without observing the rules of gradual change, and taking constantly and excessively honey, treacle fish, Lakucha, radish, and Kākamācī, taking predigestion meals, also eating the Cilicima fish with milk and taking food made mainly of Hāyanaka, wild barley, Cīnaka, Uddālaka and common-millet grains along with milk, curds butter milk, indian jujube, horse-gram, black gram, linseed, safflower and unctuous articles. If having indulged excessively in these a person is addicted to excessive sexual intercourse, excercise or grief, plunges suddenly into cold water or if he eats irritant food without vomiting out the misdigested food or suppresses the urge for



vomiting or indulges in excessive oleation, all the three humors get simultaneously provoked The four body elements such as skin etc., become flabby. The provoked humors settling themselves in these vitiated body-elements and getting localised will vitiate them further and generate skin lesions

The Premonitory Symptoms

7 These are the premonitory symptoms of these dermatoses viz., anhidrosis, hyperhidrosis, hardness, extreme smoothness, discoloration, pruritus, pricking pain, anesthesia, all round burning, hyperesthesia, horripilation, roughness, releasing of heat, thickening, edema and acute spreading affection frequently on the body, discharge in the various orifices of the body, excessive pain in case of suppurations, burns, bites, fractures, wounds and falls, and the putrefaction and non healing of even slight wounds

The Kapha Dermatosis

8-(1) After this the dermic lesions make their appearance. These are the special characteristics regarding the nature of the pains, colors, shapes, effects and names They are dry, reddish and hard, unevenly spread have rough edges, are thin, slightly elevated externally, numbed as if paralysed, covered with bristling hair, afflicted with extreme piercing pain lighting, itching and burning, and have scanty purulent or serus discharge, are quickly ulcerating and infected with parasites and are darkened in color like a piece of broken earthen pot—such are to be known as Kapāla dermatoses (Erythema group).

The Audumbara Dermatosis

8 (2). Those that are copper colored, covered with copper-colored rough rows of hair, dense, have plenty of thick discharge of pus, blood and lymph, accompanied with itching moisture, sloughing, burning and suppuration, those that spread, appear and ulcerate quickly and are infected with afflicting parasites and are of the color of ripe gular fig fruit, are to be known as Audumbara dermatoses (Acute inflammatory group)

The Mandala Dermatosis

8-(3) Those that are glossy, large, raised, smooth, stable and have swollen edges of whitish red shade covered with white rows of hair, with excessive thick white discharge, very moist, itchy and affected with parasites, sluggish in spreading, appearance and ulceration, and which are round in shape are to be known as Mandala dermatoses (Urticaria group)



The Rishyajihva Dermatosis

8-(4). Those that are rough, reddish -colored, dark brown at the edges and in the centre, with shades of blue, yellow and copper-color, that are quick in spreading and appearance, attended with slight itching, moisture, parasitic infection, much burning, ulceration, pricking pain,(suppuration), painful as if pierced by thorns, and are raised in the middle with thin edges, and are surrounded with round pimples, and are oval in shape like that of the deer's tongue, are known as Ṛsyajihva dermatoses.

The Pundarika Dermatosis

8-(5). Those that are of white and reddish shades, of red edges, are covered with red rows of hair and veins, are elevated have profuse and dense, sanguinous, purulent and serus discharge, are attended with itching parasitic infection, burning and suppuration and are quickly spreading, appearing and ulcerating and of the color of the petal of the pink lotus (Padma palāśa) are to be known as Pundarika dermatoses.

The Sidhma Dermatosis

8 (6). Those that are rough and reddish, those whose external margins are fissured and glossy at the centre, with red and white shades which are multiple, and attended with slight pain, itching and burning, and purulent and serus discharge those that have small beginning and slight tendency to ulceration or parasitic infection, and are of yellow color like the bitter-gourd flower are to be known as Sidhma dermatoses (Psoriasis group)

The Kakanaka Dermatosis

8 Those that are of the color of the grain of Kākanantikā (Jequirity seeds) in the beginning, and later, acquiring the sinful characteristics of all the above kinds of dermatoses, develop the various colors of the varied kinds of dermatoses are to be known as Kākana dermatoses (Malignant lesions). These are incurable, while all the rest are curable

Curability and Incurability

9 Of them the incurable ones can never change their nature of incurability. But those that are curable, pass beyond the stage of curability owing to faulty regimen The curables are the six varieties leaving aside the Kākanaka variety. Either due to neglect of treatment or due to faulty regimen, being saturated with morbidity, they become incurable

10-(1) Owing to neglect of even the curable condition of dermatoses, parasites born of the skin, flesh, blood lymph, slough, softened tissue and sweat grow strong They eat



away the skin and other elements, and further vitiating the already morbidised humors, generate the following complications corresponding to the individual humors

10. The Vata causes dusky-red color, roughness, dryness pain, dehydration, pricking sensation, tremor bristles, contraction fatigue, rigidity, numbness, ulceration and fissures. The Pitta causes burning, sweat softening putrefaction discharge, suppuration and redness. The Kapha causes whiteness, coldness itching, stability thickness, elevation, increase of secretion and excretion, and parasites which eat away the skin, flesh, blood, lymph vessels tendons and cartilage

Complications due to Parasites

11 It is in this condition that complications afflict the patient such as—excessive discharge, ulceration of the part, sequestration of the body parts thirst, fever, diarrhea, burning, debility, anorexia and mis digestion. Such a condition is to be regarded incurable.

Easy curability of disease in Early stages

12 The patient that thinks it is easily curable' and neglects the disease in its early stages, will be found after a while to be as good as dead.

13 But he who treats well the disease from the very beginning or in its early stage attains happiness for long

Their Incurability at Late stages

14-15 Just as a plant when tender is easily cut down but demands great efforts in cutting when grown big, even so a disease when in its early stage is easily cured but when advanced, is cured with great difficulty or even becomes incurable.

Summary

Here is the recapitulatory verse—

16 The number, substances, morbific humors, causative factors, premonitory symptoms signs and symptoms and complications of dermatosis have been described severally in this chapter on "Dermatosis"

5 Thus, in the Section on Pathology in the treatise compiled by Agnivéśa and revised by Caraka, the fifth chapter entitled. The Pathology of Dermatosis" is completed

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CHAPTER VI

1 We shall now expound the chapter on "The Pathology of Consumption"

2. Thus declared the worshipful Ātrēya.

The Four resorts of Consumption

3 There are four causes of consumption They are—overstrain, suppression of natural urges, wasting and promiscuous diet

4-(1) We shall now further explain our observation that overstrain is the cause of consumption When a man who is weak, engages in a trial of strength with a strong man or exercises with a mighty bow, or talks excessively or carries very heavy weights or swims very long distances in water or resorts excessively to hard massage or striking with feet, or running over a very long course at full speed or gets injured or carries out any other form of exercise of a similar description either in a faulty or extravagant manner, then by the inordinate character of such activity his chest gets injured The Vāta spreads all over the injurd area of the chest Getting localised there, it gathers the Kapha which is in that region and vitiates the Pitta and then over-runs the whole system, upward, downward and sideways. That part of the morbid Vāta which spreads in the body-joints produces in the patient yawning, body-aches and fever, that part which has penetrated the upper part of the digestive tract, produces cardiac disorders and anorexia, that part which has reached the throat afflicts it and causes weakness of voice, that part which has spread to the channels that conduct the life-breaths (respiratory passage) causes dyspnea and coryza; and that part which has become localized in the head, afflicts the head. Thereafter, in consequence of the injuries to the chest, the abnormal movement of Vāta and lesions in the throat, the patient is afflicted with a continuous cough. As a result of the constant coughing, the lungs being injured, the patient expectorates blood; and from the loss of blood thus occasioned, there results increasing debility.

Rash acts as Causative factor

4. Thus, these disorders, arising out of overstrain, afflict the man who has overstrained himself Thereafter being persecuted by these afflictions which waste him away, he becomes gradually more and more emaciated. Therefore the intelligent man, having correctly estimated his own strength, should engage in such undertakings as are commensurate with it, since strength is the support of the body and the body is the basis for man.



Here is a verse again—

5. One should avoid all violent activity, carefully husbanding one's vitality For, it is while living that a man may enjoy the desired results of his action

Suppression of Natural urges as Factors

6(1 We shall now expatiate on our statement that the suppression of natural urges is the cause of consumption When a man having entered the presence of a king or that of his master or while sitting at the feet of the preceptor or in the company of gamblers, or else, in the society of gentle-folk or in the midst of women or travelling in all sorts of carriages—high and low, on account of fear pre occupation, modesty or repugnance, represses the urges for voiding flatus, urine or feces, then by such suppression, the Vāta in him becomes provoked Then, having become thus irritated, it breaks loose, wandering up, down and sideways, driving forward Pitta and Kapha in its course Thereafter, having distributed itself in the manner described previously, in the entire system, it gives rise to acute pains, either loosens the fecal matter or dries it up, afflicts the sides exceedingly, grinds down the shoulders, causes increased respiratory movement in the throat and chest, afflicts the head and induces cough, dyspnea, fever hoarseness and coryza

6. Thereafter that man assailed by these debilitating afflictions, gets gradually more and more emaciated Therefore the intelligent man should specially devote himself to those endeavours which assure the well-being of the body Verily the body is the support of the man's well-being, since the man is established in the body.

Here is a verse again—

7. Leaving everything else, one should take care of the body, for in the absence of the body, there is the total extinction of all that characterises embodied beings

8-(1) We shall elaborate the statement already made that wasting brings about consumption When a man has his heart afflicted excessively with grief and anxiety or is taken possession of by envy, longing, fear or anger, or being lean is given to dry eats and drinks, or being of weak constitution abstains from food altogether, or eats sparingly, then under such circumstances, the vital essence abiding in the heart becomes diminished, and from its diminution the patient begins to waste away and if proper counter measures are not taken, he develops consumption whose characteristics will hereafter be described.

8-(2). Or, when a man, being excessively libidinous as a result of



over-eroticism, indulges in sex act inordinately, then by reason of such excessive indulgence, his seminal secretion becomes depleted If even after such seminal depletion, his mind does not turn away from women, then, during the sexual act which he achieves by sheer extravagance of his desire, there is no flow of semen, his body having been totally drained of this vital fluid Under such circumstances, the Vāta forcing its entrance into the arteries of the man who is going through the movements of the sex act, ejaculates blood Since there is no seminal fluid left in him, the blood, driven along willy-nilly by the Vāta, flows out of the seminal ducts.

8 (3). In consequence of the depletion of the semen and the discharge of the blood, the joints become loosened, dryness is induced and the body is further weakened and the Vāta becomes provoked. Being thus exacerbated, it (the Vāta) sweeps through the vacuous body, and arousing the Pitta and Kapha it dries up the flesh and blood; causes the flow of Kapha and Pitta, afflicts the sides, grinds down the shoulders and muffles the voice, precipitating the Kapha, it fills the head with Kapha; afflicting the joints, it causes body-aches as also anorexia and indigestion, and by reason of the precipitation of Pitta and Kapha and of the perverse course of Vāta, it gives rise to fever, cough, dyspnea, loss of voice and coryza In consequence of the persistent cough, the lungs having become injured, the patient spits blood, and from the loss of blood thus occasioned, he becomes weak.

Loss of Body-elements as Factor

8. Thereafter racked thus with these wasting disorders, the patient becomes gradually emaciated. Therefore, the intelligent man seeking to preserve the health of his body, should husband the semen. For, verily, the semen is the highest product of food

Here is a verse again—

9. The highest stage to which food attains is the semen Hence one should conserve one's semen Its dissipation results in manifold disorders or death

10 1). We shall now take up for detailed comment what we said concerning promiscuous diet being one of the causes of consumption. When a man indulges in drinks and foods which are ingested in various ways—swallowing, chewing, eating, or licking, and which are promiscuous as regards their nature, mode of preparation, combination, quantum, clime, season, rules of eating and homologation, then as a consequence of this, his Vata, Pitta and Kapha suffer



derangement Being deranged, they spread through the body and take up their positions obstructing the orifices of the body channels Under such conditions whatever morsel of food a man takes, is for the most part turned into urine and feces, and no other body-element is formed in any measure The victim of such a disorder lives on however, sustained by the fecal matter Accordingly, the fecal matter in the body of a man who is wasting away as also of men who are extremely thin and weak, is to be carefully maintained In such a man deprived of proper nourishment, the morbid humors, drawing strength from malnutrition and each giving rise to its own peculiar maladies, further emaciate the body.

10-(2) Thus the Vāta brings in its wake colicky pain, body-aches impairment of the throat, pain in the sides, crunching pains in the shoulders, loss of voice and coryza, the Pitta brings fever, diarrhea and internal burning; and the Kapha brings coryza, heaviness of the head, anorexia and cough. Owing to the persistent cough the lungs having become damaged, the victim spits blood and in consequence of this loss of blood he becomes debilitated In this manner the three morbid humors getting augmented as the result of unbalanced diet induce consumption, the king of diseases

Promiscuous diet as Factor

10 The sufferer afflicted with these emaciating conditions gradually wastes away Therefore the intelligent man should take regular diet, paying heed to constitution, clime, season, rules of eating and homologation

Here is a verse again —

11 The intelligent man, observing the manifold formidable maladies arising from unbalanced diet, should be a wholesome eater, a moderate eater, a timely eater and a master of the appetites

Why it is called the King's disease

12 Wrought upon by these four causes of consumption, the three morbid humors—Vata, Pitta and Kapha, flare up. Thus roused, they waste the body by diverse kinds of afflictions. On account of its being the most formidable of all diseases, consumption is spoken of by physicians as the King of diseases or it may have been called the 'King's disease' because it was first seen in the Moon – the king of the stars

The Premonitory symptoms

13 These are its premonitory symptoms:—coryza, frequent sneezing,



increased mucus-discharge, sweet taste in the mouth, inappetence, weariness at meal-times, constant fault-finding even where there are no faults or negligible faults especially in the matter of dinner service, water, food, soup, cakes, savouries and the caterers, nausea immediately after meals, vomiting fits during the progress of the meal, puffiness of the face and feet, anxious scrutiny of one's hand, extreme pallor of the eyes, over anxiety to know the proportion of one's arms, concupiscence, general disgust for things, frightful appearance of the body, the repeated seeing in dreams of empty reservoirs and deserted villages, townships, cities and country-side or withered, burnt and denuded forests or of oneself coming in contact with chamelions, peacocks, monkeys, parrots, serpents, crows, owls etc., or riding or being drawn by dogs, camels, donkeys, and pigs and climbing mounds of hair, bones, ashes, chaff, and embers. Such are the premonitory symptoms of consumption.

Signs of Curability and Incurability

14. Thereafter appear the eleven pathognomic symptoms of the disease. They are—fullness of the head, cough, dyspnea, loss of voice, vomiting of mucus, expectoration of blood, pain in the sides, kneading pains in the shoulders fever, diarrhea and anorexia.

15 Now, a patient who has not suffered a general loss of strength flesh and blood, who is strong and in whom the fatal symptoms have not appeared, even if he presents all the rest of the symptoms of consumption, is to be considered curable. A strong man, well nourished and able to tolerate the strength both of disease and of medicine is to be regarded as a mild case although affected with all kinds of symptoms.

16 But the patient who is weak and is greatly reduced in strength, flesh and blood, even if he presents but mild symptoms and no fatal prognosis, is to be considered as a case of severe type and a fatal prognosis, because he is unable to tolerate the force of disease and medication. Such a patient should be considered incurable, for in no time, he will develop the fatal symptoms, and the fatal symptoms develop abruptly.

Summary

Here is the recapitulatory verse—

17. He who knows correctly the etiology, the symptoms and the premonitory symptoms of consumption, is worthy of treating the king.

6. Thus, in the Section on Pathology in the treatise compiled by Agnivesa and revised by Caraka, the sixth chapter entitled 'The Pathology of Consumption " is completed.



CHAPTER VII

1. We shall now expound "The Pathology of Insanity

2. Thus declared the worshipful Ātréya

The Number of its Varieties

3 There are five kinds of insanity. They are due respectively to Vāta, Pitta, Kapha, to all the three humors combined and to extraneous causes

Its Etiology and Onset

4 Of these five, the four which arise from the morbidity of humors, develop most readily in men of the following description viz, the faint-hearted, those suffering from mental shock, the humor-ridden, those who make use, in a manner forbidden by the dietetic rules of improper dietary articles, which are unclean and ill-prepared, those who abuse the general rules of healthful living, as also those resorting to other kinds of wrongful bodily activity, those who are exceedingly wasted in body, those who are crazed with the severity of disease, or those whose minds have been impaired by the attacks of lust, anger, greed, excitement, fear, infatuation, fatigue, grief, anxiety, regret and the like, and also those that are injured by trauma In such persons the mind, having been impaired and the understanding unsettled, the exacerbated humor, getting further provoked reaching the heart (the brain) and blocking the channels of sensory communication, brings about insanity.

Its Differential Diagnosis

5 Insanity is to be known as the unsettled condition of the mind, understanding, consciousness, perception, memory, inclination character, behaviour and conduct

Its Premonitory Symptoms

6 These are its premonitory symptoms—viz, feeling of voidness in the head, restlessness of the eyes, noises in the ears, hurried respiration, dribbling of the mouth, inappetence, anorexia, misdigestion, cardiac spasm, misplaced mental absorption, fatigue, infatuation and anxiety, constant horripilation, frequent pyrexia, intoxicated condition of the mind, pain in the upper half of the body, the appearance of the features presented in facial paralysis, and the frequent seeing in dreams of roving, moving, unstable and inauspicious forms, or oneself sitting mounted on the wheel of the oil press, or being churned as it were by whirl-winds, or the sinking of oneself in whirlpools of tinged waters and the retraction of the eye balls—these are the premonitory symptoms of the insanity



induced by the provocation of the morbid humors.

The Symptoms of Vata-type

7-(1). Immediately after these indications, insanity manifests itself The signs and symptoms of the different types of insanity are as follows:—constant wandering, meaningless jerking of the eyes, eye-brows, lips, shoulders, jaws, foreparts of the arms and feet and other body parts, talking interminably and incoherently, the flowing of froth from the mouth, continuous and inopportune smiling, laughing dancing, singing and playing on instruments, giving loud imitations of the sounds of the lute, flute, conch and cymbals of the left and the right hand, trying to ride on mounts not in vogue, adorning oneself with queer and un-ornamental objects, hankering after unobtainable viands, and actual contempt or extreme niggardliness for those in actual possession, emaciation and roughness of the body and swelling and redness of the eyes, non-homologation to the things that are non-alleviative of Vāta—these are the symptoms of insanity of the Vāta type

The symptoms of Pitta-type

7-(2). Irritability, anger and excitement in the wrong place, striking oneself or others with weapons brick-bats, whips, sticks and with fists, running about; craving for shade, cold water and food, prolonged attacks of anguish, coppery, green, yellow and furious look of the eyes, and non homologation to the things that are non-alleviative of Pitta—these are the symptoms of the Pitta type of insanity

The Symptoms of Kapha-type

7-(3) Being rooted to one spot, silence little disposition for movement dribbling of saliva or nasal discharge disinclination for food, love of solitude offensiveness, aversion to cleanliness, constant somnolence, edema of the face, whiteness, fixity and covering of mucus-discharge of the eyes and non-homologation to the things that are non alleviative of Kapha—these are the symptoms of the Kapha type of insanity

The Symptoms of Tri-discordance-type

7. That form of the insanity which manifests the symptoms of all the three morbid humors is to be known as the insanity of the tri discordance type The experts declare that such insanity is incurable

Treatment of Curable types

8 Of the other three which are curable the following constitute the



therapeutic measures—oleation sudation, emesis, purgation, corrective and unctuous enemata sedation errhination inhalation, fumigation, eye-salves, nasal medications, insufflations inunctions, application, affusions, besmearing, shock-therapy, intimidating the patient with threat of death chaining and confinement frightening, inducing astonishment and forgetfulness, depletion and venesection skilful regimen of diet according to indication and other suitable measures antagonistic to the nature of etiological factors

Here is a verse again—

9. The expert physician should treat the curable types of insanity which are born of morbid humors, by the therapeutic method herein described

The Etiology of the Exogenous type

10. That form of insanity, however, which presents causes, premonitory symptoms, symptoms, pain and homologation other than those which arise from endogenous humoral discordance is said to be exogenous Some would have it that such insanity owes its origin to reprehensible actions done in the former existence The teacher, Ātréya Punarvasu, however is of the opinion that in this case, too, the etiological factor is volitional transgression, that a man, by disregarding the gods, seers, manes, Gandharvas, Yaksas, demons, goblins, seniors, elders, adepts, preceptors and worthies, perpetrates undesirable acts or begins similar reprehensible undertakings. Assailing such a man who is mainly his own assailant, the gods and such others render him insane.

Its Premonitory Symptoms

11 The following are the premonitory symptoms seen in a man who is heading towards the exogenous type of insanity, which comes of the displeasure of the gods etc, viz, a liking for causing hurt to the gods, cows, Brahmanas and the ascetics, irascibility, mischief-mongering, apathy, the impairment of the vital essence, complexion, lustre, strength and body, and in dreams being despised by the gods and others and being incited Thereafter, there occurs the appearance of insanity.

12 The following is the manner in which the madness-inducing agencies operate, when wishing to afflict any one with madness. Thus the gods send down madness by a look, the teachers, elders, adepts and the great sages by a curse, the manes by revealing themselves, the Gandharvas by a touch the Yaksas by taking possession, the Rāksasas by letting their body-odors be sniffed, and lastly, the goblins by



mounting their victims and riding them.

The Symptoms of Insanity due to Evil Spirits

13. These are the symptoms of the exogenous type of insanity, viz., superhuman strength, energy capacity, prowess, grasp, retention, memory, understanding, speech and knowledge. The time of manifestation of this type of insanity is indeterminate.

The Period of Onest of the Exogenous Insanity

14. The following are the junctures when men become liable to the malign influence of the gods sages, manes Gandharvas, Yaksas, demons and goblins or of the preceptors, elders and adepts, desirous of inducing madness. They are—the commencement of any evil act, or at the time of fructification of former misdeeds while residing alone in a deserted house, or at the crossing of four roads, when failing to practise self control during the twilights, during sexual congress, on the full and new moon days, while cohabiting with a menstruating woman, during any impropriety in the observance of scriptural recitation, offerings auspicious rites, and sacrifice on lapsing from discipline, vows and Brahmacarya, on the field of battle, at the destruction of a country, community or city during an eclipse, at the time of delivery for a woman, at the contact of various kinds of inauspicious and unclean objects, while vomiting, purging or bleeding, while visiting holy places and temples in an unclean or improper state, while in an uncleansed condition after eating flesh, honey, til, gur or wine, while in a state of rudeness, while traversing at night through a town, city, cross roads, park, cremation ground or a place of slaughter, while engaged in insulting the twice-born, the preceptors the gods, the ascetics and the venerable, while mispropounding the scriptures or during the performance of any other blame-worthy action, thus we have enumerated the specific times at which the seizure begins.

Curability and Incurability of Exogenous types

15. As regards the motive in the insanity-causing agents, for inducing insanity, it is threefold, viz., cruelty, lust and the extortion of worship. The incentive in each case is to be inferred from the difference in the behaviour of the victim. Thus for instance the man who is afflicted with madness by the gods etc., out of cruelty, will enter the fire or dive into the waters or fall from his position into a pit or strike himelf with-



weapons or whips or resort to some other means for taking his life Such insanity should be regarded as incurable. The other two where the incentive of the maddening agents is lust or the desire for worship, are curable

Its Treatment

16 In the case of these two the therapeutic measures consist of the following charms, herbs, magical stones, auspicious rites, oblations, offerings, sacrifices, ritual discipline (Niyama), vows, expiatory rites, fasts, blessings, obeisance to the gods and pilgrimages

17. Thus, we have dealt with the five kinds of insanity

The mixed nature of their Symptoms

18. These five varieties, however, viewed either as endogenous and exogenous or as curable and incurable, reduce themselves into two groups Occasionally these two overlap, in consequence of the etiological factors of both types. In such cases, the premonitory symptoms are of a hybrid character and hybrid, too, are the actual symptoms. If the coalescence is between two incurable ones, then the malady is to be regarded as incurable. That only is curable where both types are curable. The treatment for this last mentioned group consists in a combination of the remedial measures suitable for both

Here are verses again—

Action in the Previous birth, the cause of Spirit-insanity

19 Neither gods, nor the Gandharvas, neither the goblins nor the demons, nor aught else, torment the man who is not tormented of himself

20. Those who pursue their suffering victim by the compulsion of his misdeeds are not the authors of his sufferings, for they are not the authors of his actions.

21. The wise man when afflicted with disease which arises from volitional transgression and is the result of one's own action, should not rail against the gods, the manes, or the demons

The Need for Virtuous Conduct

22. But he should regard his very self as the author of his pain and pleasure. Accordingly he should search out what is good for himself and not allow himself to be fear-stricken.

23 Reverence for the gods, the use of wholesome things, as well as what is opposed to both these, are in the control of oneself.



Summary

Here is the recapitulatory verse -

24 The enumeration, the etiology, the premonitory symptoms, the actual symptoms, the curability and incurability and the methods of treatment are all set out in this chapter on the Pathology of the various forms of Insanity.

7. Thus in the Section on Pathology in the treatise compiled by Agnivéśa and revised by Caraka, the seventh chapter entitled "The Pathology of Insanity" is completed.

CHAPTER VIII

1. We shall now expound the chapter entitled, 'The Pathology of Epilepsy'.

2. Thus declared the worshipful Ātréya.

The Number of its Varieties

3. There are four kinds of epilepsy, the Vāta type, the Pitta type, the Kapha type and the tri-discordance type.

Etiology and Onset

4 (1). These four kinds of epilepsy develop rapidly in subjects of the following description:— Those, whose minds are obscured by passion and ignorance; those in whom the humors have deviated from their courses, or are in an unbalanced or in a plethoric condition, those who make use of in the manner forbidden by the dietetic rules, of improper dietary articles, which are unclean and ill prepared, those who abuse the general rules of healthful living, as also those resorting to other kinds of wrongful bodily activity; those in whom the morbific humors have become exacerbated as a result of extreme emaciation, and those whose minds have become obscured by passion and ignorance—in such the morbific humors lie in wait above the heart which is the seat, par excellence of the indwelling spirit, and around the sense organs

4 When these humors, thus lying dormant, are aroused by a sudden accession of desire anger, fear, greed, infatuation, excitement, grief, worry, or anxiety, they occlude the channels of the heart and the sense organs, and then the man falls into an epileptic fit.

Its Differential Diagnosis

5. Epilesy is defined as a paroxysmal loss of consciousness due to disturbance of memory and understanding of the mind, attended with convulsive seizures.



Its Premonitory Symptoms

6. These are its premonitory symptoms: spasmodic movements of the muscles of the eye-brow, constant disorderly movement of the eye, acousma, dribbling of saliva and nasal discharge, inappetence, anorexia, misdigestion, cardiac spasm, distension of the abdomen, debility, bone-fracture, body-ache, delusion, faintness, fainting, giddiness, frequent appearance in dreams of scenes of intoxication, dancing, piercing, affliction, trembling and falling etc.

7. Thereafter there is the onset of epilepsy

The Signs of the Vata Epilepsy

8-(1) These are the special characteristics of epilepsy, viz, frequent attacks of transient unconsciousness and immediate regaining of consciousness, bulging of the eyes, incoherent speech, issue of frothy saliva from the mouth, great distension of the neck due to impeded respiration, head drawn to one side, irregular clenching of fingers, restlessness of hands and feet; dusky, red and harsh nails, eyes, face and skin, visual aura of jerky, fickle, harsh and dry objects, non-homologation to Vāta causing factors and homologation to those that are antagonistic to Vāta, the person afflicted with these symptoms should be known to be suffering from epilepsy of the Vāta type.

The Signs of the Pitta type

8-(2) Frequent attacks of transient unconsciousness and immediate regaining of consciousness, stertorous breathing, tossing on the ground, green, yellow or coppery coloration of nails, eyes, face and skin, visual aura of blood-smeared, fierce terrifying, blazing and angry-looking forms, non-homologation to Pitta-causing factors, and homologation to those which are antagonistic to Pitta The persons afflicted with these symptoms should be known to be suffering from epilepsy of the Pitta type

The Signs of the Kapha type

8-(3) Slowly becoming unconscious and slowly regaining cosciousness, falling on the ground not accompanied with very strong convulsive movements, dribbling of saliva from the mouth, pallor of nails, eyes, face and skin, visual aura of white, heavy and glossy shapes, non-homologation to Kapha-causing factors and homologation to those antagonistic to Kapha, a person afflicted with these symptoms should be known to be suffering from epilepsy of the Kapha type.

The Signs of the Tri discordance type

8-(4) That should be known the epileptic condition due to tri-discordance



of humors when all the symptoms manifest in a combined form This is said to be incurable

8 Thus have been described the four kinds of epilepsy.

The Sequela in epilepsy of the Exogenous type

9 These epileptic types are sometimes associated with the type due to exogenous causes This will be described later in the Section on Therapeutics. Its differential characteristic is the presence of additional symptoms which are not in accordance with the endogenous morbid humors

10 Only strong purificatory or sedative measures applied as indicated are beneficial to the epileptics, (Mantra) incantation and similar measures are used when the endogenous type is associated with the exogenous one.

11 It was during the destruction of the sacrifice of Daksa, that Gulma first arose in the past as the result of the agitated bodily movements gone through by the assembled persons who in their panic ran helter-skelter in all directions running, swimming, racing, flying, jumping etc Also at this time, the urinary and dermic disorders took their rise as the result of the libations that were eaten, the insanities as the result of fear, alarm and grief, and the epilepsies as the result of the pollution by various kinds of unclean beings. As regards fever, we have already described how it arose from the forehead of great God, Siva. From the heat induced by fever arose the disease hemothermia As for consumption, it took its rise from the excessive sex-indulgence of the Lord of the constellations, i e, the Moon

Here are verses again—

12. The occurrence of epilepsy is due to Vāta, Pitta and Kapha singly and fourthly due to tri-discordance, and the last one is incurable

13 The intelligent and conscientious physicians accomplish the cure of remediable types of disease by strong, purificatory and sedative medications as indicated

14 If the condition due to morbid humors is associated with that of the exogenous origin, then the best of the physicians advise the general measures meant for both.

15. The physician who is expert in the differential diagnosis of all diseases, and possesses the thorough pharmacological knowledge, cures all diseases and is never confused.

16. Thus has been described, in toto, the excellent Section on Pathology



There are seen diseases which act as causative factors of other diseases and serve as causative factors of each other.

17. For example, hemothermia may be produced as the result of the heat of the fever, and fever as the result of hemothermia, and from both these, consumption may be produced

18 Abdominal affections may result from the enlargement of the spleen, and edema may result from the abdominal affections, and from piles there may result painful abdominal swelling as well as Gulma

19 Cough may result from coryza and from cough wasting may result, and wasting acting as a causative factor may lead to consumption

20. There are diseases which exist first as such alone and later change into causative factors of other diseases Some diseases embody both these conditions while some embody one condition only

21 Sometimes the disease, after giving rise to another disease subsides. There are other diseases which produce yet other diseases without themselves subsiding

22 Such admixtures of diseases in human beings become most formidable for treatment, owing to the complexity of the line of treatment, and serve as causative factors of each other.

23. The course of treatment which cures the original disease but produces some other kind of complication is not the correct line of treatment, the correct one is that which cures but does not provoke any other

24 One and the same causative factor may lead to many disease-conditions. Again, a single causative factor may lead to a single disease Many causative factors may bring only one disease Again many causative factors may lead to many diseases

25. Fever, giddiness, delirium and such other diseases seem to be produced by one cause, viz , dryness, and also from the same cause of dryness fever alone is produced

26 Fever is produced by dryness and many similar causative factors, and fever and many other diseases are produced by dryness and many similar causative factors

27. There is one symptom common to many diseases and there may be one symptom pathognomic of one disease alone There may be many symptoms of one disease and there may be many symptoms of one disease and there may be many symptoms common to many diseases



28. One symptom, i e. fever, is c nsidered the common symptom for many diseases which have an irregular onset, and genaral heating is considered the pathognomic symptom of one disease—fever

29. Irregular onset and similar other symptoms appear as the signs of the disease — fever, while similar symptoms also occur in severe dyspnea, hiccup and other similar diseases.

30. A single remedy may alleviate many diseases or there may be only one remedy for one particular disease. There may be many remedies for one disease, and many remedies for many diseases.

31 The lightening therapy may alleviate many gastrogenous diseases, while again, the lightening therapy is considered the only remedy for fever.

32. Also lightening and other therapeutic measures are used for the alleviation of fever, and all these measures may be used for the alleviation of a number of diseases like fever, dyspnea, hiccup and similar conditions

33 An easily curable disease is cured by easy measures and in a short period, while formidable diseases are cured only by great efforts and after a long period

34. The disease which does not completely disappear on treatment, belongs to the palliable class of incurable disease, while the other class of incurable diseases where no treatment is of any avail, is called irremediable

35 Incurable diseases never become curable, while curable diseases may pass into the stage of incurability on account of the shortcomings in any of the four basic therapeutic factors, or as the result of destiny.

36. The wise physician should carefully investigate even the minutest changes in the hypertrophy, normality and the atrophy of the morbid element as well as the strength of the body, gastric fire, vitality and mind

37. The circumspect physician, constantly observing the variations in the stages of the diseases should prescribe such treatment as is helpful in attaining the fourfold blessing of therapeusis

38 Generally, the morbid humors which have spread sideways, afflict the patient for a long time In this condition the physician cognisant of the nature of the body, gastric fire and vitality should not be in a hurry to counteract the morbid elements



39. These morbid humors should be eliminated by a slow course of treatment or drawn painlessly into the alimentary tract, and when they have returned to the alimentary tract, the wise physician should eliminate them through the nearest passage of exit.

40 In this epitome of description of the diseases, some of those that have been mentioned as the symptoms of diseases appear as independent diseases. As long as they exist secondarily, they are called symptoms and not diseases

41 In short everything in the world has only two conditions abnormal and normal, both of them are dependant upon a cause. Nothing can happen in the absence of a cause.

Summary

Here are the recapitulaory verses—

42 Causative factors, premonitory symptoms, symptoms, homologation, course of the disease, primogenesis, mere outline of treatment,

43 curability or otherwise of the eight diseases, viz fever and others, separate description of the causes, symptoms and treatment of each of these diseares,

44. synonyms of etiological factors, diseases and symptoms—these are, thus, concisely described in the Section on Pathology.

6. Thus, in the Section on Pathology in the treatise compiled by Agnivésa and revised by Caraka, the eighth chapter entitled "The Pathology of Epilepsy" is completed.

Thus ends the Section on Pathology

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THE

CARAKA SAṂHITĀ

(VIMĀNA STHĀNA)

The Section On Specific Determination of Measure



CHAPTER I

Specific Determination of Taste

1 We shall now expound the chapter entitled "The specific determination of the measure of Tastes'.

2 Thus declared the worshipful Ātréya.

3-(1). After studying the characteristics of etiolgy, premonitory symptoms, signs and symptoms, homologation, number, predominant morbidity, mode of classification pathological combination, intensity and periodicity of the disease, the physician should strive to acquire, by means of studious application, the accurate knowledge of clime, season strength, constitution, vitality, diet, homologation, psychic make up, habit and age, as treatment depends on the accurate recognition of the measure of humors and of the other factors

3 The physician ignorant of this science of specific measure of tastes, humors etc., cannot subdue diseases Therefore, O, Agnivéśa ! we shall expound the section on specific determination with a view to elucidate the knowledge of the measure of tastes, humors etc.

The proper utilization of all six Tastes

4. Now, first of all, we shall discourse on the action of tastes substances, humors and disorders The tastes are six—sweet, acid, salt, pungent, bitter and astringent These properly used sustain the body in health, ill



used, they bring about the provocation of the humors

The benefits of the humors in their normal state and harmfulness in their provoked conditions

5 And the humors are three Vata Pitta and Kapha When normal they cause the proper functioning of the body, when they have become abnormal they certainly afflict the body by causing disorders of various types

The Triads of tastes and their effects on Humors

6 (1). Each of these three humors is provoked by three tastes and is allayed by the other three tastes

6. Thus, the pungent, bitter and astrigent tastes provoke Vata, the sweet, acid and salt tastes allay it, the pungent, acid and salt tastes provoke Pitta, the sweet, bitter and astringent tastes allay it, the sweet, acid and salt tastes provoke Kapha, the pungent bitter and astringent tastes allay it

7 As regards the interaction of tastes and humors, the use of tastes which are homologous are mostly homogeneous in quality to a particular humor augment that humor, whereas the use of the tastes which are antagonistic in quality to a particular humor; will allay that humor. It is in order to enable the understanding of this mode of operation that the hexaplicity of tastes and the triplicity of humors, considered individually, that is, uncombined with each other, has been taught

8 The extent of their combination and permutations is innumerable on account of the innumerability of the varying degrees of their possible combinations and permutations

9 Now, from among the substances evincing various tastes and from among the disorders evincing morbidity of various humors, examining the actions of each of the tastes and humors individually, one should thereafter determine the action of the given substance and of the given disorder.

10 But this does not hold good every where It is not possible to infer the action of a compound substance from the action of the constituents, as in a compound the properties of various forms and properties and methods one with the other get changed, when thus variously combined

11. In such complex cases therefore, one should, having ascertained the action of the compound substance as a whole, determine the action of that compound substance on the particular combination of humors.



12 Hence we shall expound the principles of action with reference to tastes, substances, humors and disorders.

13 The actions of tastes have been enunciated Now, we shall expound the actions of substances, oil, ghee and honey are the allaying agents in Vāta, Pitta and Kapha respectively.

Oil is Curative of Vata

14-(1) Among these the regular use of oil subdues Vāta on account of its possessing unctuous, hot, and heavy qualities, for Vāta, possessing as it does the qualities of dryness, coldness and lightness, is of the opposite nature. When there is interaction between the qualities of the opposite type, it is the stronger that subdues the weaker Hence the systematic use of oil subdues Vāta.

Ghee is curative of Pitta

14-(2). Similarly, ghee subdues Pitta owing to its sweet, cooling and slow qualities, for Pitta is anti-sweet, hot and acute in quality.

Honey is curative of Kapha

14-(3) And honey subdues Kapha on account of its dry, acute and astringent qualities as Kapha is unctuous, dense and sweet.

14 In this manner, the use of other substances too, which are antagonistic in quality to Vāta, Pitta and Kapha will subdue these humors when used regularly

Excessive use Forbidden of long Pepper, Alkali and Salt

15. Now, there are three substances whose excessive use is more strictly forbidden than that of other substances They are long pepper, alkali and common salt.

16-(1) Long pepper, pungent though in taste, is sweet in post-digestion, heavy, neither overmuch unctuous nor over-much hot, is deliquescent and esteemed as medicine. It is at once productive of beneficial and baneful effects. If administered in the proper time and measure, its action is at once beneficial

16 But if continued for over a long period, it results in morbid cumulative effect, as, due to its heavy and deliquescent qualities, it arouses Kapha It aggravates Pitta on account of its hot property and is not able to allay Vāta because of its meagreness of unctuous and hot qualities. Nevertheless it makes a good vehicle. In view of these considerations long pepper should not be used in excess.

17-(1). Alkali is possessed of hot, acute and light qualities, it first acts as a deliquescent and later as a desiccant



It is used as a digestive, caustic and disruptive agent If used in excess, it results in harmful effects to hair, eyes, heart and manhood

17. Those communities, whether rural, urban or itinerant, which make constant use of alkali, develop blindness, impotency, baldness and greyness of hair, and constricting pain in the cardiac region Instances of such communities are—the people of Eastern countries and the Chinese. In view of these considerations one should not use alkali in excess.

18-(1) Common salt is possessed of hot and acute qualities, is not very heavy, unctuous, is deliquescent, acts as a laxative, gives a relish to food-stuffs, given in proper course and combination, it has immediate beneficial action, but continued over a long period results in morbid cumulative effect. It is prescribed as an appetizer, digestive, deliquescent and laxative Used in excess, it causes depression, flabbiness and debility in the body Those communities which are given to over use of salt, whether they are country people, city dwellers or itinerants, become languid, flabby and anemic and are unable to bear hardships

18. They are the people of Bahlīka, Saurastra, Sind, and Sauvīra. They always habitually take salt in their milk; also wherever there are saltish regions of land there herbs, creepers, trees and vegetation either do not grow at all or are of poor quality, on account of the inhibiting effect of salt on their growth. Hence salt should not be used in excess Even those people who have become tolerant to excessive use of salt get premature baldness, greyness and wrinkles

19 Even in the case of such people, therefore, it is advisable to effect a gradual withdrawal from the habit formed A gradual withdrawal as previously laid down from a habit will be attended with no severe reaction or with very mild reaction.

The definition of Homologation

20-(1). Habituation is that which agrees with one s system Thus habituation has the same connotation as homologation

20 Now homologation is of three kinds best, poor, and medium. It is again of seven kinds· agreeability to each or one of the six tastes and seventh by agreeability to all of them combined. Among these, the agreeability to all the tastes is the best type of homologation, the poorest type is the agreeability only to a single taste, while the medium type of agreeability is the mean between the best and the poorest. So, from

the poorest and the medium agreeabilities one should develop the homologation of the best type, that is agreeability to all the tastes After acquiring homologation to all the tastes, one should resort to what is wholesome, having considered well the special factors concerning diet and dietetics described in the octalogue beginning with natural qualities.

The Eight aspects of Dietetics

21. The following are the eight factors of diet and dietetics They are —Natural qualities, Karana (preparation), Samyoga (combination), Rasi (quantum), Désa (habitat), Kāla (stage of disease), Upayoga (rules of use) and Upayoktā (user)—this makes the octalogue of diet and dietetics.

22 (1) Among these natural qualities are the innate properties of substances. The presence of qualities like heaviness etc, is the natural property of substances used as diet or drug Thus, heaviness is the nature of blackgram and pork, and lightness that of green gram and venison.

22 (1A). Preparation is the process performed to modify the natural properties of substances That which modifies radically the properties of substances is transformation.

22-(2) This modification is brought about by dilution, application of heat (vaporization, distillation and sublimation), clarification, emulsification, storing, maturing, flavouring, impregnation, preservation, and the material of receptacle.

22-(3) Combination is the combining together of two or more substances This chemical combination exhibits special properties which none of the constituents ever possessed Examples—the combination of honey and ghee, honey or ghee taken alone is wholesome to the body but combined together, they become toxic. Similarly, the combination of honey, fish and milk has a toxic effect.

22 (4) The Rāśi (quantum) is the measure of the total mass and of each constituent in order to determine the effects of the right and wrong doses The measure of the entire meal as a whole is the total measurement The measuring of each article of diet is detailed measurement Measuring all together is total measurement, measuring the parts separately is also detailed measurement.

22-(5) Habitat is a geographic region It indicates variations in the qualities of substances, due to difference in soil, use and climate



22 (6) 'Time' is used in two senses, time in the general sense and time in the sense of a stage Now 'Stage' is used in relation to disease, and 'Time' in the general sense is used in relation to seasonal wholesomeness

22 (7) The procedure in diet consists of the dietetic rules They are determined by the strength of digestion

22 The user is he who makes use of food, 'habituation depends on him. Thus we have explained the eight special factors in the science of diet and dietetics.

23 These different factors give rise to good and evil effects and are helpful to one another The physician should try to know them, and having known them he should make use of the wholesome only Either out of ignorance or negligence he should not make use of any article of diet or any other thing which is pleasant but unwholesome and fraught with unhappy consequences.

24-(1) These are the dietetic rules and procedure for those who are healthy as well as for certain types of patients, concerning the taking of food that is most wholesome

The most wholesome Dietetic Regulations

24 One should eat food which is hot, unctuous and non-antagonistic in potency and in due measure, after full digestion of the previous meal, in a congenial place, provided with all the accessories, neither too hurriedly, nor too leisurely, without talking or laughing, with full concentration and having proper regard to oneself

25-(1). We shall indicate the benefits accruing from each of these conditions.

One should eat hot It is the food eaten hot, that is relished and which on being consumed excites the gastric fire, which is soon digested and stimulates the peristaltic movement and breaks up the mucus in the gastric secretion. Therefore, one should eat food that is hot

25-(2) Eat unctuous. The unctuous food, being eaten, gives relish and on being consumed, excites the inactive gastric fire, is rapidly digested, stimulates the peristaltic movement, makes the body plump, strengthens the sense-organs, increases the vigor and brightens the complexion Therefore one should eat unctuous food

25-(3)- Eat in measure The food eaten in measure does not disturb the



balance of Vāta, Pitta and Kapha, but exclusively promotes life, is easily passed down to the rectum, does not disturb the gastric fire and is easily assimilated. Therefore one must eat in measure.

25-(4). Eat after the digestion of the previous meal. The food that is eaten while the previous meal is lying undigested in the stomach, getting mixed with the semi-digested chyme of the previous meal, immediately provokes all the humors The food taken when the previous meal has been fully digested, the humors have returned to their normal places, the gastric fire is kindled, hunger is born, the channels are clear and open, the eructation from the mouth is healthy, the stomach is clear, the peristaltic movement is normal and when the urges for evacuation of flatus, urine and feces are well attended to—that food, not vitiating any of the body-elements, serves the sole purpose of promoting life. Therefore, one should eat on an empty stomach after the digestion of the previous meal.

25-(5). Eat what is not antagonistic in potency. Eating the food that is not antagonistic in potency, one is not afflicted with disorders born of incompatible dietary. Therefore one should eat what is not antagonistic in potency.

25-6) Eat in a congenial place provided with all the necessary appurtenances. One eating in a congenial place does not get depressed in the mind by the depressing emotions produced in unpleasant environment. Similarly, with the appurtenances. Therefore, one should eat in a congenial place and circumstance.

25-(7) Do not eat hurriedly. By eating hurriedly the food is liable to go the wrong way, or injure the health or it is not properly placed; and there is no appreciation of either the good or bad qualities of the food taken. Therefore one should not eat hurriedly.

25-(8) Do not eat too leisurely. One, eating too leisurely, is not satisfied even if he eats much. The food gets cold and is digested irregularly. Therefore one should not eat too leisurely.

25 (9) Do not talk or laugh while eating. One who talks and laughs and is preoccupied while eating, is liable to suffer the same disorders as the one who eats too hastily. Therefore, one should not talk or laugh while eating, but should eat with due attention to oneself

25 Eat rightly, considering your constitution. 'This food will agree with me, this food will not agree



with me', such knowledge makes for the determination of what is wholesome for each individual. Therefore, one should eat rightly considering one's individual constitution.

In Praise of Physicians versed in the Science of Taste

Here is a verse again—

26 Him do we regard as a physician, who possesses the knowledge of the effects of tastes, the substances, the humors and the diseases, as also the knowledge of clime, season and the body.

Summary

Here are the two recapitulatory verses—

27-28. The purpose of this section on specific determination of measure, the effects of the tastes, substances, humors and diseases, the substances that are not to be taken in excess, the three grades of homologation, the octalogue of dietetic rules, the advantages accruing from the observation of these rules — all these, have been made clear in this chapter on the specific determination of the measure of taste.

1. Thus, in the Section on Specific Determination of Measure in the treatise compiled by Agnivéśa and revised by Caraka, the first chapter entitled the "Specific Determination of the Measure of Taste' is completed.

CHAPTER II

1 We shall now expound the chapter entitled "The Specific Determination of the Measure of the Stomach Capacity",

2 Thus declared the worshipful Ātréya

The three divisions of the Stomach Capacity

3 One, about to eat a meal, ought to dispose the stomach capacity into three parts Thus, he should use one third of his gastric capacity for solid food, one third for liquids and the remaining one third for the full play of the three humors—Vāta, Pitta and Kapha Eating in conformity to this rule, one is not liable to any one of the ill-effects resulting from eating without measure

Measure of food in respect of Quantity

4 However, it is not possible to obtain the full benefit accruing from diet by merely conforming to the rule of measure, since all the eight factors beginning with the nature of the food-constituents have each a share in the final result.

5 Here, however, we are concerned



with determining the results of the quantity of food in measure or out of measure. The whole of the dietetic mode as regards quantity resolves itself into food taken in measure and food taken out of measure

The Effects of Measured diet

6-(1) Now measure has already been touched upon in relation to the disposition of the gastric capacity. We shall explain the same thing once again at greater length

6 Thus, the following are the signs of food eaten in measure freedom from distress in the stomach as the result of the quantity taken, absence of any cardiac discomfort, the non distension of the sides, freedom from excessive heaviness of the stomach, gratification of the senses, subsidence of hunger and thirst, sense of ease in standing, sitting lying down, walking, exhaling and inhaling, repartee and conversation, easeful digestion and assimilation of food in the evening and morning; the imparting of strength, comlexion and plumpness.

The Evils of Inadequate diet

7-(1) Now the absence of measure is laid down as coming under two heads—the deficient and the excessive The diet which is deficient in measure is seen to result in the impairment of strength, complexion and plumpness, in want of satisfaction, in misperistalsis and the impairment of the functions of life, virility and vitality, body, mind, understanding and senses, in the vitiation of the eight body-elements, in inducing inauspicious conditions and in the incidence of the eighty kinds of Vāta disorders. The learned aver that the diet which is excessive in measure is provocative of the morbidity of all the three humors.

7-(2). He who eats solid foods to repletion and in addition drinks his fill of beverages, will have all the three humors—Vāta, Pitta and Kapha abiding in the stomach, provoked simultaneously, as they get compressed greatly by the excessive quantity of the food taken These humors, being thus irritated, lay hold of the undigested food mass and getting localised in one part of the stomach of the man who has overeaten, and making their resort in the food mass, either obstruct or dispose of the stomach-contents violently through the upper or the lower channels of the alimentary tract, giving rise, severally, to the following kinds of disorders

7. The Vāta causes colic, constipation, body-ache, parching of the mouth, fainting, giddiness, irregularity of the gastric fire, rigidity of the sides, back and waist and the contraction



and the hardening of the vessels The Pitta causes fever, diarrhea, internal burning thirst, intoxication, giddiness and delirium. The Kapha causes vomiting, anorexia, indigestion, algid fevers, torpor and heaviness of the limbs.

8 It is not the excessive intake of food alone that is responsible for setting up the ills of chyme disorder The following factors too induce the chyme-disorders, viz., the untimely indulgence in foods and drinks that are heavy, dry, cold, dehydrated, dis agreeable retardent, irritant, unclean or incompatible, or eating and drinking while the mind is afflicted with desire, anger, greed, infatuation, envy, shame, grief, indignation, anxiety and fear

Here is a verse again--

9 The food eaten by one who is given to anxiety, grief, fear anger, pain, sedentary habits or to keeping awake at night, though it be the prescribed diet and is eaten with strict regard to measure, will fail to be digested properly

The Various Chyme-disorders

10 The physicians divide the chyme-disorders into two classes viz, acute alimentary irritation and intestinal torpor.

The Signs of Intestinal irritation

11. Of these the expulsion of undigested food either through the upper or lower channels of the alimentary canal with the symptoms already mentioned should be known as acute alimentary irritation

The Signs of Intestinal torpor

12-(1) We shall now describe the disorder of intestinal torpor Let us take a man who is frail, of weak digestion, of Kapha habitus habitually given to suppressing the urges of flatus, urine and feces and who is given to eating food which is compact, heavy, large in quantity, dry, cold and dehydrated Such food and drink consumed by such a one, though painfully urged on by peristalsis cannot find an outlet as it gets inert owing to the passages being obstructed by the accumulated Kapha and the food masses being jammed inside. In consequence of this condition, the symptoms of general indigestion, excepting the two--vomiting and purging, manifest themselves in a very aggravated form

12-(2) This brings about extreme vitiation of the humors which finding the alimentary canal blocked at both ends by the vitiated mass of undigested food, tend to spread sideways and in that process, not infrequently cause the body to become rigid like a staff This condition which is spoken of as "Dandālasaka", 'Staff like rigidity'



is considered to be incurable

The Signs of Food-poisoning

12 The chyme-disorder which results from incompatible foods, or from eating predigestion-meals, is named by the physicians as intestinal toxemia because it evinces symptoms similar to those of toxemia. Such a disorder is indeed absolutely irremediable, because of its fulminating character and also because of the antagonism in the lines of treatment indicated.

The Treatment of the Above Conditions

13-(1) Now the remediable variety of chyme-disorder in which the in taken food is vitiated and becomes stagnant should be treated thus —To begin with, the patient should be made to vomit by the administration of an emetic consisting of warm saline water; thereafter he should be treated with sudation and suppositories and made to fast

13-(2) In cases of acute alimentary irritation, the patient should first be subjected to lightening therapy and the after-treatment should be the same as that in purification therapy

13-(3). In chyme-disorder, when dealing with a patient who has digested his last meal but whose stomach is still smeared with morbid humors and is inactive and heavy and who is averse to food medicine should be administered at the meal time with a view to helping the digestion of the remaining morbid matter in the stomach and the stimulation of the digestive fire But if the patient has not digested his last meal, this procedure is not to be followed For, the digestive fire that has been enfeebled by the chyme disorder is unable to digest, at one and the same time, the vitiated humor, the medicine and the intaken food-mass.

13-(4) Since the untoward effect cumulatively of the chyme disorder, the medicine and the food, is too great it will perforce hasten to death the enfeebled patient in whom the thermal processes have become inactive

13-(5) The ailments resulting from chyme disorder are to be quieted only through the depletion therapy. If, however, the effect of disease persists even after the depletory treatment, then for the subjugation of the disease, the physician should give up treating the disease with reference to the causative factors and begin treating the actual morbid conditions

13-(6). In the conquest of all disorders the learned physicians give the first place to those drugs that are antagonistic to both the morbific and the morbid factors or other



therapeutic agents which serve the same purpose.

13 After he has been relieved of the chyme-disorder and after all the morbid matter has been fully digested and the gastric fire has been re activated, the patient should be administered systematically and with skill, inunction, corrective and unctuous enemata and the oleation therapy, with due consideration to the morbific factor, the drug indicated, the place, the season the patient's vitality, his physical condition, his diet, his habituation, his psychic make up, his constitution, his age, as weel as the disorders that have to be treated

Here is a verse again—

14. Having examined well the eight rules concerning diet, one should secure one's own well being, in addition whatever else is indicated here as a means in the pursuit of wholesome things, one should have recourse to all such things

The Seat of Digestion

15 Where is the food di ested, the food that is eaten, that is masticated that is drunk, and that is licked up? O, wise one! this we would like to know of your worship Declare it to us, O, enlightened one!

16. Having been questioned thus by the assembly of disciples headed by Agnivéśa, Punarvasu enlightened them as to where food is digested

17. That part of the human body which lies between the navel and the nipple-line is called the seat of digestion It is here that all that is eaten, masticated, drunk and licked up is digested

18 The food that has reached the seat of digestion, being fully digested, is, in its changed form, circulated to the entire body by means of the vessels

Summary

Here is the recapitulatory verse—

19 The signs and results of food eaten in measure as well as those of food eaten out of measure, have been accurately described separately in this chapter

2 Thus, in the Section on Specific Determination of Measure in the treatise compiled by Agnivéśa and revised by Caraka the second chapter entitled the "Specific Determination of the Measure of Stomach Capacity" is completed

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CHAPTER III

Epidemics

1 We shall now expound the chapter entitled 'The Specific Determination of the Measure of



Depopulation through Epidemics".

2 Thus declared the worshipful Ātréya.

3 The worshipful Punarvasu Ātréya while on a peripatetic tour during the latter month of the hot season, attended by his entourage of disciples, through the wood lands skirting the Ganges near the capital city of Kāmpilya, in the populous zone of the country of Pañcāla, wherein resided the elite of the twice born communities, thus observed, addressing the disciple Agnivéśa

4-(1) O, gentle one behold the stars, the planets, the moon, the sun, the wind the temperature and the quarters are presenting their abnormal aspect, thus portending abnormal seasonal fluctuations As the result of this abnormality, the earth will fail to produce the herbs having the right qualities of taste, potency, post digestive effects and specific action. In consequence of this failure there will ensue of necessity a marked prevalence of disease.

Herbs to be gathered before epidemics set in

4-(2). Therefore, well before such calamities occur and well before the earth has lost her savour, O, gentle one ! collect the medicinal herbs while yet their taste, potency, post-digestive effects and specific action remain unvitiated.

4-(3) We shall thus, when the occasion arises, make use of the taste, potency, post-digestive effects and the specific action of these herbs for the benefit of those who seek us and also those whom we seek to help

4 Nor indeed O, gentle one ! are counter-measures to epidemics that destroy populations a difficult matter, provided the medicinal herbs are properly culled, properly prepared and properly administered

Agnivesa's Query

5-(1) Unto the worshipful Ātréya thus exhorting, Agnivéśa submitted, 'O, worshipful one ! the medicinal plants shall be properly culled, well-prepared and well administered according to your instructions

5 But, how does the simultaneous destruction of communities, consisting as they do of individuals who differ from one another in constitution, diet, physique, vitality, habits, psychic make-up and age, take place by the incidence of one single disease?'

Atreya's Explanation

6-(1) Unto him replied the worshipful Ātréya, 'O, Agnivéśa ! though a community may be heterogeneous in respect of the constitution etc of



its individual members, there are other common factors which being adversely affected, will cause simultaneous outbreak of diseases having similar symptoms It is these that devastate whole populations

6 The factors that affect a people in common are—the winds, the waters, the country and the seasons.

The Unsalutary wind

7.1 Of these, the wind, if of the following description, is to be known as disease-inducing—viz unseasonal, totally becalmed, violently blowing, exceedingly rough, intensely cold, intensely hot, excessively dry, excessively humid, fearfully clamorous, blowing from contrary directions and clashing with itself, extremely rotatory (whirlwind) and charged with unwholesome odors, moisture, sand, dust and smoke

The Unsalutary waters

7-(2). The water of the following description is to be known as bereft of virtue having an extremely aberrant smell, color, taste and touch, abounding in putrescent matter; deserted by aquatic birds, in which the aquatic creatures are atrophied and which is unpleasant.

The Unsalutary country

7-(3) The country of the following description is to be known as unwholesome having color, odor, taste and touch that are unnatural, excessively damp, abounding in serpents, beasts of prey, mosquitoes, locusts flies, mice owls, birds and animals such as the jackal, and abounding in woods or weeds and Ulūpa grass, abounding in creepers, where crops have either fallen, withered or been destroyed in an unprecedented manner, where the winds are smoky; where the sound of birds is unceasing, where the baying of dogs always assails the ears, where herds of animals and flocks of birds of various kinds are always in a state of alarm and pain, where amidst the people morality, truth, modesty, custom, character and virtue have either declined or been given up, where the waters are always agitated and upheaving, which is frequently subjected to the incidence of meteorites, thunderbolts and earthquakes; where nature is full of menacing sounds and sights, where the sun, the moon and the stars are frequently covered by dry, coppery, ruddy and grey clouds and which lastly, is as if full of constant alarm and lamentation, crying, fright and darkness as if visited by gnomes, and as if abounding in sounds of lamentation

The Unsalutary season

7 (4). A season which is of the following description is to be known



as unwholesome, evincing characteristics that are opposite to normal, or evincing its characteristics in an excessive or deficient degree.

7 The learned declare these very four factors when possessed of the morbidity described above to be destructive of populations, when not so blemished, they are said to be wholesome.

General Countering Measures

8. But even when these depopulating factors have turned inauspicious, there is no fear of diseases to those persons who are served with medicines that have been culled beforehand

The relative morbific quality of vitiated climate

Here are verses again—

9. We shall now indicate, assigning reasons, the ascending scale of importance among the four factors of country, season, wind and water that have turned insalubrious

10. The man of understanding will know that the water is more important than wind, and country more important than the water, and season yet more important than country by virtue of their degree of indispensability.

11. The specialist should know that the above mentioned aberrations of wind and the other factors are progressively easy of treatment in the order mentioned

General Treatment in Epidemics

12 Even if all the four factors including Time (season) become vitiated, as long as men are sustained by medicine, so long will they remain free of disease.

13. In case of such members of the community as are neither destined to die at the same time, nor have the compulsion of common action, the quinary purification procedure consisting of emetics purgatives, dry and unctuous enemata and errhines), is said to be the best of medicaments.

14 For them, moreover, the rightful use of vitalising medications is recommended, the maintenance of the body by means of the medicinal herbs culled beforehand is also commended.

15-18 Truthfulness, compassion for creatures, charity, sacrifices, worship of the gods, the observance of right conduct, tranquility, prophylactic protection of oneself and seeking one's own good, residing in a wholesome country, the keeping of continence and the company of the continent, consulting the scriptures and the great self-restrained sages, constant association with the righteous the well-

dispositioned and those who are approved of by the elders—all this with a view to preserving life, has been indicated as "medicine" to those who are not destined to die in that terrible time

Causes for the Vitiation of wind etc

19 On being thus apprised of the causes that bring about mass destruction of communities, Agnivéśa questioned the worshipful Ātrèya once again, 'Now tell us, O, Lord ! what makes the wind etc., to become inclement, through which inclemency they tend to destroy populations'

20-(1). The worshipful Ātréya answered him, 'O Agnivéśa ! the deterioration affecting the wind, etc., has its origin in transgression or, in the alternative, in unrighteous deeds performed in a former existence, of both, the source is volitional transgression alone.

20-(2) Thus when the ruling authorities of the country, cities, trade-guilds etc , govern the people irresponsibly by transgressing the law, then their subordinates and under-subordinates, the towns folk and the village-folk, as well as those who earn a living by practising professions, tend to promote the growth of lawlessness In the result, disorder, perforce swallows up all order Thereafter, these people, from whom the law has become a fugitive, are given up even by the gods

20 It is then that the seasons change adversely for these people, from whom the law has receded, whose actions have become unlawful and who are forsaken of the gods On account of this, the heavens do not rain in season, or never at all, or abnormally, the winds do not blow rightly, the earth is afflicted, the waters dry up, the herbs lose their true properties and suffer deterioration In consequence, the people perish as the result of infectious contact or ingestion

Unrighteousness, the cause of War and of Accursed Calamities

21 In the same manner, it is unrighteousness alone that is the cause of the destruction of peoples by armaments Those who are moved by extravagant greed, anger, folly, or arrogance despising the weak for the destruction of themselves, their people and the enemy, come into armed conflict either among themselves or with others, or they themselves are attacked by others

22 Again, it is on acount of unrighteousness or some other transgression that the various kinds of diabolic powers, such as the order of the Rākṣasas, assail and destroy a people



23 (1). Likewise the destruction that springs from a curse has unrighteousness for its motive-force. It is those who are guilty of dereliction of duty that by disrespecting the preceptors, elders adepts, seers and the worshipful ones, act injuriously to themselves

23-(2). Being cursed by these preceptors and others to perish in company with their kith and kin they are soon reduced to ashes.

23 It follows that others that survive must be of indeterminate life span from the perception of the cause of such predetermination of the life span

The Decrease of virtue and life-span by a Quarter in each age

24-(1). Even in ancient times, calamities never resulted from any factor other than unrighteousness

24-(2). In the primal age, men were endowed with vitality equal to that of the sons of Aditi, exceedingly blameless and unhampered in their powers, had direct knowledge of the gods, the god-like sages, the divine law, the sacrifices, the sacrificial injunctions and the ritual, possessed bodies that were compact and firm like adamant clear senses and complexions, speed, strength and prowess like those of the wind, they were callipygian and their stature, lineaments, carriage and build accorded with their forms, they were devoted to truth, rectitude, compassion, charity, self restraint, moral discipline, spiritual endeavour, fasting, continence and religious vows; they were free from fear, desire, aversion, infatuation, greed, anger, despondency, pride, disease, sleep, indolence, fatigue, langour, sloth and the spirit of acquisition, and lastly, they were endued with unlimited longevity For the benefit of these people of heroic minds, qualities and deeds, the crops were replete with wonderful taste, potency, post-digestive effect, specific action and virtue, for the earth during the dawn of the golden age was charged to the full with all excellent qualities

24-(3) As the first age wore on, those who were better circumstanced became heavy of body by over-indulgence, this heaviness of body bred lassitude, lassitude gave rise to indolence, indolence created the need for accumulation of goods, accumulation necessitated acquisition, the spirit of acquisition engendered greed. All this came to pass long ago, in the First Age

24. Thereafter, the bodies of human beings failing to receive



sustenance as before from the progressively deteriorating quality of food and exercise and afflicted by heat and wind, soon succumbed to the attacks of fevers and other diseases Thus, there was a gradual decline in the life span enjoyed by successive generations Thereafter, in the second or Silver Age greed brought malice in its wake, malice led to falsehood, falsehood let loose lust, anger, vanity, hatred, cruelty, aggression, fear, affliction, grief, anxiety, distress and the like Consequently in the second age, virtue found itself deprived of a quarter of its plenitude From this quarterly loss in virtue, there followed a similar deterioration in the duration of the succeeding age and in the beneficent power of the Earth and the other elements It is in consequence of this deterioration that there took place a corresponding deterioration in the sap, purity taste, potency, post-digestive effects, specific action and quality of herbs

Here are two verses again—

25 In this manner righteousness dwindles in each succeeding age by one quarter and the proto-elements too suffer similar deterioration till eventually the world comes to dissolution

26 When a hundredth part of the length of an age is past, then the life-span of creatures gets less by one year This is said with reference to the normal determination of life-span in any given age

27 Thus, we have narrated the history of the primogenesis of diseases'

28 Unto the worshipful Ātréya, discoursing thus, Agnivéśa adderessed the following question, 'What indeed, is the true position as regards the period of life? Is it in every case predetermind, or is it not so?'

Determinate and Indeterminate life-span

Unto him the master replied—

29 'This matter of the life span of creatures depends on the consideration of the following factors· life, as regards both its strength and weakness, is determined by destiny as well as human effort

30 'Destiny' is to be known as one's own actions done in the former life, while by 'effort' is meant one's activity in this life

31 Concerning these two kinds of activity, there are various degrees of strength and weakness, for we see that action is of three kinds—mild, moderate and strong

32-32½. When both types of action (destiny and effort) are of the best character then they make for long, happy and certain life; the reverse is



the case when both types of action are of the reverse character, when they are moderate, then the life too is moderate Now listen to a further consideration

33-34 Thus, if destiny is weak, it admits of being overcome by effort, conversely, destiny that is powerful will render weak effort nugatory Some people, observing only this last, rush to the conclusion that all life is predetermined

35 There are some powerful actions whose fructification takes place at a predetermined time, but there is another kind of action whose fructification is not predetermined and lies latent till roused to activity by suitable conditions.

The Proof of the Indeterminateness of the life-span

36-(1) Since, thus, we see that life is of both kinds (predetermined and unpredetermined) it is not right to cleave to either side exclusively On this point, we wish to advance the following illustrations If the life-period in every case were predetermined, then none would be found to seek longevity by means of such acts as incantations, medicinal herbs, magical stones, propitiations, sacrifices, offerings, oblations, regimen, penances fastings, auspicious rites, genuflexions, pilgrimages, and sacrificial rites, nor would there be any need to avoid rogue fierce and capricious bulls, elephants, camels, donkeys, horses buffaloes and the like, and abnoxious winds, as also cataracts, and rapid precipitous and unfordable currents of water in the mountains, men that are drunk insane, vagrant, fierce, capricious and of minds excited by infatuation and greed, enemies, raging conflagrations, various kinds of venomous reptiles and serpents rash acts, conduct that is out of season and out of place, and the displeasure of the king For these and suchlike would hold no threat of destruction, all life being of predetemined duration Again fear of premature death would not assail those who have not made use of prophylactic measures which ward off the threat of premature death The introductory propositions, the stories the recipes and the theories as propounded by the sages, concerning the subject of revitalisation and longevity become meaningless Not even Indra can slay with his thunderbolt an enemy possessed of a predetermined span of life, nor can the Aświns heal the ailing with the aid of medicine, nor can the great sages attain, by means of spiritual endeavour, such a period of life as they desire, nor can the great sages, including the chief of the gods

himself, all of whom know all that is to be known, can be said to perceive, teach and practise what is right.

36-(2). Now of all types of evidence, this that we observe with the eye is the best, and the following is founded on visual observation Thus surveying thousands of cases, we find that the length of life enjoyed by those who repeatedly engage in fighting and those who keep away is not the same. Similarly, with regard to those whose disorders are rectified as soon as they manifest themselves and those whose disorders are not so treated the length of life enjoyed is not the same, similarly with those who take poison, and those who do not For instance, the assurance of safety enjoyed by a water-pot which is subjected to wear and tear, and an ornamental vase is not the same. Thus length of life is a a matter of care and husbandry, the opposite conditions lead to death.

36 Moreover the right and gradual habituation to behaviour and dietetic articles which are antagonistic to the prevailing clime, season and one's own constitution, avoidance of all that savours of excess, abstinence and abuse, the checking of all extravagant tendencies, the non-suppression of generated excretory urges and the giving up of rash acts—all this we find to be conducive to healthful living, this is what we teach, and this is also what we observe.

Timely and Untimely death

37 On hearing this, Agnivésa said, 'If thus, O, Lord! the lives of men are of un-predetermined duration, what makes for death in due time and death before time (prematurely)?'

38-(1) The worshipful Ātréya said unto him, 'Listen, O, Agnivésa! Let us take for instance, the axle of a carriage, so fashioned as to subserve the ends of an axle Now that axle, which is endowed with all the needed efficiency, being drawn along, will cease to function only when in the fullness of time, it is entirely worn out In the same manner, the life-force, abiding in the body, being endowed with full vitality by nature and maintained in the right manner, will come to an end only with the complete wearing out of itself. This is spoken of as death in due time

38 However, the self same axle, if made to support too heavy a load, or if the road over which it moves is very uneven, or, indeed, if there is no road at all where it goes, or if the axle or wheels break, or if the draught animal or the rider is clumsy, or if the pins fall off or if it is not properly oiled or is jerked

about, then the axle will break down before its time. In the same manner by the undertaking of tasks beyond one's capacity, by eating beyond one's power of digestion, by promiscuous eating, by wrong movement of the body, by over-indulgence in sex-act, by the society of the wicked, by the checking of the generated excretory impulses, by the non-checking of those impulses which require to be checked, by being afflicted by evil spirits, poison, winds and fire, by receiving injuries, by abstaining from food and treatment when needed, the life of a man is cut short. Death, supervening in such circumstances, is premature death. Further, we observe premature death occurring as the result of wrong treatment of such maladies as fever.'

The Potion of Hot water in Fever

39. Agnivéśa then questioned, 'How is it O, Lord ! that generally the physicians give hot beverages to the fever-stricken in preference to cold ones, although one would imagine that the humor which causes the fevers is best allayed by refrigerant agents ?'

40-(1). Unto him the worshipful Ātréya made answer 'The physicians having regard to the factors of the bodily constitution, etiology, clime and season' in so far as these have a bearing, give hot beverages to the fever-patient with a view to helping his digestion. For, fever arises from the stomach and the remedies generally used for disorders arising from the stomach own their virtue to their digestive, emetic and depletive action Hot beverages promote digestion; that is why the physicians generally prescribe them to the fever patients

40 (2) On being drunk, they regulate the peristaltic movement of Vāta, rouse the digestive fire, get soon absorbed, dry up the mucus and tend, even in small quantities, to allay thirst.

40 Nevertheless, hot drinks are interdicted in fevers arising from the exacerbation of Pitta, attended by excessive burning, giddiness, delirium and diarrhea, seeing that these disorders are greatly aggravated by hot measures but quieted by cold measures

The Treatment of Diseases on lines antagonistic to Etiological Factors

Here is a verse again—

41. The intelligent physicians allay the disorders born of heat by cold measures; and for those disorders that are born of cold, hot measures constitute the right treatment.

42 Similarly, with regard to the other ailments, too, treatment that allays, partakes of the opposite nature



to that of etiology Thus, for disorders born of depletion there is no cure excepting impletion; conversely for disorders of repletion, there is no remedy save depletion

Depletion measures

43. Now depletion is of three kinds viz, starvation, starvation and activation of digestion, and elimination of morbid matter

44-(1) Now, starvation is indicated in disorders of slight morbidity. Thereby the digestive fire and Vāta being stimulated the slight morbidity is blotted out like a small quantity of water exposed to the sun and wind.

44 (2) Starvation and stimulation of digestion are indicated in disorders of moderate morbidity For, by the starvation and the activation of digestion, the disorders of moderate morbidity are dried up like a sink that is acted upon by the sun and wind on the one hand and on the other is silted up by the falling dust and ashes

44 As regards, however, disorders of severe morbidity, there is only one course, the elimination of the morbid matter For, without making a breach in its dam, a reservoir cannot be drained of its water. Similar is the need for drainage in cases of excessive morbidity

Those Naturally Unfit for Treatment

45 However, neither the therapy of elimination of morbid matter nor any other kind of medication should be administered, even when indicated, to the following kinds of patients—one who has not justified his honor when it is questioned, one who is without wealth or attendants, one who fancies himself to be a doctor, one who is fierce-tempered, one who is envious, one who takes keen pleasure in vicious acts, one who has lost his strength, flesh or blood to an inordinate extent, one who is afflicted of an incurable disease, and one who presents the fatal prognostic signs By treating such a patient, the physician incurs opprobrious odium

Avoidance of Evil actions

Here is a verse again—

46 One ought not to engage in an action which either in the doing or the consequence, gives rise to evil Such is the view of the wise

Definition of Arid and other types of Country

47 That is to be known as Jāngala (arid) country which has scanty rainfall and vegetation, and is swept by high winds and enjoys abundant sunshine and which is least unhealthy.

48 That country which has



abundant rainfall and luxuriant vegetation, few high winds and little sunshine, which gives rise to many bodily disorders is known as (Anūpa)wet land. Where these two extremes are balanced that country is known as normal

Summary

Here are the recapitulatory verses—

49-52. The portents that precede great destruction of peoples, the general causes from which such destruction proceeds together with their individual characteristics the counter-measures, the source of the destructive causes the primogenesis of disease, the order of gradual diminution in the life-span of creatures the determination of timely and untimely death, the manner of the occurrence of premature death, how administered a treatment achieves success, the patients that are not to be treated and for what reason—all this, has been expounded by Ātréya, the best of the seers, to Agnivéśa, in this chapter on the specific determination of the measure of wholesale destruction of Populations by Epidemics

3 Thus, in the Section on Specific Determination of Measure in the treatise compiled by Agnivéśa and revised by Caraka, the third chapter entitled 'The Specific Determination of the Measure of Depopulation by Epidemics' is completed

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CHAPTER IV

The Three methods of Investigation

1 We shall now expound the chapter entitled 'The Specific Determination of the Measure of the special knowledge of the Three Methods of Diagnosis.'

2 Thus declared the worshipful Ātréya.

3 Three indeed are the modes of ascertaining the nature of disease. They are—Authoritative instruction, Direct observation and Inference.

4 (1) Now, expert instruction means the teaching imparted by the experts Experts again are those who possess unequivocal knowledge, memory, the science of classification and whose observations are not affected by favor or malice. Their testimony, by reason of their being endowed with these qualities is authoritative, while that coming from inebriated, insane, stupid and interested persons or those given to half-truths is unauthoritative

4 (2) That is direct observation, which is apprehended by one's own senses and the mind

4 (3) Inference is reason working on given premises

5 It is only after examining a disease completely and from all aspects by means of the tripartite method of acquiring knowledge, that a correct



decision as regards diagnosis is arrived at The understanding of the total nature of a thing does not arise from a fragmentary knowledge of it. Out of this group of the three sources of knowledge, theoretical knowledge derived from authoritative instruction comes first thereafter investigation proceeds by means of observation and inference In the absence of previous information concerning a thing, how can a man proceed to verify it by means of observation or inference? Therefore investigation is conducted in two ways by those who possess knowledge—direct observation and inference, or in three ways, if instruction is included.

Investigation by Testimony

6. The learned physicians impart instruction in the following way each and every disease is to be known as having such and such exciting factors, such and such source, such and such onset, such and such location, such and such type of pain, such and such symptoms, such and such sound, touch, color, taste and odor, such and such complications, such and such stages of aggravation, steady continuance and abatement, such and such result, such and such name and such and such concomitants In view of these the prescriptions and prohibitions in the treatment of disease, one learns from instruction

Investigation by Observation

7 (1) Seeking to know the nature of a disease by direct observation, the physician should explore by means of his sense organs, with the exception of the tongue, the entire field of sensible data presented by the patient's body Thus he should examine with the ear (auscultation) the intestinal sounds, the sounds of the joints and the finger knuckles, variations in the patient's voice or any other sounds that may be observed in any part of the body

7-(2) He should examine with the eye the color, the shape, proportions and the lustre the healthy or diseased look of the body and whatever else though not mentioned here admits of visual inspection

7-(3) The examination of the patient's body by the sense of taste, though falling under direct observation is prohibited and should be done indirectly by inference. Thus it is by the method of interrogation that the physician should ascertain the existing taste in the patient's mouth. Insipidity of his body secretions by the lice etc , deserting his body and the excessive sweetness of the body-secretions by the accumulation of flies on his body If the disorder of hemothermia is suspected, then in order to determine whether the



patient's blood is healthy or vitiated by bile, the physician should conclude that the blood is healthy if a sample of it is eaten by a dog or a crow etc., but if it is not eaten then it is a case of hemothermia. In this manner, the physician should make his inferences concerning the state of the rest of the patient's body fluids

7 (4) As regards the smells in the entire body of the patient, whether they are normal or abnormal, the physician should examine them by the sense of smell

7(5) He should examine the normal or abnormal feel of the patient's body by his hand i e by palpation

7. Thus, we have laid down the various methods of examination by means of direct observation, inference and instruction

Investigation by Inference

8 The following data are also to be gleaned by the method of inference Thus, the digestive fire is to be determined by the patient's power of digestion, strength by his capacity for exercise, sense-organs like ear etc, by their clarity of perception, the mind by the power of concentration, the understanding by the purposeful nature of the action, passion by the strength of attachment, infatuation by the lack of understanding, anger from actions of violence, grief by despondency, joy by exhilaration, pleasure from the sense of satisfaction, fear from dejection, fortitude from courage, vitality by the enthusiasm for undertaking, resolution by the absence of vacillation, faith by opinion, intelligence by the power of comprehension, the wits by correct recognition, memory by the power of recollection modesty by bashfulness, character by conduct, aversion by refusal, evil intention by subsequent performance, firmness by the restlessness, docility by compliance, age predilection, homologation and etiological factor by the stage of life, residence homologatory signs and the type of pain respectively, disease with latent symptoms by testing with therapeutic or provocative medication, the degree of morbidity by the intensity of the provocative factors, the imminence of death by the severity of the fatal prognostic signs, the expectation of recovery from wholesome inclinations and the clarity of mind from the absence of disorder. As regards the hard bowelled condition or soft bowelled condition, the dreams seen, the cravings, the likes and dislikes pleasure and pain—these are to be known by interrogating the patient

Investigation by All Three methods conducive to Indubitable results

Here are verses again—



9. The discerning physician should correctly diagnose diseases by the aid of theoretical knowledge, by all the three means of testimony, direct observation and inference

10. Having considered all factors and from all points of view, as far as is possible, the learned physician should, thereafter, formulate his opinion, first as regards the nature of the disease and next as regards the line of treatment

11. The man who knows the nature of the disease and its line of treatment, is never at a loss concerning the appropriate application. Being un-confused he reaps the reward which comes of clear understanding

12 The learned physician who is unable to win his way into the patient's heart by the light of his scientific understanding is not entitled to treat disease

Summary

Here are the two recapitulatory verses—

13. The three-fold means of knowledge, the diagnosis of the characteristics of all diseases, what things are taught by way of instruction by the sages, what by direct observation,

14. and what by the method of inference—all this has the high-souled sage given out in this chapter on the Specific Determination of the Three Methods of Diagnosis

4 Thus in the Section on Specific Determination of Measure in the treatise compiled by Agnivéśa and revised by Caraka, the fourth chapter entitled ' The Specific Determination of the Measure of the special knowledge of the Three Methods of Diagnosis ' is completed

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CHAPTER V

Body-channels

1. We shall now expound " The Specific Determination of the Measure of the Systems of Circulation. '

2 Thus declared the worshipful Ātréya

General description

3 There is as much functional diversity in the systems of circulation in the human body as there is elemental diversity in the structural composition of the body. None of the elements in the body can flourish or decay independently of the channels of circulation. It is indeed these channels that by conveying the body-elements, which are undergoing metabolic processes, subserve the purpose of circulation



4 There are some who go to the extent of saying that man is nothing but a mass of circulatory channels since they pervade the whole body and also since they are the carriers of what excites and what allays the humors But this is without doubt an over-statement, for, obviously, there are other things in the body than the channels alone; thus, there are the elements of which the channels are made, the elements which they carry, and the tissues to which they serve as carriers and the regions they cover, all this is something apart from channels

5 Because of their multitudinousness, some are inclined to believe that they are innumerable, others again think that they are definitely numerable

6 (1) From among these channels of circulation we shall single out some that are the most prominent and describe them with reference to their extension and pathological characteristics This will serve as guidance to the intelligent physician for inferring what is left unmentioned and will be quite sufficient for the ordinary practitioner

6-(2) It is in this way These, then, are the prominent channels, carrying severally the currents of life-breaths, water, food, nutritional juice blood, flesh, fat, bone forming element marrow, semen, urine, feces and sweat As regards the three humors, Vata Pitta and Kapha which traverse the whole body they move through all these systems of circulation, while with regard to intellection etc., which unlike the humors are not perceivable by the senses, the whole of the sentient body is both the vehicle and the field of operation

6 As long as these channels are in a condition of health, so long the whole body is free from disorders.

The source of the channels bearing the Life-breaths and other Body-elements

7 Among the prominent channels, the region enclosing the heart and the central cavity is the zone of the channels that carry the life-breaths. When diseased, these passages evince the following characteristic symptoms Thus, if the respiration is too long, restricted, agitated or becomes shallow or short, or is frequently stertorous and painful, it should be concluded that the respiratory passages have undergone pathological changes

8-(1). Of the channels that carry the aqueous element, the zone is the region extending from the palate to the Kloman, when, affected with morbidity they evince the following characteristic



symptoms Thus on observing the dryness of the tongue, palate, lips, the throat and the Kloman, and the inordinate nature of the thirst, it should be concluded that the water-carrying channels have undergone pathological changes

8 (2) Of the channels that carry the ingested food, the zone is the region comprising the gastrum and the left side When affected with morbidity, they present the following characteristic symptoms Thus, on observing disinclination for food, inappetence and misdigestion and a tendency to vomit, it should be concluded that the channels carrying ingested food have undergone pathological changes

8 (3). Of the channels that carry the nutrient body-fluid, the heart and the ten arteries comprise the zone Of the channels that convey the blood, the liver and the spleen comprise the zone Of the channels that carry the flesh-forming element, the muscles and the skin comprise the zone Of the channels that carry the fat-forming element the kidneys and the Vapā vahana comprise the zone. Of the channels that carry the bone forming element, the adipose tissues and buttocks comprise the zone Of the channels that carry the marrow, the bones and the joints comprise the zone, Of the channels that carry the semen, the testes and the phallus comprise the zone. As regards the characteristic symptoms produced when the channels carrying the body nutrient fluid etc., are affected with morbidity, they have been described in the chapter on the various kinds of foods and drinks (chapter XXV Sūtrasthāna), for whatever characteristic symptoms are laid down with reference to morbidity of the body elements, are also observed in the morbid condition of the corresponding body channels. Of the urinary passages, the bladder and the kidneys comprise the zone When affected with morbidity, they evince the following characteristic symptoms. Thus, on observing a man passing excessive or obsterpated, provoked scanty, constantly dribbling or thick urine, or micturiting painfully, one should conclude that the urinary passages have undergone pathological changes

8 (4) Of the channels carrying the fecal matter, the colon and the rectum comprise the zone. When these are affected with morbidity the following characteristic symtoms are produced. On observing the patient passing scanty stools with sound and pain, or stools that are very watery or scybalous or copious, one should conclude that the channels carrying



the fecal matter have undergone pathological changes

8 Of the channels carrying perspiration, the adipose tissue and the hair-follicles comprise the zone When these are affected with morbidity, the following characteristic symptoms are produced On observing anhydrosis, hyper-hydrosis, roughness or excessive smoothness of the body, general burning sensation and horripilation, one should conclude the sweat channels to have undergone pathological changes

Synonyms for Body-channels

9 (1) Channels, (2) Veins, (3) Arteries, (4) Ducts, (5) Capillaries, (6) Tubes, (7) Passages, (8) Tracts, (9) Lacunae, (10) Glands (open or closed), (11) Bladders, (12) Repertories, (13) Resorts. Such are the names by which the visible and invisible spaces occurring in the body-elements are known.

Vitiated channels Vitiate the Body-elements, Vata, Pitta and Kapha, the vitiating Factors of All elements

9-(2) In the event of their vitiation, both the stationary and mobile elements of the body get vitiated, the vitiation spreading from the one to the other. The vitiated body-channels spread the corruption to other body-channels alone and the vitiated body-elements to other body-elements whereas the three humors—Vāta, Pitta and Kapha, if vitiated, pollute the entire organism, being as they are of a vitiating nature

Causes for the Vitiation of the Channels

Here are verses again—

10 The channels carrying the life-breaths get vitiated as the result of wasting, suppression of the body-urges, dehydration, exercise done while hungry, starvation and other violations of the laws of health

11 The channels carrying the aqueous element get vitiated as the result of heat, indigestion, fright, excessive drinking, eating of very dry foods and excessive thirst.

12 The alimentary canal gets vitiated as the result of over-eating, eating untimely or unwholesome meals and from impairment of the digestive fire

13 The channels of assimilation or of the nutritional juice get vitiated in consequence of eating heavy, cold and very unctuous substances in immoderate quantities and by worrying over-much

14 The channels carrying the blood get vitiated as the result of indulgence in foods and drinks that are irritant, unctuous, hot and liquid, and of excessive exposure to the heat of the sun and fire



15. The channels conveying the flesh-forming element get vitiated in consequence of taking deliquescent, large and heavy articles of diet and by sleeping in the day after meals

16. The channels conveying the fat forming element get vitiated in consequence of lack of exercise, sleeping in the day, excessive consumption of fats and over-indulgence in Vāruṇī wine

17 The channels conveying the bone-forming element get vitiated as the result of over-exercise, concussion and violent flexions and from indulgence in Vāta-promoting factors

18. The channels carrying the marrow-forming element get vitiated in consequence of the crushing of bones, liquefaction, injuries and compression, and from indulgence in incompatible diet

19. The channels conveying the semen get vitiated as the result of untimely coitus or unnatural sex-act, suppression of the sexual urge, excessive indulgence in the sex-act and from the effects of surgical instruments, alkali and heat.

20 The channels conveying the urine get vitiated from the drinking -water and indulging in eatables and women while under the urge to urinate, from the retention of urine by one who is emaciated or injured in the urinary passages

21. The channels conveying the feces get vitiated by suppression of the urge for defecation, by eating in excess and eating pre digestion meals and in one whose digestive power is weak or who is emaciated

22 The channels conveying the sweat get vitiated by over-exercise, by excessive exposure to heat, by indiscriminate indulgence in cold and heat, and from anger grief and fear.

23 In general all food and activity that are promotive of the morbid tendencies of the humors and deleterious to the body elements are vitiative of the body-channels

General symptoms of the Vitiation of the Channels

24 The characteristics of the morbidity of the body-channels are the increase or decrease of the flow of their contents, knotted condition of the passages or flow of their contents in abnormal channels

The Natural condition of the channels

25 The body channels when normal are in every case of the color of the element they carry tubular, either large or minute, elongated or reticulated in appearance



Treatment in a Nut shell, of vitiated Channels

26 In the vitiated condition of the channels that carry the life breaths, water and food, the line of treatment is, in due order, that indicated for diseases of the respiratory organs, disorders of thirst and chyme disorders

27. In the vitiated condition of the channels that carry the other body-elements, the line of treatment is that laid down in the section on dietetics with reference to the body-elements themselves

28. As regards the vitiated condition of the channels that convey the urine feces and sweat, the line of treatment is, in due order that indicated for dysuria, diarrhea and fever

Summary

Here are the recapitulatory verses—

29 The zones of the thirteen main channels of the body, the general indication of their vitiation, their synonyms in the medical science, the manner in which the body channels and body elements vitiate each other on contact

30 The causes of vitiation in each case, the line of treatment in brief, as also at the outset, the truth concerning man as a conglomeration of channels— all this, is laid down in this chapter on Specific Determination of the Measure of the Systems of Circulation.

31 He, who understands the entire body in all its aspects and all the bodily disorders, is never confused in the matter of treatment

5 Thus in the section on Specific Determination of Measure in the treatise compiled by Agnivéśa and revised by Caraka, the fifth chapter entitled "The Specific Determination of the Measure of the Systems of Circulation' is completed

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CHAPTER VI

Nosology

1 We shall now expound the chapter entitled "The Specific Determination of the Measure of Nosology."

2 Thus declared the worshipful Ātréya

3-(1). Diseases are divided into two groups on the score of their effects the curable or the incurable Diseases are again divided into two groups on the score of their intensity, i. e mild or severe. Two again, are the groups of diseases divided according to their seat of affection viz., the mind or the body Two, likewise,



are the groups of diseases divided according to their cause those resulting from the discordance of one's humors i e the endogenous or the exogenous Two, also, are the groups of diseases, classified according to their seats of origin gastrogenous or enterogenous

3-(2) While such is the binary classification of diseases in respect of effect, intensity, seat of affection, cause and seat of origin, this dichotomy when in respect of other considerations further divided or unified, becomes one or many, as the case may be

3-(3) The unity of diseases consists in the very nature of disease—pain which is common to the whole multitude of diseases The plurality of disease consists in the ten groups of diseases described above, being classified according to their effect etc The plurality of disease is either numerable or innumerable

3 The numerable aspect of diseases has been dealt with in the chapter on 'The Eight Abdominal Affections' (chapter XIX, Sūtrasthāna) The innumerability of diseases arises from the considerations, set out in the chapter entitled 'The Major List of Diseases (chapter XX Sūtrasthāna), viz the countless varieties of pain, discoloration, origin, etc

Numerability and otherwise of Diseases

4-(1) This statement (viz, that disease is both one and many) is not open to the charge of self-contradiction, because there is really no contradiction in a set of numerical operators admitting of various groupings Since there is thus no contradiction, the statement made above is not faulty

4-(2) A classifier may classify a subject admitting of classification in one particular way Re-classifying his subject over and over again with reference to other differentiating factors, he is able to achieve a fresh classification each time A subsequent classification does not repudiate the validity of the previous one.

4-(3) Although the classifications may appear similar as regards number, yet in the light of the nature of other differentiating factors, they are, in fact, different

4. Different things are denoted by the same term and conversely the same thing is denoted by various synonymous terms Thus the term morbidity is applied to the disordered humors as well as to diseases. The disordered humors are given the names of morbidity, disease or ailment, vitiated nature and disorder, and similarly the diseases too, are spoken of as disease, ailment, vitiated nature



and disorder. Among these appellations, that of "Morbidity" is the generic term common alike to morbid humors and diseases The differentiating factors may be different.

Innumerability of Diseases and Numerability of Morbific conditions

5 (1) Now, the diseases are innumerable, there being an unlimited number of them The morbific humors on the contrary, are strictly numerable there being a limited number of them. Accordingly we shall now enter on a complete exposition of the morbific factors instancing some of the main disorders induced by them.

The two Psychic Disease-factors and their products

5-(2) Rajas (passion) and Tamas (ignorance) are the morbific factors affecting the mind Among the disorders brought about by these two are. desire, anger, greed, infatuation, envy, conceit, arrogance, anxiety, remorse, fear, exhilaration etc.

The Somatic Disease-factors

5 Vata, Pitta and Kapha are the morbific factors affecting the body Among the disorders engendered by these three morbid humors are fever, diarrhea, edema, consumption dyspnea, urinary anomalies and dermatosis etc.

The three kinds of exciting factors

6 Of both kinds of morbific factors (Psychic and somatic), the exciting factors are three. They are—non-homologatory contact of the senses with their sense-objects, volitional transgression and time-effect

7 These morbific factors when excited, generate by virtue of the diversity of exciting factors and the diversity of susceptible factors, innumerable varieties of disorders

The Inter-relation between both

8 These disorders both psychic such as desire etc , and somatic such as fever etc , following one another, occasionally occur together.

9 The natural concurrence between passion and ignorance is invariable. For ignorance cannot act in the absence of passion.

10 Of the morbific factors which have the same habitat, the discordance that occurs may extend to all the three humors or to any two of them by reason of their common morbific tendency The morbid conditions are of the nature of the morbific factors.

Morbid condition Varying with Associated Affections

11-(1 The differential characteristics of primary and secondary



affections are as follows: The primary condition is that which is independent, manifests definite symptoms and has an onset and subsistence as laid down The secondary affection is that which is contrary to this description

11-(2). If all the three provoked humors are accompanied by signs of secondary affections, it is called 'tri-discordance' if only two of the humors are affected, the condition is called bi-discordance

11 From this distinction of primary and secondary affections, there proceed the various groupings of morbid humors. Thus come about the classifications of the various causative factors as set out in the nomenclature of physicians with reference to morbific humors and disease-conditions

The Four Types of Gastric fire

12-(1). The thermal element in the body is differentiated into four types according to its intensity

12-(2) Thus, it is found to be acute, mild, regular and irregular Among these, the acute type is capable of coping with all kinds of indiscretions; of a contrary nature to this is the mild type. The regular type is that which becomes impaired by indiscretions, but in the absence of indiscretions, maintains its normal condition; the irregular is that which is of the opposite characteristics to the last

12-(3) These four types of thermal elements are seen in the four types of men

12 In persons with equipoised Vāta-Pitta-Kapha habitus, when in their normal condition, the thermal processes are of the normal type In persons with Vāta habitus, if the preponderant Vāta has overpowered the seat of heat, the thermal processes become of the irregular type In persons of the Pitta habitus if the preponderant Pitta has overpowered the seat of heat, the thermal processes become of the acute type In persons of Kapha habitus, if the preponderant Kapha has overpowered the seat of heat, the thermal processes become of the mild type

The Nature of Habitus as Vata etc.

13-(1). Some object here that there are no human beings with the equipoised condition of Vāta-Pitta-Kapha, as men are given to a dietary made up of miscellaneous articles In consequence of this, some persons tend to be of the Vāta habitus, some of the Pitta habitus and some of the Kapha habitus

13-(2) This position, however, is not tenable Why is it not tenable?



Because of the following consideration It is the men in whom the three humors—Vāta, Pitta and Kapha are equally balanced that the physicians describe as being healthy Since balance or concordance of humors is health, and since it is for the sake of health that medicine is used, and since the use of medicine is resorted to as a desideratum, therefore, it follows, from all this, that there are men with the equipoised habitus of Vāta, Pitta, Kapha and there is no such thing as a Vāta norm, a Pitta norm or a Kapha norm

13 On account of the preponderance of this or that humor in a man, he is spoken of, for convenience, as belonging to this or that humoral habitus, but there is no question of such a type being considered as normal as it is definitely an abnormal condition, the humors being aggravated Therefore, these different types of habitus cannot be said to exist as representing the normal condition of health There are, to be sure, persons with a preponderance of Vāta, Pitta or Kapha humor but these are to be known as departures from the normal condition.

14-(1) For these four classes of men there are four different kinds of regimen which are beneficial

14. For those who evince the balanced condition of the three humors, the regimen too, is of the balanced type As regards the remaining three who suffer from the preponderance of one or the other of the humors, three distinct regimens that are antagonistic to the preponderant humors are devised for their benefit, keeping in view the particular humoral excess which has to be corrected These regimens are to be observed till the thermal processes have returned to the normal Once they have become normal, a regimen of moderation should be followed Whatever else, by way of medicine, contributes to this end—all that, is the desideratum we shall now explain at length.

15 All the three following types of men are to be regarded as diseased, although in the opinion of the physicia[illegible]nd ignorance is [illegible]other school of thoug[illegible]rance cannot a[illegible] to be so regarded [illegible] passion. [illegible] sons of the Vāta typ[illegible] [illegible]ype and the Kapha typ[illegible]he [illegible]me special characteristics of these [illegible]hee types are as follows—The V[illegible]disorders in the case of the Vata type, the Pitta disorders in the case of the Pitta type and the Kapha disorders in the case of the Kapha type are more liable to occur and in greater severity

16-(1). If a person of the Vāta habitus who is given to indulgence in Vāta-provoking things, the Vāta is really aggravated; not so the other



two humors Thus exacerbated, the Vāta afflicts its victim's body with the disorders mentioned and impairs his strength, complexion ease and span of life

16 The following measures are indicated to counteract and subdue the condition. Oleation and sudation in the prescribed manner, mild purifications with unctuous, hot, sweet, sour, and salt medication, dietary articles of a similar character, inunction, poultices bandages, friction, affusions immersion-bath, hand-massage, kneading, shock-therapy, surprise-therapy, de-memorising therapy, prescriptions of wines and spirits, unctuous substances derived from various sources and medicated with digestive stimulants, digestives, correctives of Vāta and purgatives and which have been prepared a hundred times or a thousand times and rendered worthy of use in every way, enemata, the regimen that goes with enemata and habituation to the comforts of life

17-(1). Similarly, in the Pitta patient who is given to the indulgence of Pitta-provoking things, the Pitta is readily aggravated, not so the other two humors Thus exacerbated, the Pitta afflicts its victim's body with the disorders mentioned, tending to impair his strength, complexion, ease and his span of life

17. To counteract and subdue such a condition the following measures should be taken —potion of ghee, oleation procedure with ghee, purgation, use of medicines and food-stuffs that are sweet, bitter, astringent and refrigerant, use of scents which are mild, sweet, fragrant cooling and cordial, wearing on the chest of necklaces of pearls and gems which have been kept in ice-cold water, frequent sprinkling of water mixed with white sandal, Roxburg's five-leaved tree of beauty, yellow sandal wood, lotus stalks and cooled by wind and sprinkling of water from drenched blue lotuses, night lotuses, sacred lotuses and fragrant lotuses, listening to songs and the playing of musical instruments, which are pleasing to the ears, mild, sweet and agreeable; listening to edifying talk, keeping the company of well-wishers, keeping also the company of agreeable women, wearing cool garments and garlands, residence in palatial mansions cooled by the rays of the moon and exposed to breezes blowing from every direction; camping in the interior of mountains, or on river banks or staying in cooled rooms, the use of cool raiment and of cool breezes from fans, resorting to delightful pleasure gardens through which blow pleasant, cool and fragrant breezes; the use of nosegays of lotuses, blue lotuses, dark lotuses, moon lotuses, fragrant lotuses white-lotuses, and king lotuses and



the use in general of all soothing things,

18-(1). Similarly, in the person of the Kapha habitus given to indulgence in Kapha-provoking things, the Kapha is readily aggravated, not so the other two humors. Thus exacerbated, the Kapha afflicts its victim's body with the disorders already mentioned tending to impair his strength, complexion, ease and span of life.

18. To counteract and subdue such a condition the following therapeutic measures are indicated — the systematic use of the purificatory procedures with acute and hot articles, the use of dietary which is for the most part of a dry nature and has been treated with pungent, bitter and astringent ingredients, as also running, jumping, leaping, whirling about, walking, wrestling, sexual congress, exercise, massage, baths and oily massage, particularly the drinking of strong wines of old vintage, lightening therapy of all kinds, in conjunction with the use of smoking; the wearing of warm apparel and the giving up of the comforts of life with a view to eventual happiness.

The qualifications for the King's physicianship

Here is a verse again—

19. The man who is acquainted with the characteristics of all diseases, versed in all therapeutic measures and conversant with the true properties of all drugs, is worthy of being made the custodian of the king's life

Summary

Here are the recapitulatory verses —

20 22 The classification of disease groups arising from the difference in their nature etc , the reconciliation of the seeming contradiction involved in classifying diseases variously; the homogeneity of disease and the humoral fault; the enumeration of the morbific factors (psychic and somatic); partial enumeration of the morbid conditions; the manner in which the humors get aggravated; exposition of the thermal element; the method of maintaining the thermal processes, the therapeutic measures for restoring those suffering from the excess of a particular humor to normality; all this, has been set out by the great sage in the chapter on Specific Determination of the Measure of Disease-groups

6. Thus, in the Section on Specific Determination of Measure in the treatise compiled by Agnivéśa and revised by Caraka, the sixth chapter entitled 'The Specific Determination of the Measure of Nosology' is completed



CHAPTER VII

The condition of the Disease(d).

1. We shall now expound the chapter entitled 'The Specific Determination of the Measure of the Disease from the Appearance of the Patient'

2 Thus declared the worshipful Ātréya.

3 (1) There are two forms seen in the afflicted person—(1) afflicted with major diseases, and (2) afflicted with minor maladies.

3-(2) Of these, one though afflicted with a major disease, being endowed with the richness of spirit, vitality and body appears as it suffering from a minor malady, while the other though afflicted with a minor malady, due to poverty of spirit, vitality and body, appears as if afflicted with a major disease.

3. Inexperienced physicians diagnosing such cases by investigating merely with the eye the external appearances of those patients, are misled in the differentiation of the major from the minor condition of the disease.

Knowledge of the Acute or Mild condition of Disease Essential for Treatment

4-(1) A full conception of the science will never be attained by the knowledge of only a part of it.

4-(2). Those who are really mistaken in the diagnosis of the disease will also be misled in deciding the line of treatment When the inexperienced physicians diagnose a patient suffering from a major disease as one suffering from a minor one, they thinking the morbidity to be slight, give mild purificatory treatment to the patient at the time of purification and thus they provoke the morbid humors the more

4-(3). Or, when they diagnose a patient suffering from a minor malady as one suffering from a major disease then the physicians, thinking the morbidity to be intensive, give strong purificatory medication at the time of purification, then, they eliminate forcibly even the normal humors and emaciate the body of the patient

4-(4) Thus, believing to have a perfect approach to the whole subject by the knowledge of one branch only, the physicians blunder

4 The physicians, knowing all that is to be known examining every thing in every respect possible and diagnosing after full investigation, will never be mistaken and will be able to achieve the desired result

Here are verses again—

5. The inept physicians who make



their diagnosis by merely looking at the patient are mistaken in diagnosing the severity or slightness of the disease, because they diagnose without reference to the condition of his mind etc

6. Being deluded by a misconception of the nature of the disease they administer wrongful medication, which either kills the patient or brings down upon him great affliction.

7. But the wise, ascertaining in every way everything that is to be examined will never blunder in the proper line of treatment.

8. Thus, having listened to the exposition of the determination of disease from the external appearance of the patient, the two types of the external appearance of the patients, their cause, their leading to mistaken diagnosis, the cause and evil results of the mistaken diagnosis the correct diagnosis, its cause and good results, Agnivésa, touching the feet of the worshipful Ātréya, then asked concerning the characteristics of all kinds of parasites infecting the human body, their cause, habitat, form, color, name, effects and treatment

The Varieties of Parasites

9 The worshipful Ātréya replied to him, 'O, Agnivésa! twenty varieties of pathogenic parasites in addition to normal one in the body have been described classified into different groups in a previous chapter (chap XIX Sūtrasthāna) Again when classified according to their source, they are of four kinds. They are born of the feces, born of the kapha, born of blood and born of the body excretion

10 The excretion is external and internal Those which are produced in external excretion are said to be born of excretion Their cause is lack of cleanliness Their habitat is the hair on the head, face body, eyelashes and clothes Their form is minute, Til-shaped and multipedal. Their color is black or white Their names are 'lice' and 'nits' Their effect is the causing of itching and production of wheals and pimples on the body. Their treatment consists in their removal together with the removal of the dirt on the body and in the avoidance of conditions leading to the formation of excretion

11. The cause of the blood-born parasites, indeed, is similar to that causing dermatosis. Their habitat is blood-carrying vessels Their form is minute, round, having no pedicle, some being too minute to be visible to the naked eye Their color is coppery red Their names are Keśāda, Lomāda, Lomadwīpa, Saurasa, Audumbara and Jantumātara Their effects are the destruction of the hair on



the head, face and body, and of the nails and eye-lashes, and when infesting the wound, they cause hyper esthesia, itching, pricking pain, creepy sensation and when extensively developed they eat up the skin, vessels, muscles, flesh and cartilages Their treatment is similar to that of dermatosis, which will be expounded in the subsequent chapters

12-(1) Those born of Kapha are caused by milk, gur, til, fishes flesh of wet-land animals, pasted articles of diet, milk pudding, oil of safflower (Kusumbha), eating pre digestion meals, taking putrid and softened, promiscuous, antagonistic and unwholesome diet Their habitat is the stomach When fully grown they migrate upwards or downwards or bothways

12. Their varieties, according to their shape and color, are as follows some are whitish and in shape flat and big, others are cylindrical and of the shape of earth-worm (round worm) and of a white and coppery tinge, and some are minute, long and thread-like and white (thread-worm) The names of the three kinds of Kapha-born worms are Antrāda, Udarāda, Hidayacara, Curu, Darbhapuspa, Saugandhika and Mahāguda Their effects are nausea, ptyalism, anorexia, indigestion, fever, fainting, yawning, sneezing, constipation, body-ache, vomiting, emaciation and roughness of the body.

13-(1). The worms born of the feces have the same causation as those born of Kapha. Their habitat is the colon When they are fully grown, they migrate downwards, and if they then migrate towards the stomach, eructation and breath of the man give out the fecal smell

13-(2). Their characteristic form and color are some are minute, cylindrical and whitish, long, like a fibre of wool in appearance Some are large, cylindrical, dusky, blue green or yellow. Their names are Kakéruka, Makéruka, Léliha, Siśūlaka, Sausurāda

13 Their effects are looseness of stools emaciation, roughness and the manifestation of horripilation. They inhabit the anal region, and causing constant irritation in the anal orifice, give rise to pruritus, and when hyperactive they often come out of the rectum These are the characteristic causes of worms born of the Kapha and the feces.

Treatment in brief, of Diseases due to Parasites

14. We shall now expound briefly their treatment and later expound it in full detail The extraction of all worms is to be done first, then the removal of the cause and the avoidance of etiological factors



15-(1). Their extraction is done carefully either by the help of instrument or by the hand without the help of an instrument, and the extraction of the worms that are lying in their internal habitat is done by suitable internal medication. This is of four kinds viz, errhines, emesis, purgation and corrective enema This is the mode of the extraction of worms.

15-(2) The removal of the cause of these is by the use of pungent, bitter astringent, alkaline and hot articles, and of whatever else is antagonistic to the susceptible condition of Kapha and the fecal matter This is the removal of the cause

15 Thereafter, the avoidance of all conditions laid down as etiological factors, also of other substances which are most likely to cause worms. Thus their treatment has been briefly described. The same will now be expounded in detail.

16 (1) The patient who suffers from worms in his gastro intestinal tract should first be prepared with oleation and sudation procedures for six or seven nights and on the day previous to the administration of the wormicidal purificatory medication, the patient should be given a meal consisting of milk, gur, curds, Til, fish, flesh of wet land animals, pasted articles of diet, milk-pudding and oil of safflower in the evening and early in the morning, for arousing the worms and causing them to return to the gastro-intestinal tract.

16. And after ascertaining that the patient has comfortably passed the previous night and the meal has been fully digested, he should be, on that day, treated with corrective enema, emesis or purgation, if the patient has been found fit after thorough investigation of all the systems of his body.

17 (1) The physician should say, 'Bring garden radish, white mustard, garlic, indian beech, drumstick, seeds of drumstick, celery, ginger-grass, sal, holy basil, shrubby basil, Gandīra, Kālamālaka, Parnāsa, sneezewort and sweet marjoram Bring all of these or whatever of them is available.' Then the physician should carefully examine the qualities of the drugs brought, they should be cut into small pieces, washed with water, placed in a well cleaned vessel, and soaked in cow's urine diluted with half the quantity of water, and then boiled, and should be continuously stirred with a ladle, when most of the water and liquid part ot the herbs have evaporated, the vessel should be removed from the fire and the decoction should be well-filtered. This decoction, while warm, mixed with oil and the paste of emetic nut, long pepper and embelia



and salted with salsoda salt, should be given to the patient systematically as corrective enema

17. Similarly, the decoction of mudar, mudar (catagories procera), kurchi, pigeon pea, costus and curry-leaf tree, or the decoction of drum stick, tooth brush tree, coriander, kurioa and white mustard or the decoction of emblic myrobalan ginger, turmeric and neem mixed with the paste of emetic nut and other ingredients, should be used in corrective enema for the period of three or seven nights

18 (1). When the last enema has returned, the patient should be comforted and skilfully given to drink the purificatory medications acting both as purgatives and emetics.

18 Its mode of administration will now be expounded. The patient should be given to drink the decoction of the emetic nut and long pepper in a dose of 8 tolas mixed with 1 tola of turpeth-paste This will eliminate satisfactorily the morbid elements from either channel In the same way the physician, carefully considering all special factors, skilfully combining the various emetic and purgative drugs mentioned in the Section on Pharmaceutics, should give the patient the decoction to drink

19-(1) Knowing the patient to be well purged, he should be affused with genially warm decoction of embelia in the afternoon

19 (2) All daily routine of external and internal ablutions should be performed with this decoction alone In the absence of this decoction, the patient should be affused with decoction of drugs of pungent, bitter and astringent groups or with cow's urine mixed with barley alkali etc.

19 After the affusion, he should be removed to a room free from draughts and he should be gradually given the diet of medicated gruels etc., prepared with long pepper, roots of long pepper, chaba pepper, leadwort and ginger. When the stage for the administration of thick gruel is reached, he should be given two or three oil enemata with embelia oil on alternate days.

20. If the physician thinks that the parasites infecting the head have greatly increased and some of them are creeping in the head, then treating the head with preliminary oleation and sudation procedures, the head should be purged by errhines such as seeds of rough chaff and other drugs.

21-(1) Now, we shall describe in detail the articles of diet and drugs to be taken internally, which will counter the causative factors of helminthiasis.



21 (2) Take drumstick root and branch, cut it into small pieces, pound it in a mortar, and take out the juice by manual pressure and mix this juice with the flour of red Sāli rice, make it into a pan-cake and bake it on smokeless cinders and smearing it with embelia-oil and salt, give it to the patient suffering from helminthiasis to eat. Thereafter he should be made to drink the sour conjee or semi-diluted buttermilk, mixed with the groups of the five drugs beginning with long pepper, added with salt.

21. Along this method of preparation, pan-cakes may be prepared with the juice of any of the following drugs—trailing eclipta, mudar, crested purple naildye, cadambi, black chaste tree, sal, holy basil, shrubby basil, Gandīra, Kālamālaka, Parṇāsa, sneezewort, sweet marjoram, bakul, kurchi and hiritz, or similarly pancakes may be prepared from the juice of plantain, chiretta, turpeth root, emblic, chebulic and beleric myrobalans, and the patient should be given to drink the juice of these drugs either singly or in combinations of two or all combined mixed with honey, early in the morning and on an empty stomach

22. Taking horse-dung, spread it wide on a mat and dry it in the sun. Then crushing it in a mortar and again pounding it into fine powder upon a stone slab and impregnating it eight or ten times with the decoction of embelia or the three myrobalans, dry it in sunshine, when it is well impregnated pulverise it into very fine powder on a stone slab and put it into a new earthen vessel, it should then be laid by in a safe place One tola of this powder or whatever dose is considered good should be given well mixed with honey as a linctus to the patient suffering from helminthiasis

23-(1) Secondly, taking 1024 tolas of the stones of marking nuts, crush them and put them in a jug which is strong, impregnated with oil, perforated with many minute holes at the base, wrapt all over and pasted with clay, and cover it with a lid and place it mouth downwards over another jug which is strong, impregnated with oil similarly and buried in the ground upto its neck Pile all around it cowdung cakes and ignite When it is seen that the dung-cakes have been burnt and the stones of the marking nut have been drained of their oil, then the upper jug should be removed

23 Take the oil collected in the lower jug, mix it with half its amount of the powder of embelia seeds and keep it in the sun for the whole day This oil should be given as



potion in proper dose By this the patient gets purged satisfactorily Post purgation treatment is to be given as laid down In the same way the oils of deodar and long leaved pine should be prepared and be given in the form of potion

24. And then the patient should be administered *unctuous* enemata at the right time.

25 The physician should say, 'Bring the Autumnal Til which is fresh and rich.' Taking it, cleanse it well, wash and throw it in tepid decoction of embelia and keep it in the decoction till the impurities have been drained out. *On finding it well cleaned, remove* the husk and again clean it well and wash and impregnate it well twenty-one times with the decoction of embelia After drying it in the sunshine, crush it in a mortar and reduce into fine powder on a stone slab Put the powder into an earthen vessel and soaking it frequently with the decoction of embelia, rub it well with the hands. By this compression with the hands whatever oil comes out should be collected with the hand in a clean strong earthen jug and kept in a safe place

26-(1). The physician should say, 'Do thus, 4 tolas each of the pulp of lodh and Uddālaka should be finely pasted in the decoction of embelia. Then take half its measure of the pulp of black turpeth and turpeth, half the measure again of the pulp of red physic nut and physic nut and half the measure again of chaba pepper and white flowered leadwort. This mixture of pulps should be mixed with 128 tolas of the decoction of embelia. Adding to this 64 tolas of the prepared oil, the whole mixture should be well stirred. Then it should be placed in a big pan which should be placed on the fire for boiling. The pharmacist then should sit in a convenient position, and watching the boiling process of the oil all the time, should keep stirring constantly with a ladle and thus prepare it on a low fire

26-(2) When it is found that the bubbling has ceased and the foam has subsided and the oil has become clear and acquired the desired odor, color and taste, and when rubbed between the fingers the preparation is found to be neither too soft nor too hard and does not stick to the fingers but gets rolled like a wick, then it is time to take off the oil-pan from the fire.

26-(3). After taking it off from the fire, it should be allowed to cool down Filtered with a new cloth it should be placed in a clean, strong earthen jug covered with a lid and wrapt round with a white piece of



cloth, tied well with a twine and should be put in a safe place

26 (4). The patient should be given the potion in proper doses whereby he gets satisfactorily purged After the patient has thus been well purified, the after-treatment should be given as laid down. The patient should be given an unctuous enema at the right time in such procedure.

26 Preparing in the same manner the oils of rape-seed, linseed, Indian beech and bitter luffa, the physician examining all the characteristics of the patient, should administer those oils as indicated As a result of this the patient becomes free from disease.

27-(1) Thus, the etiological factors, shape, color, name, effect and treatment of worms born of Kapha and feces have been described in general.

27-(2) In particular, the treatment of worms is to be done by small doses of medications, mostly in the form of corrective and unctuous enemata and purgation (downward elimination), and the treatment of worms born of Kapha is to be done by big doses of these medications, mostly in the form of errhines, emesis and sedation Thus the process of helminthicidal medication has been described. While carrying out this line of treatment one should try to avoid the respective causative factors

27. Thus the treatment of the gastro-intestinal helminthiasis has been duly described

Here are verses again—

28-29. Extraction is indeed said to be the first medication for worms, then comes the removal of the cause and thereafter the avoidance of etiological factors This threefold line of treatment which has been just described regarding worms is indeed equally applicable in the treatment of all diseases.

30 Purification, sedation and avoidance of causative factors—these ought to be observed by a physician in each and every disease, systematically

Summary

Here are the two recapitulatory verses—

31 32 The two kinds of diseased persons, the skilled and unskilled physicians, the purpose of their description, the twenty varieties of parasites, their description in seven parts such as cause, habitat etc.,—all this is narrated in this chapter entitled 'The Specific Determination of the disease by the appearance of the patient', in the Section on Specific Determination by the great sage, for the enlightenment of students as also for the cure of the disease.



7 Thus, in the Section on Specific Determination of Measure in the treatise compiled by Agnivéśa and revised by Caraka, the seventh chapter entitled 'The Specific Determination of the Measure of the Disease from the Appearance of the Patient' is completed

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CHAPTER VIII

The Treatment of Disease

1. We shall now expound the chapter entitled 'The Specific Determination of the Measure of the Science of Healing'

2 Thus declared the worshipful Ātréya

Selection of Texts

3-(1). The intelligent man who after an appraisal of the task whether it will prove heavy or light for him, of the rewards, the obligations, time and place, finds himself suited for the medical profession, should first of all select a treatise of that science

3-(2). Many treatises of medicine are current in the world From among these he should choose that treatise which has obtained great popularity and is approved by wise men, which is comprehensive in scope, held in esteem by those who are worthy of credence, suitable alike for the understanding of the three grades of students (highy intelligent, moderate and low), free from the faults of repetition, revealed by a seer, arranged in well-made aphorisms, commentary and summary, well authenticated, free from vulgar usages and difficult words, rich in synonyms, possessing words of traditionally accepted sense, concerned mainly with determining the true nature of things, relevant to the theme, orderly in its arrangement of topics, rapidly elucidating and enriched with definitions and illustrations. Such a treatise is to be chosen

3 For, such a treatise, like the unclouded sun, dispelling darkness, illuminates everything

Selection of the Teacher

4-(1) Thereafter the aspirant shall look about for the teacher

4-(2. He should be one who is thoroughly versed both in theory and practice, who is skilful, upright, pure, deft of hand, well equipped, possessed of all his faculties, who is conversant with human nature and the line of treatment, who possesses special insight into the science, who is free from self-conceit, free from envy, free from irascibility, endowed with fortitude, who is affectionate towards his pupils, proficient in reading and skilful in exposition



4. The teacher endowed with such qualities equips quickly the good disciple with all the qualities of a physician, just as the rain-clouds at the proper season endow the fertile field with the best of crops

5 (1). Approaching such a teacher, with a view to winning his favour, one should wait on him vigilantly as on the sacrificial fire, as on a god, as on the king, as on the father, and as on one's patron.

5 Then having, through his kindness, received the whole science, the student should, for the sake of strengthening his understanding, strive constantly and well to perfect himself in his grasp of nomenclature, the interpretation of their meaning and in the power of exposition.

6 To this end, we shall indicate the means viz., study, teaching and discussion with those versed in the same subject. These are the means

The Method of Study

7. Now the method of study is this:—The student who is healthy and has consecrated all his time for study should rise at dawn or while yet a portion of the night is left, and having performed the necessary ablutions and having saluted the gods, the seers, the cows, the Brāhmanas, the guardians, the elders, the adepts and the teachers, and seating himself at ease on even and clean ground, should, concentrating his mind, go over the aphorisms in order, repeating them over and over again, all the while understanding their import fully, in order to correct his own faults of reading as also to recognise the measure of faults in the reading of others In this manner, at noon, in the afternoon and in the night, ever vigilant, the student should apply himself to study This is the method of study.

8 (1). Now for the method of teaching The teacher who has undertaken to impart instruction should, before all else, test the candidate

The Qualities in a Student

8. He should be peaceful, noble in disposition, not given to mean acts, straight of eye, face and nose, slender, red and clean of tongue, flawless in teeth and lips, not possessing an indistinct and nasal voice, persevering, free from egotism, intelligent, endowed with the powers of reasoning and memory, liberal minded, suited to the study either by inheritance or by aptitude, devoted to truth, perfect of body, endowed with unimpaired sense-faculties, modest, gentle, capable of understanding the nature of things, not irritable,



free from addictions of any kind, endowed with character and purity, conduct, affection, skilfulness, courtesy and study, who has single-minded devotion to knowledge both of theory and practical work, who is free from covetousness and sloth, who is desirous of the welfare of all creatures, obedient to all the instructions of his teacher and who is attached to him One, who is endowed with all these qualities, is considered to be fit for receiving instruction

The Ceremony of Initiation

9. The teacher should address himself to the disciple who has thus come to him desiring to study and who sits close in reverential mood, and say unto him, 'Come and sit at my feet for instruction, in the northern solstice of the year, in the bright half of the month, on an auspicious day, when the moon is in conjunction with the constellation of Pusya or Hasta or Sravana or the Aświns, and in an auspicious Karana and Muhūrta having taken the tonsure (ritual shave), having fasted and bathed and clad in brown garment, bringing in your hands fragrant articles and dry twigs, fire, ghee, sandal paint and water pots, also flower-garlands, a lamp, gold, ornaments of gold, silver, precious stones, pearls and corals, silken garments, sacrificial stakes, also holding in your hand the sacrificial grass, fried paddy, white mustard seeds, white rice grains and flowers strung in garlands as well as loose, and pure articles of food as also rubbed sandal paste'

10. Even so should the disciple do

11 When he has thus approached awaiting his behests, the teacher should select an even clean plot of ground, sloping towards the east or the north and which is four cubits square, besmeared with cowdung water, spread with the sacred grass, and bounded on all sides by sacrificial stakes It must then be adorned with the above-mentioned sandal paste, pots of water, silken garments, gold, ornaments of gold, silver, precious stones, pearls and coral Then should the offerings be made of holy articles of food, perfumes, white flowers, roasted paddy, mustard seeds and rice Then igniting a fire on the place with the dry sticks of Palāśa or zachum oil plant or gular fig tree or mahva tree, he should seat himself facing the east, having made himself pure and ready for instruction and pour into the fire three libations of honey and ghee accompanied by the recitation of holy verses prescribed Then he should recite the sacred verses and uttering Swāhā pour libation to Brahmā, Agni, Dhanvantari, Prajāpati the Aświn twins, Indra and the sacred



sages, who are the authors of the aphorisms.

12 Then the disciple should do likewise Having poured libations in the fire, he must go round it, keeping it to his right always Then he must seek the blessings of the Brāhmanas and honour and worship the physicians present.

The Oath of Initiation

13-(1). The teacher then should instruct the disciple in the presence of the sacred fire, Brāhmanas and physicians—

13-(2). (saying) 'Thou shalt lead the life of a bachelor (Brahmacārī), grow thy hair and beard, speak only the truth, eat no meat, eat only pure articles of food be free from envy and carry no arms There shall be nothing that thou oughtest not do at my behest except hating the king or causing another's death or committing an act of great unrighteousness or acts leading to calamity

13-(3). Thou shalt dedicate thyself to me and regard me as thy chief Thou shalt be subject to me and conduct thyself for ever for my welfare and pleasure Thou shalt serve and dwell with me like a son or a slave or a supplicant Thou shalt behave and act without arrogance and with care and attention, and with undistracted mind, humility, constant reflection and with ungrudging obedience. Acting either at my behest or otherwise, thou shalt conduct thyself for the achievement of thy teacher's purposes alone, to the best of thy abilities

13-(4) If thou desirest success, wealth and fame as a physician and heaven after death, thou shalt pray for the welfare of all creatures beginning with the cows and Brāhmanas.

13 (5) Day and night, however thou mayest be engaged, thou shalt endeavor for the relief of patients with all thy heart and soul. Thou shalt not desert or injure thy patient even for the sake of thy life or thy living Thou shalt not commit adultery even in thought Even so, thou shalt not covet other's possessions Thou shalt be modest in thy attire and appearance. Thou shouldst not be a drunkard or a sinful man nor shouldst thou associate with the abettors of crimes Thou shouldst speak words that are gentle, pure and righteous, pleasing, worthy, true, wholesome and moderate Thy behaviour must be in consideration of time and place and heedful of past experience Thou shalt act always with a view to the acquisition of knowledge and fullness of equirment

13 (6) No persons, who are hated of the king or who are haters of the



king or who are hated of the public or who are haters of the public, shall receive treatment Similarly, those that are of very unnatural, wicked and miserable character and conduct, those who have not vindicated their honor and those that are on the point of death and similarly women who are unattended by their husb nds or guardians shall not receive treatment.

13-(7) No offering of presents by woman without the behest of her husband or guardian shall be accepted by thee While entering the patient's house, thou shalt be accompanied by a man who is known to the patient and who has his permission to enter, and thou shalt be well-clad and bent of head, self-possessed, and conduct thyself after repeated consideration Thou shalt thus properly make thy entry Having entered, thy speech, mind, intellect and senses shall be entirely devoted to no other thought than that of being helpful to the patient and of things concering him only The peculiar customs of the patient's household shall not be made public Even knowing that the patient's span of life has come to its close, it shall not be mentioned by thee there, where if so done, it would cause shock to the patient or to others

13. Though possessed of knowledge one should not boast very much of one's knowledge Most people are offended by the boastfulness of even those who are otherwise good and authoritative

14-(1) There is no limit at all to the 'Science of Life.' So thou shouldst apply thyself to it with diligence. This is how thou shouldst act Also thou shouldst learn the skill of practice from another without carping. The entire world is the teacher to the intelligent and the foe to the unintelligent Hence, knowing this well, thou shouldst listen and act according to the words of instruction of even an unfriendly person, when they are worthy and such as bring fame to you and long life, and are capable of giving you strength and prosperity '

14 (2) Thereafter, the teacher should say this—'Thou shouldst conduct thyself properly with the gods, the sacred fire, the twice born, the guru, the aged, the adepts and the preceptors If thou hast conducted thyself well with them, the precious stones, the grains and the gods become well-disposed towards thee If thou shouldst conduct thyself otherwise, they become unfavourable to thee

14. To the teacher that has thus spoken, the disciple should say 'Even so' If he behaves as instructed, he deserves to be taught, else, he does not deserve to be taught. The teacher



who teaches the worthy disciples will obtain all the auspicious fruits of teaching, those described and even others not described here and obtains all auspicious qualities for himself as well as for his disciple Thus has been described the method of instruction

15-(1) We shall hereafter expound the method of discussion A physician should discuss with another physician.

In Praise of Discussion

15 Discussion with a person of the same branch of science is indeed what makes for the increase of knowledge and happiness It contributes towards the clarity of understanding, increases dialectical skill, broadcasts reputation, dispels doubts regarding things heard by repeated hearing, and confirms the ideas of those that have no doubts. It enables one to hear a few new things in the course of discussion Sometimes, secret meanings which the teacher imparts to the ministering disciple in a propitious moment gradually, is revealed by the excited disputant, desirous of victory, in the process of discussion Hence it is that discussion with men of the same branch of science, is applauded by the wise

Two Kinds of Discussion

16. Such discussion with the men of the same branch of science is of two kinds—friendly discussion and the discussion of challenge or hostile discussion

The friendly method of Discussion

17-(1). The friendly discussion is enjoined with the person that is endowed with knowledge and experience, that is versed in the dialectics of statement and rejoinder, that does not get angered, that is possessed of special insight into the subject, that is not carping, that is easily persuaded, that is an adept in the art of persuasion, that has tolerance and pleasantness of speech

17. Discussing with such a person, one should talk confidingly and even inquire confidingly When one is questioned so confidingly, one must explain clearly the meaning to such a confiding inquirer One should not be afraid of discomfiture. Having discomfited another, one should not rejoice One should not boast before others. One should not get deluded by a partial or imperfect grasp of the subject. One should not expatiate on what the other is not at all acquainted with. One should persuade gently and in a spirit of goodness. One should pay great heed to this. This is the method of proper discussion



The Hostile method of Discussion

18-(1). Hereafter we shall describe the hostile method of discussion, in which a person may engage, knowing full-well his best points

18-(2) He must investigate beforehand the points of merit and demerit of the opponent and the difference, in excellence between himself and the opponent He must investigate well the nature of the assembly

18-(3) The adepts praise such investigation, for it determines the choice of a wise man s action to engage or not to engage in a discussion. Hence it is that the wise praise such investigation

18 (4) It is indeed by examination that he can find out the superior and the inferior, the advantageous and the disadvantageous points of the disputant.

18-(5) They are—learning, experience, power of retention, originality or resourcefulness and eloquence These are called the advantageous qualities and these again the disadvantageous ones, viz., irascibility, lack of clarity, pusillanimity, lack of retention and carelessness

18 These qualities of himself and of the opponent must he weigh and find out who out-weighs the other.

19. In this again, there are three kinds of disputants—the superior, the inferior and the equal, in view of the aforesaid qualities of debate alone, and not with reference to all other qualities

20-(1) Assemblies are of two kinds – the assembly of the wise and the assembly of the ignorant Though of two kinds they again by reason of circumstance may be classified as of three kinds (1) the assembly of favourably disposed persons, (2) the assembly of impartial persons, and (3) the assembly of unfavourably disposed persons.

20 (2) Before the assembly of unfavouraby disposed persons, one should not engage in debate under any circumstances and with any one, whether such assembly be composed of men of learning, experience and dialectical skill of statement and rejoinder, or of ignorant persons

20-(3). If the assembly happens to be one of the ignorant but well disposed, or of the ignorant but impartial, a person should engage in debate, though not fully possessed of learning, experience and dialectical skill, with another who is not of widespread reputation and is despised by the public.

20 (4) Discussing with such a person, he must speak in obscure, long

winded and complicated sentences With great satisfaction of countenance, he must often indulge in ridicule of the opponent and observing the reactions of the assembly, should give the opponent no scope for speech.

20-(5) Using difficult expressions, he should declare that the opponent has failed to reply, or the opponent should be told that his proposition has been defeated.

20-(6) Again, being invited to debate, he must say " Go and study for a whole year Indeed, you have not properly attended to the instruction of your preceptor, or he must say to the opponent 'This much is enough for thee. When once an opponent has been shouted down as vanquished he is vanquished for ever, one should not at all engage any more in debate with him.

20. Some are of opinion that even with one superior in debate, a person should dispute like this in a hostile debate, but the wise never applaud a person engaging in hostile discussion with a superior

21-(1) But a person may enter into a hostile debate either with an inferior or an equal, before an assembly of favourably disposed persons But before an impartial assembly composed of men endowed with attentiveness, learning, wisdom, experience, memory and dialectical skill, a person should engage in debate and observe carefully the strength of the merits and demerits of the opponent, and he should not engage in debate with him on a subject in which the opponent is found to be superior He should glide over to another subject, being careful not to let it be discovered

21-(2). But in whatever point the opponent is found to be inferior, he must be quickly overpowered in that The following are methods which help in quickly overpowering an inferior disputant

21. They are the man not versed in the scriptures must be confronted with the texts of the aphorisms The man lacking in comprehensive knowledge must be confronted with sentences containing difficult words. The man of little retentive power should be confronted with obscure and long winded sentences, the person with no originality and resourcefulness must be confronted with repetition in different forms of the same meaning. The person of imperfect power of speech must be condemned and objected to for speaking indistinctly; an impudent man must be put to shame and disgraced, the irascible man must be wearied out by words, the pusillanimous man should be intimidated; the inattentive man must



be confronted with syllogistic or methodical exposition and vanquished. By these means may one fully overcome an inferior quickly.

Here are two verses again—

22. In a hostile debate, one should speak skilfully and never object to statements backed by authority. The hostile debate which is serious, enrages some people.

23. And there is nothing that an enraged man may not do or say; and the wise never commend a quarrel before an assembly of good men.

24 One should do thus in the course of a debate

25 (1) In the begining itself a person should try to do thus. He should get chosen by the assembly a text with which he is fully familiar or a passage which is difficult for the opponent, or, at any rate, should see that his opponent's position is opposed to the general disposition of the assembly

25. Or, he must say, "We are unable to choose the subject. May the assembly determine the subject of debate and the rules of debate as it pleases, as it suits it and as it desires to do," and hold his peace.

26 These are the rules of debating—such is to be spoken and such not to be spoken Violating this rule one gets defeated

The Terms employed in Discussion

27-(1). The following are indeed words that indicate the sense of the course of disputation between physicians

27 They are—(Vāda) Debate, (Dravya) Substance, (Guna) Attribute, (Karma) Action, (Sāmānya) Generality, (Viśesa) Particularity, (Samavāya) Coexistence, (Pratijñā) Proposition, (Sthāpanā) proof, (Pratisthāpanā) Counter proof, (Hétu) Cause, (Distānta) Example, (Upanaya) Application, (Nigamana) Deduction, (Uttara) Rejoinder, (Siddhānta) Conclusion, (Sabda) Verbal testimony, (Pratyaksa) Direct perception, (Anumāna) Inference, (Aitihya) Tradition, (Aupamya) Analogy, (Samśaya) Doubt, (Prayojana) Purpose, (Savyabhicāra) Exceptionable statement, (Jijñāsā) Inquiry, (Vyavasāya) Determination, (Arthaprāpti) Implied meaning, (Sambhava) Source, (Anuyojya) Imperfect statement, (Ananuyojya) Perfect statement, (Anuyoga) Question, (Pratyanuyoga) Further question, (Vākyadosa) Flaw of speech, (Vākyapraśamsā) Excellence of speech, (Chala) Quibbling, (Ahétu) Fallacy, (Atītakāla) Inopportune or too late time. (Upālambha) Censure, (Parihāra) Amendment or correction, (Pratijñā-

hāni) Abandonment of proposition, (Abhyanujñā) Acceptance, (Hetvantara) Fallacious reason, (Arthāntara) Confusion, (Nigrahasthāna) Point of discomfiture.

The Nature of Debate

28-(1). That is known as debate which one enters into with another in a hostile spirit of challenge, with the aid of authoritative texts Such debate is of two kinds, put in a nutshell—Jalpa, the constructive debate, and Vitandā, the destructive debate Argument establishing one's own position is Jalpa The contrary of it (i. e continual attempt at refuting whatever is another's position) is the destructive debate

28. Thus, for instance, when one says there is rebirth and the opponent that there is not, and each adduces reasons for his own position, the debate is 'Jalpa' The contrary of it is 'Vitaṇḍā'—the destructive debate, which is limited only to pointing out the defects in the opponent's position

Definition of 'Substance' etc

29 Substance, attribute, action, generality, particularity and coexistence have been already described with their characteristics, in the Section on General Principles

Definition of Statement and other terms

30 As regards Proposition—the statement that has to be proved is the 'Proposition,' as for example 'Man is eternal'

31-(1) As regards Proof—the proving of a proposition by means of reason, example, application and deduction is called 'Proof'

31 First a proposition is to be made Then it has to be proved How can a thing that has not been proposed be proved? For example, there is a proposition, like 'Man is eternal.' Cause—as he is not made by any one Example—even as space is not made Application—as space is not made and is eternal, even so is man. Deduction—hence he is eternal

32-(1) As regards Counter-proof—counter-proof is that which establishes the contrary of the opponent's proposition.

32 For instance, there is a proposition that 'Man is not eternal.' Cause—man is a sense-object Example—even as a pot is. Application—the pot being a sense-object is not eternal, and so is man Deduction—Hence he is not eternal

33-(1) As regards Cause—it is the means of acquiring knowledge That is of four kinds sense perception (direct experience), inference, tradition and analogy



33 The knowledge that is obtained from these means is 'Truth'.

34-(1). As regards Example—that is example which describes the similarity of things in a way which is intelligible alike to the enlightened as well as to the ignorant

34 As for instance, fire is hot water is fluid, the earth is firm, and the sun illuminates The knowledge of Sānkhya (system of philosophy) is as illuminative as the sun

35 Application and deduction have been described while explaining 'Proof' and 'Counter proof'

36-(1). As regards Rejoinder—rejoinder is a retort which asserts the disparity between a cause and its effect when their similarity has been adduced, and asserts the similarity of cause and effect when their disparity has been adduced.

36 For example, when it is said, 'The disease of cold is similar in nature to its cause such as contact with snow and the cold wind', the opponent should declare, 'The diseases are dissimilar in nature to these causes', for the heat, burning sloughing or suppuration are dissimilar to the touch of dew and the winter-wind This is called rejoinder or retort in its positive and negative forms

37-(1) As regards Conclusion—that is conclusion which is the determination established by investigating in various ways and deducing by means of various reasons.

37-(2) That conclusion is of four kinds Universal conclusion (Sarvatantra Siddhānta), Particular conclusion (Pratitantra Siddhānta), Implied conclusion (Adhikarana Siddhānta), and Hypothetical conclusion (Abhyupagama Siddhānta)

37-(3) Among them the universal conclusion is that which is found in each and every treatise on the subject, such as, there are causes, there are diseases and there are means of remedying the remediable diseases

37-(4) The particular conclusion is that which is found in a treatise of a particular branch of science

37-(5) For instance, there are said to be eight tastes elsewhere But here there are only six Here are only five sense organs Elsewhere they are six Elsewhere diseases are caused by Vāta and other humors Here they are known as caused by both Vāta and other humors as well as by evil spirits

37-(6) Implied conclusion is that which is determined by implication in the course of a statement of facts, such as, the liberated souls do not act in a Karma-bound manner as



they are indifferent to fruits of action These having been established, others—like the fruits of action, liberation, the individual and rebirth are concluded by implication.

37. The hypothetical conclusion is that which is taken for granted by physicians at the time of debate though it has not been established nor investigated into, nor taught nor even based on reason, as for instance we shall talk taking substance to be primary, taking attributes to be primary, taking action as primary etc These are the four kinds of conclusions.

38-(1). As regards the 'Word' or verbal testimony, the word is a collection of letters It is of four kinds—of observable meaning, of unobservable meaning, true, and false

38-(2) Of them, the word of observable meaning is, for instance, like this Owing to the three causes the body-humors are provoked Through the six modes of treatment they abate Where the hearing is good, these words are apprehended

38-(3). The word of unobservable meaning is such as 'There is rebirth, there is liberation'

38 (4) The true word is that which is faithful to reality, such a there are Ayurvedic (medical) instructions, there are the means of cure for curable diseases Efforts bear fruit.

38. The contrary of the 'True' is 'False'

39 As regards Direct Perception—direct perception is that which is perceived by the mind and the senses directly. Of them, happiness, sorrow, like and dislike etc., are perceived by the mind. Sound and other objects are perceived by the senses.

40-(1) As regards Inference—that is inference which is a conclusion based on reason

40 For instance, we infer digestive fire from the power of digestion, strength from the power to exercise, one's sense of hearing etc., from one's capacity to perceive sound and other sense objects

41. As regards Tradition—tradition means the instruction of reliable sages, such as the Vedas etc.

42-(1) As regards Analogy—analogy is that which shows the similarity of one thing to another

42. As for instance, the disease called (Dandaka) rigidity is explained by the word 'staff,' whose quality is wooden rigidity, the disease called (Dhanustambha) tetanus is explained



by the similarity of the body affected by it to (Dhanus) the bow, and the physician is known as (Isvasa) the releaser of the arrow that hits the mark, for, like the bowman, he successfully hits the cause of disease and restores good health

43-(1) As regards Doubt—doubt is uncertainty of mind regarding things

43. Some people are seen with the signs of long life and some without them; some receive treatment and some do not receive treatment. The former type die while the latter live. Having seen both, there arises the doubt—'Is there premature death or is there not?'

44-(1) As regards Purpose—purpose is that for the attainment of which efforts are made

44. For instance, a person says, 'If there is untimely death I shall treat myself thus aiding the factors that lengthen my life and avoiding the causes that make for the shortening of life. How will premature death ovepower me then?'

45. As regards Exceptionable Statement—that is an exceptionable statement which admits deviation from the path, as for instance, in this disease this may act as a remedy or (sometimes it may not.

46 As regards Inquiry—inquiry is investigation, as in the case of investigation of remedies described later on

47. As regards Determination—determination is ascertainment As for example, this disease is born of Vata, this certainly is its remedy

48-(1) Implied meaning is that where, from what is expressed, that which is unexpressed, is inferred

48. For instance, in a statement "this disease is not amenable to impletion therapy", implies "this disease is amenable to the depletion therapy' Again, this man should not eat in the day, implies that he should eat in the night

49. As regards Source—that is the source from which a thing is born, as for instance, the six proto-elements are the source of impregnation, what is unwholesome is the source of disease, what is wholesome is the source of health.

50-(1) As regards Imperfect Statement-- the imperfect statement is that which is beset with the defects of speech It is also that statement which when generally stated, requires clarification (when questioned further).

50. For instance, 'This disease is amenable to purificatory treatment',



engenders questions like, 'is it amenable to emesis or purgation?'

51. The Perfect Statement is the contrary of the above As for instance, 'This disease is incurable'

52-(1). As regards Question—question is that which an opponent puts when two persons of the same branch of science discuss a general or particular topic in a common treatise or a chapter in the same treatise, in order to test the knowledge, experience and the dialectical skill of the speaker.

52 For instance, when one states 'Man is eternal' the other asks 'what is the cause?' That is a question.

53. As regards 'Further Question'—further question is a question about the question, as for instance, when the question is answered, the disputant further questions, "What is the cause of that?"

54-(1) As regards Flaw of Speech—that is a flaw of speech, wherein the sense in words is either insufficient or superfluous or meaningless or delusive or contradictory But for these faults, the meaning is not lost.

54-(2). As regards Insufficiency—that statement is insufficient wherein of proposition, cause, example, application and deduction, any one is found wanting; or where there are many causes for proving a thing and yet one proves it by adducing only one cause, that is insufficiency

54-(3) As regards Superfluity—it is the opposite of insufficiency, when the discussion is about Āyurveda, to cite the authorities of Brhaspati or Uśanas or other irrelevant texts is superfluity, or even a relevant passge if repeatedly spoken, makes superfluity owing to the flaw of repetition. Repetition again is of two kinds. Repetition of the sense and repetition of words Repetition of the sense is where words like (Bhéṣaja, Auṣadha and Sâdhana) medicine, remedy and curing agent are used, though they all mean the same thing Repetition of words is where the same word is repeated like Bhéṣaja, Bhéṣaja, i. e medicine, medicine.

54-(4) As regards Unmeaning Speech—unmeaning speech is that which is comoposed only of a group of letters without any sense, like the five groups of consonants

54 (5) As regards Delusive speech—that is delusive speech wherein words appear to have sense but are mutually unrelated, as for instance, [Cakra, Na(Ta)kra, Vamśa, Vajra, Niśākara] wheel, crocodile, race, thunder, moon, etc.

54-(6) As regards Contradiction—



that is contradiction in speech which conflicts with examples cited, decision and situation Example and decision have already been explained

54 (7) Now as regards Context—context is of three kinds, viz., the medical context, the sacrificial context and the philosophical context

54. As regards the Medical Context—Medicine is four-propped (Catuspadam), the Sacrificial Context—the sacrificial animals are to be killed by the master of the sacrifice, the Philosophical Context—non-violence towards all creatures must be practised. When a person speaks inconsistently with the context, it is contradiction These are the flaws of speech

55 As regards the Excellence of Speech—excellence of speech is that which is neither insufficient in sense nor superfluous, which is full of meaning and not delusive, nor self-contradictory and which is explicit in sense Such speech is applauded as Perfect Statement

56-(1) As regards Quibbling—quibbling is the subject-matter of fraudulent, delusive and unmeaning verbosity This is of two kinds—deception of words and deception of sense.

56-(2). Of them the Deception of Words is thus—one says to another "This is a Navatantra physician (Nava-tantra meaning a newly initiated one) Then the physician should answer saying, "I am not a Nava tantra (Nava-tantra meaning versed in nine branches of science), but I am Eka tantra (Eka-tantra meaning versed in one branch of science)'. The man might then say, 'I do not mean to say that you are versed in nine branches of science, but only that you have newly learnt your science" To which the physician should reply, "I have not learnt my science nine times but have practised it innumerable times". Such is the quibbling in words

56-(3) The general Quibbling or Deception in sense is thus If one says, 'Medicine is meant for the alleviation of disease', the other should reply, "Oh, did you say, 'Sat' is for the alleviation of 'Sat'?" Sat means existence. Disease and medicine are existences One existence helps the alleviation of another, then cough is an existence and so is consumption So cough according to you causes alleviation of consumption This is the Deception of sense or general Quibbling

57-(1) As regards Fallacy (Ahetu) there are three kinds of fallacies (1) Prakarana-sama, the fallacy of common cause; (2) Samśaya-sama, the fallacy of doubt, (3) Varnya-sama, the fallacy of analogy



57-(2). The Fallacy of Common Cause is when it is said, "The soul being different from the body is eternal", the opponent should say, "Because the soul is different from the body, so it is eternal The body is not eternal. But the soul being different from the body, to be adduced as the reason for its eternal nature", is fallacy. That which is the proposition cannot be adduced as a cause.

57-(3). The Fallacy of Doubt is that where the cause of doubt is used as the dispeller of doubt too. For instance when one says, "This man shows an acquaintance with a portion of the science of life. Is he really a physician?" The other should say, "As this man shows an acquaintance with a portion of the science of life so he must be a physician" He does not explain the cause which would dispel the doubt This is a Fallacy The cause of doubt cannot become the dispeller of doubt

57 The Fallacy of Analogy is where the cause adduced is the quality of a thing, as for instance, one says, "The intellect is not eternal as it cannot be touched even as sound" Here the quality of sound has to be proved and so too the quality of intellect. Hence, it is the fallacy of analogy, as both the factors adduced are similar in requiring to be proved.

58 (1). As regards Improper or too late Time--when that which has to be stated before is stated afterwards, it is called improper or too late time As it is stated too late, it becomes unacceptable

58 When the opportune moment for an argument has been allowed to pass by one, and the opponent has passed on to a different topic, if then, one reverts to the old topic, in order to discomfit the opponent, one's statement will not be considered valid on account of its being belated.

59. As regards Censure—censure is the loop-holing of another's reasons as in the instance shown above, with regard to fallacies and invalid reasonings

60 As regards Amendment—amendment is the correction of a faulty statement, as for instance, the signs of life are always found in the body in which the soul resides When it departs the signs disappear Hence the soul is different from the body and is eternal

61-(1). As regards Abandonment of Proposition—that is abandonment of proposition when a man, being refuted, gives up his original position

61. For instance, he makes first a proposition that man is eternal, and being refuted, admits that man is not eternal



62. As regards Acceptance—acceptance is agreeing, by a person, to a proposition that is not to his liking but to the liking of the opponent

63. As regards Fallacy of Reason—that is fallacy of reason where one adduces not the proper but the improper reason for a thing.

64 As regards Confusion—that is confusion or irrelevancy where a man says something when he ought to say something else, as when he ought to speak of the characteristics of fever, he speaks about the characteristics of urinary anomalies.

65-(1) As regards Point of Discomfiture - discomfiture is defeat at the hands of the opponent It consists in the incapacity to understand a statement made thrice before a wise assembly, or it is the questioning of a perfect statement, or letting an imperfect statement go unquestioned.

65 It is also abandonment of the original proposition or acceptance of the opponent's position or inopportune or belated or fallacious argument, inadequate or superfluous or futile or unmeaning argument, repetition, self-contradiction, fallacy of reason or confusion Any one of these is regarded as the Point of Discomfiture.

66. Thus have been explained all the terms of debate, as proposed

67. In a debate between physicians, they should discuss Āyurvéda and no other subject For, in this, the conclusions are fully evolved out of statements and rejoinders on every subject One should speak reflecting well on all statements and should say nothing that is irrelevant, unauthoritative, uninvestigated, unhelpful, confused or is too particular. Everything spoken must be supported by reason. Such statements with their support in reason and clear in their nature, are of use in the science of treatment, for they help to clarify the intellect The unimpeded intellect achieves the fulfilment of all its efforts

Some Subjects to be learnt by physicians

68 (1) These are the subjects that we instruct for the enlightenment of the physicians For the wise, indeed, applaud the beginning of actions only after a thorough knowledge of their nature beforehand.

68 If a man accomplishes an action having known fully the cause, the means, the source of action, action, the subsequence of action, place, time, administration and the means of administration, he accomplishes the desired action and obtains the desired result without much difficulty.

Definition of 'Cause'

69. The Cause is that which causes.



It is the reason of a thing It is the doer.

"Means"

70. The 'Means' are the things which the doer prescribes when he undertakes performance of an action.

"Source of action"

71. That is the source of action which by metamorphosis attains the state of action.

"Action"

72. 'Action' is that for the fulfilment of which the doer endeavors

"Fruit of action"

73 'The fruit of action' is the purpose for whose accomplishment an action is undertaken

"Subsequence"

74. 'Subsequence' is that state which relates the doer with the subsequent result of the action, be it of a happy or unhappy nature

"Place"

75 'Place' is the region of action

"Time"

76 'Time' is also change.

"Endeavor"

77 'Endeavor' is action directed towards an end It is the action, the performance, the effort and the beginning of a work

"Means of Action"

78-(1) The means of action is the integration and the proper adjustment of the doer etc., excepting the action, fruit of action and subsequence of action As it accomplishes the action, it is called the means

78. It is of no avail in the action that is already over, nor in the action that is current. After the accomplishment of action, there follows the fruit of action and from it there flows the subsequence of action.

79-(1) All these ten characteristics of action should be investigated and only afterwards is the undertaking of action desirable

79. Hence, the physician who is desirous of action must commence his work after thoroughly investigating all those factors that deserve to be investigated

Questions for Testing the Physicians

80. A man, be he himself a physician or not, should interrogate a physician thus By how many methods of examination should a physician examine who is desirous of administering emetics, purgatives,



enemata—corrective or unctuous, and errhines? What is the special subject of examination? Of what use is the examination? When are emetics etc, to be administered? When are they to be avoided and what should be done when there are combined indications of both, and what are the drugs that go into use in these preparations?

Answers for the same

81-(1) If having been asked thus, one desires to confound the questioner, one must say, 'Examination is of many kinds, and there are many different things to be examined. Do you ask me about many methods of examination or of the differences in the things to be examined?

81. If you ask the difference between a thing that is different by virtue of its differential quality, by a mode of examination which is differentiated by its different characteristics, I may describe one or the other variety of the thing which is different by virtue of its different characteristic, by a method of examination which is different by virtue of its differential characteristic, and it may not please you So tell me what you definitely desire"

82. Then, examining well what reply he gives, the answer should be made in a befitting manner If the spirit be good and earnest, he must not be confounded But, when the right situation has arisen, sincere and full answer must be given for his enlightenment

The Two kinds of Examination

83 For learned men, there are only two methods of examination—direct observation and inference These two and the authoritative texts constitute the methods of examination Thus, there are two methods of examination, or three, including authoritative texts

The Ten subjects for Examination

84-(1). How the ten subjects for investigation such as cause etc., which have been already described, should be applied to physicians and other things, we shall now indicate

84 (2) In any given therapeutic action, the cause or doer is the physician, the means are the medicaments, the source of action is the pathological condition of the body-elements, the purpose is the attainment of equilibrium of body-elements, the fruit of action is the attainment of happiness by the patient, the subsequence is indeed life, the place is the country or the patient, and time is the season of the year or the stage of the disease, endeavour is the beginning of

treatment, and the method is the excellence of the proper adjustment of the physician etc.

84. 'Method' has already been explained as one of the means. Thus, the ten subjects, cause etc, have been explained in their application to the ten things viz, physician etc. These ten in succession constitute the ten-fold subject of examination.

85 As to how each one of these subjects is to be tested, will now be duly explained.

86-(1) As the 'cause' is said to be the physician in the beginning, its test is thus the physician is he who 'physics', who is skilled in the application of textual wisdom and who knows all aspects of life correctly. Desiring the establishment of the equilibrium of body-elements, he must examine himself first with a view to find out whether he is possessed or not, of the qualities necessary to discharge the work in hand.

86 He who is possessed of the following qualities of a physician will be capable of establishing the equilibrium of body-elements, viz, full knowledge of the texts of the science, experience of practical work, skill, purity, deftness of hand, full possession of all the senses, possession of full equipment, knowledge of human constitution, and promptness of application

87-(1). 'Means' again is medication Medication is that thing which is prepared by the physician for restoring the equilibrium of body-elements. Any other thing, besides the source of action, endeavor, place and time which subserves the same purpose, is also medication.

87-(2) That is of two kinds, depending upon the difference in refuge or resort, namely—the resort to gods or divine medication, or resort to correlated experience or scientific medicine. Of them, the divine medication consists in incantation, herbal amulets, magical stones, auspicious sacrifice, offerings, oblations, vows, purificatory, ritual, fasting, propitiatory invocation, salutations, pilgrimage and such other things. The resort to scientific medicine consists of purification, sedation and other methods whose results have alredy been tested and observed.

87-(3) This kind of medicine may be subdivided into two kinds—that which is material and that which is immaterial

87-(4). That which is immaterial is included in the 'means'. It consists of the procedures of frightening, causing surprise, obliterating memory, administering shock and inducing elation of spirits,



threatening, thrashing, binding, inducing sleep and the use of massage and similar other acts which are unmaterial; and even those that are aids like attendant etc fall under the category of this means of treatment

87 The means which is material is used in emesis etc, and of that this is the test—that it is of such and such nature, of such quality, of such efficacy, is born of such a country or region, of such a season, gathered in such a manner, preserved in such a way, medicated thus, and in such dosage, administered in such and such a disease to such and such a person, either eliminates or allays such and such a humor And if there be any other administered medication, in similar manner it should also be examined.

88. The 'Source of action' is the discordance of body elements Its indication is the advent of disease Its examination consists in diagnosing the signs of decrease or increase of the morbid humors the constitution and the symptoms of curability or incurability and the mild or the acute stage of disease

89-(1) The 'purpose of action' is the restoring of the equilibrium of body-elements Its indication is the alleviation of the morbid condition.

89 Its indications are— alleviation of pain, accession of voice and complexion plumpness of the body, increase of strength, desire for food, relish in eating, timely and proper digestion of the food ingested approach of sleep at the proper time, not seeing frightful dreams (that forbode disease), happy awakening the proper elimination of flatus, urine, feces and semen, and freedom from impairment of any kind of the mind, the intellect and the sense-organs

90. The 'fruit of action' is the attainment of happiness Its characteristics are satisfaction of the mind, intellect, senses and the body.

91 The 'subsequence is indeed life Its indication is its combination with the vital breath

92. The 'place' is the country or habitat of the drug as well as of the patient himself

93-(1) The examination of the place may be for the knowledge of either the patient or the drug Here are the details regarding the knowledge of the patient

93. They are—in such and such a country was he born or grown up or was attacked by disease, in such and such a country, such and such are the articles of diet used by the people, and such their modes of exercise and customs, such their strength, such



their psychic condition and such their homologation, such their habitus, such are their proclivities, such their peculiar diseases, and such things are wholesome and such unwholesome in general These are the things to be ascertained. The examination of the soil necessary for the knowledge of drugs is expounded in the Section on Pharmaceutics

The Examination of constitutional traits

94-(1). The 'place' of action is verily the patient himself. His examination is for the sake of the knowledge of his life span or that of the measure of his strength and of the intensity of his morbidity The knowledge of the measure of his strength and intensity of morbidity are essential for the preparation of the medicine which should be in proportion to the degree of morbidity and also to the strength of the patient.

94-(2). (For) A rash administration of a very strong medication without examination, on a weak patient, will upset him. Weak people cannot stand strong remedies predominant in the quality of fire and air, or the treatment by thermal, caustic or operative measures As such remedies are unendurable, very severe and powerful, they act as immediate destroyers of life.

94-(3) It is for this reason that in emergency, a weak patient should be first treated with non-distressing, mild and generally delicate remedies and later on, gradually, by heavy remedies which do not upset him or give rise to complications. This should be specially done in the case of women They are by nature unsteady, tender, wavering, easily disturbed and generally delicate, weak and dependant on others.

94 4). But in strong persons affected with a strong disease weak medicine administered without examination, becomes useless

94 Therefore, the patient must be examined from the point of view of habitus, pathological condition, tone of the system, compactness, proportions, homologation, psychic condition, capacity for food and exercise, and age, specially with a view to ascertain the degree of his strength.

95-(1) We shall now explain the characteristics of habitus etc It is thus The fetal body develops its habitus from the nature of the germoplasm, the length of the period of fetal life, the nature of the mother's diet and behaviour, and the nature of the proto-elemental combinations

95 (2) Among these factors which ever element or elements are



predominant will be observed to influence the nature of the fetus, therefore are men spoken of as of such and such habitus and humoral susceptibility, beginning from their fetal life.

95. Hence, some are of Kapha habitus, some are of Pitta habitus and some of Vāta habitus Some are of the combined types of habitus Some are possessed of humoral equipoise The characteristics of these, we shall describe here

96-(1). The Kapha humor is unctuous, smooth, soft, sweet, firm, dense slow, stable, heavy, cold viscid and clear.

96-(2). Kapha being unctuous, those of Kapha habitus have glossy limbs, on account of its smoothness they have smooth limbs, owing to its softness they have pleasant, delicate and clear bodies. owing to its sweetness they have a profusion of semen, desire for the sex-act and children. On account of its firmness, they have firm, well knit and stable bodies, owing to the denseness of Kapha, they are plump and rounded in all their limbs Owing to its slowness, they are slow in their actions and speech, due to its stability, they are slow in their undertakings and in the change of moods and pathological condition, owing to its heaviness thay are of firm, large and stable gait; owing to its coldness, their hunger, thirst, heat and perspiration are meagre, owing to its viscidity, they are firm and well knit in their joints Similarly owing to its clearness they are of clear looks, of clear and mellow complexion and voice.

96 Owing to the combination of such qualities, those of Kapha habitus are possessed of strength, wealth, knowledge, vitality, gentleness and long life

97-(1) Pitta is hot, acute, fluid, raw-meatish in smell, acid and pungent

97-(2) Owing to its heat, those of Pitta habitus are intolerant of heat, very hot in the mouth, of delicate and clear bodies, and have profuse moles freckles, spots and pimples on the body, are subject to excessive hunger and thirst, to early wrinkles, grey hair and baldness, and are possessed generally of scanty, soft and tawny hair on the head, face and body Owing to its acuteness, they are possessed of keen valour and acute digestive fire, are given to taking excessive quantity of food and drink, are subject to incapacity to bear suffering, and are constant eaters. Owing to the fluidity of Pitta, they have flabby and soft joints and flesh and profuse discharge of sweat, urine and feces Owing to its raw meatish smell, they smell very much in



their arm-pits, mouth, head and body. Owing to its pungent and acid taste, they have a small quantity of semen, limited sex appetite and scanty offspring.

97. Owing to a combination of such qualities, those of Pitta habitus are of moderate strength and life-span and of moderate knowledge, experience, wealth and means

98-(1) Vāta is dry, light, unsteady, abundant, swift, cold, rough and clear.

98-(2). Owing to its dryness, those of Vāta habitus are of dry, wasted and small bodies, of long drawn, dry, low, broken, hollow and hoarse voice, and are always wakeful Owing to its lightness, they are light and inconstant of gait, behaviour, diet and speech. Owing to its unsteadiness, they are restless in their joints, eyes, brows, jaws, lips, tongues, heads, shoulders, hands and feet. Due to its abundance, they are given to much talk and have prominent veins and tendons. Owing to its swiftness they are quick in their undertakings and variation of moods and pathological changes. They are quickly affected by fear, likes and dislikes. They are quick in grasping and in forgetting too. Owing to its cold quality, they are intolerant of cold, and are greatly liable to suffer cold, shivering and stiffness. Owing to its roughness, they have rough hair on the head, face and body, rough nails, teeth, mouth, hands and feet. Owing to its clearness, they have cracked limbs and their joints always make noise as they walk

98 Owing to the combination of such qualities, those of Vāta habitus are generally of small strength, short life-span, scanty offspring and means, and of meagre wealth

99. In a combined habitus, the qualities are also combined

Examination of Pathological Symptoms

100 Those possessed of the equipoise of humors, are endowed with all the good qualities described. Thus should one examine, from the point of view of habitus

101-(1) As regards the point of view of pathological change, the pathological condition is called "disease". It has to be examined from the point of view of the particulars of causative factors, morbid humors, susceptible body-elements, habitus, country, time and strength and also of the signs and symptoms, The strength of the disease cannot be found out except by means of the intensity of the causative factors etc.

101. If the morbidity, susceptible body-element, habitus, place, time and



strength, are of similar nature and the causative factors and symptoms too are strong, then the disease will develop into a powerful one If they are of dissimilar nature, then the disease will be a mild one. If the morbid humor, susceptible body-element and other factors are of moderate nature as also the intensity of causative factors and symptoms, then the disease will be of a moderate type

102. As regards the tone of body-element, here we describe the eight body-elements in view of whose perfectness of tone a special knowledge of the measure of men's strength is obtained. Those elements are-- skin, blood, flesh, fat, bone, marrow, semen and psyche.

103 (1) The skin, in those in whom that element is in perfect tone, is unctuous, smooth, soft, clear, thin, covered with short, deep rooted and delicate hair and is as if full of lustre

103. Such element indicates happiness, good fortune, power, pleasures, intelligence, knowledge, health and cheer and long life

104 (1). In those in whom the element of blood is in perfect tone, the ears, the eyes, the mouth, the tongue, the nose, the lips, hands and soles of the feet, nails, forehead and the genitals are unctuous, reddish, shapely and full of lustre.

104. Such perfectness of tone indicates in them happiness, great intelligence, cheerfulness, delicacy, moderate strength and incapacity to endure troubles and heat

105-(1). Those in whom the element of flesh is in perfect tone, have their temples, forehead, nape, eyes, cheeks, jaws, neck, shoulders bellies, arm-pits, chests and the joints of the hands and feet, covered with firm, heavy and comely muscle flesh.

105 Such perfectness of tone indicates in them patience, endurance, stability, wealth, knowledge, happiness, frankness, health, strength and long life

106-(1) Those in whom the element of fat is in perfect tone, possess excessive unctuousness in their complexion, voice, eyes, hair (on the head, face and body), nails, teeth, lips, urine and feces.

106. It indicates in them wealth, power, happiness, luxury, charity, frankness and delicate living

107-(1) Those in whom the element of supporting tissue is in perfect tone, have stout heels ankles, knees fore arm bones, collar bones chin, head, joints, bones, nails and teeth

107. They are very enthusiastic and active, and bear difficulties, They



have strong and firm bodies and live a long life

108-(1). Those in whom the marrow is in perfect tone, are soft, strong, unctuous in complexion and voice, and stout, long and rounded in the joints.

108. They are long-lived, strong and possessed of learning, wealth, experience, offspring and honor.

109-1) Those in whom the element of semen is in perfect tone, are gentle and possess gentle light in their eyes which appear as if full of milk, and are full of cheerfulness They have unctuous, round, firm, close and even teeth, clear unctuous complexion and voice, and are lustrous and large hipped.

109 They are coveted sources of enjoyment for women, and are strong and possessed of happiness, power, health, wealth, honor and offspring

110. Those in whom the psychic element is in perfect tone, are possessed of memory, devotion, gratitude, wisdom, purity, great energy, skill, courage, prowess in battle, freedom from sorrow, firmness of tread, deep intelligence and character, and are given to good pursuits. Their very characteristics describe their good qualities

Examination of the Body-build etc.

111. Those in whom all the elements are in perfect tone are very strong, endued with very happy circumstances, able to bear troubles, self confident in all enterprises, given to good pursuits, of firm and well-knit bodies, firm in tread, of resonant mellow, deep and big voice, and are possessed of happiness power, wealth, pleasure and honor They are slow in aging and slow in being attacked by disease and have offspring of similar qualities in great number, and are long lived.

112. The contrary qualities indicate imperfect tone of these elements

113. If the tone of the elements is of a moderate nature, the qualities too are defined as of a moderate nature in accordance with the nature of the tone

114 Thus the perfect tone of the eight elements has been described in order to enable a special knowledge of the measure of a person's strength or vitality

115 For otherwise, the physician may be deceived by the appearance of the body merely, and conclude a man to be a strong man because of robustness, a man to be weak because he is emaciated, a man to be exceedingly strong because he has a big body, or that a man, small in body, is possessed of small strength. There



are persons who appear small in body and emaciated but are strong For they are like the ant which carries relatively great loads. Therefore, it has been said that a person be tested from the point of view of the tone of these elements

116 As regards Compactness—compact, well-knit, well-composed, and well-united are synonymous words, and mean the same thing That is called the well-knit body wherein the bones are symmetrical and well-distributed, the joints are well-bound, and the flesh and blood well combined. Such well-knit persons are strong and the contrary type weak Moderately knit people are of moderate strength

117-(1). As regards the proportions of the body, the height, length and breadth of the various limbs are measured in terms of the person's 'finger', meaning a finger-breadth

117-(2) The feet are four fingers high, six fingers broad and fourteen fingers long The calves are eighteen fingers long and sixteen fingers in circumference The knees are four fingers long and sixteen fingers in circumference The thighs are thirty fingers in circumference and eighteen fingers long, the testes are six fingers long and eight fingers in circumference The phallus is six fingers long and five fingers in circumference. The vagina is twelve fingers in circumference The waist region is sixteen fingers broad, the top of the pelvis is ten fingers, the stomach is ten fingers broad and twelve fingers long, the sides are ten fingers broad and twelve fingers long, the distance between the nipples is twelve fingers and their circumference is two fingers The chest is twenty-four fingers broad and twelve fingers deep The cardiac region is two fingers, the shoulders are eight fingers each, the shoulder blades are six fingers each, the rear arms are sixteen fingers each and the fore-arms are fifteen fingers each, the hands are twelve fingers each, the axilla are eight fingers each, the (trika) sacrum is twelve fingers high, the back is eighteen fingers high, the neck is four fingers high and twenty-two fingers in circumference, the face is twelve fingers deep and twenty-four fingers in circumference, the mouth is five fingers broad, the chin, lips, ears, the distance between the eyes, the nose and the forehead are four fingers each the head is sixteen fingers high and thirty-two fingers in circumference Thus have been described the dimensions of each of the limbs

117. The full length of the body is eighty-four fingers, and the breadth which is the full length of the outspread of the arms, is of the same



length. Such proportion of the body is the proper proportion Long life, strength, vitality, happiness, power, wealth and other desirable qualities are dependant on the proper proportion of the body. The contrary qualities characterise the body that falls short of or exceeds these proportions

118-(1) As regards Homologation—that is called homologous which has become agreeable to a person by constant use.

118-(2) Those to whom ghee, milk, oil, meat-juice, and all the six tastes are homologous, are stiong, tolerant of difficulties, and long-lived.

118 (3 . Those who have homolo gation to dry things and to only one of the tastes are generally of low vitality, incapable of enduring difficulties, short lived, and require small measure of medication

118. Those of mixed homologation are of moderate strength by virtue of their homologatory condition

Examination of the Psychic make-up

119-(1). As regards Psychic Element—the mind is called the psychic element That is the controller of the body through its connection with the soul It is of three kinds according to the variation in strengh. It is high, moderate and low Men are of high, moderate or low psychic powers

119 (2) Of them, those of high psychic quality are of the psychic nature as described in the perfect tone of psychic element Though possessed of small bodies, and in spite of being affected by severe ailments of either exogenous or endogenous type, they look unaffected, owing to the high tone of their psychic quality.

119 (3). Those of moderate psychic quality seek consolation by comparing themselves with others or get composed when consoled by others

119 But those, of low psychic quality, cannot be composed either by themselves or by others Though possessed of big bodies, they seem incapable of bearing even small ailments When confronted with fear, sorrow, temptation, delusion or disgrace, or made to listen to tales of wrath, awfulness, hate, horror, ugliness, or see sights of the flesh and blood of animals and men, they suffer depression of spirits or pallor or fainting or insanity or giddiness or falling, or even death

120 As regards the Capacity for Food—the capacity for food is to be judged from the capacity to ingest and the capacity to digest. Strength and life are dependant on food.



121. As regards the Capacity for Exercise—the capacity for exercise is to be judged by the capacity for work By the capacity for work are the three degrees of strength to be inferred.

122-(1). As regards Age— that indeed is called age or bodily stage which specially depends on the length of the passage of time That age is of three kinds, broadly divided—childhood, middle age and old age.

122-(2). Of them child hood is that wherein the body elements are immature and the indications of youth are not manifest, when the person is delicate, intolerant of troubles, incomplete in strength and mostly of Kapha element and until sixteen years of age

122 (3). Again the person is said to be yet developing his body-elements and is generally of undetermined psychic disposition (character) till he is of thirty years of age.

122-(4) That is middle age wherein has been attained the balance of strength, energy, manhood, valor, understanding, retention, memory, speech, discernment and all the body-elements and wherein a man is of strong and of well-determined psychic disposition (character), of compact body-elements, of predominance of pitta element and which lasts till sixty years of age

122-(5) That is said to be old age wherein (after sixty the body elements, sense-organs, strength, energy, manhood, valor, underlanding, retention, memory, speech and discrimination begin to decay, the body elements disintegrate and the Vāta element predominates and there is gradual wearing down of the body till the age of a hundred years

122 (6) A hundred years indeed is the length of life in this world But there are men who live even more or less than a hundred years

122 Taking their measure of life, three divisions should be made by ascertaining the strength and special characteristics of their constitution free from pathological conditions.

123. In this way the classification into three divisions of high, medium and low, should be made of the strength and special characteristics of constitutions free from pathological conditions By means of the three-fold nature of the classification of pathological conditions, the strength of morbid humors is to be inferred. Then classifying the medications under the three-fold category, as strong, moderate and mild, the



medication appropriate to the morbidity is to be administered

Examination of Physiognomic marks

124. The signs of ascertaining the length of life are again described in the Section on 'Sensorial Prognosis' and in the chapter entitled 'The continuation of one's lineage'

Seasonal Division of time

125-(1). Time, again, is considered from the point of view of season and the stage of the disease The year is divided taking into view the effects of season, into divisions of two, three, six or twelve, and even more

125 Here (in this treatise) indeed, dividing it into six, the effects are described. Hémanta, Grīsma and Varsā are the three seasons having cold, heat and rain as their characteristics. In between them again there are three seasons of moderate characteristics called Prāvit, Sarad and Vasanta. The first Prāvit is the season for the first rains For does not the (Varsā) rainy season come in its wake? Having the purificatory procedure in view, the seasons are divided into six

Seasonal Indications and Contra-indications as regards Emesis etc

126-(1). Of them during the seasons of moderate characteristics, the administration of emesis etc, is laid down, and also the avoidance of the administration in the other seasons.

126 The moderate seasons, owing to their mild characteristics of cold, heat and rain are very enjoyable and do not adversely affect either the body or the drugs But the other seasons, characterised by extreme qualities of cold, heat and rain, are very unpleasant and adversely affect the body and the drugs

127-(1) In the season called 'Hémanta' i. e winter, the body being afflicted with extreme cold and great sense of discomfort on account of the howling cold winds, the humors get provoked and impeded in their course and the hot quality of the drugs used for purification becomes dulled by the extreme cold of the season Hence it has very little effect on the humors and the body becomes liable to Vāta disorders.

127-(2). Similarly, in 'Grīsma' i. e summer, the body is affected by the extreme heat and feels a great sense of discomfort on account of the hot winds and the severe sun The body becomes flabby and the humors are in a deliquescent condition and the hot quality of the drugs required for purification becomes more acute. Hence the administration of these drugs leads to over-action, and the body is



also liable to be afflicted with great thirst

127-(3) In the season called 'Varṣā,' i e rains, the sun, the moon and the stars are hidden and the sky is overcast with rain-clouds, the earth is covered with slush and is full of water and the body-elements are all in a deliquescent condition and the drugs get impaired by contact with water and the wet winds blowing from the clouds Hence, emesis and other procedures act heavily and the body is liable to take a long time to return to its normal condition.

127 (4) Hence, the avoidance of emesis and other procedures is laid down in winter, summer and the rains, unless it becomes unavoidable.

127 In case of emergency where emesis etc, become inevitable, the physician must create the required seasonal conditions by artificial means He should by means of combination, preparation and variation in proportion, modify the potency of the drugs to the required standard with reference to seasonal effects, and administer it skilfully a d with great care.

128-(1). The indications in the state of the patient as to the proper time or otherwise as regards what medicine should be administered and what not, are thus—that a particular stage of the disease is not the time for administering a particular drug and that it is the time for a particular other drug, for it must be judged from the stage of the disease. Hence the indication of the proper time or otherwise for administering a drug is dependent on the stage of the disease

128. Its examination is thus:—repeated investigation of the details of all the stages of a disease in order to determine the mode of administration and the proper drug For, the use of a drug when the proper time has gone by or when it has not yet come, does not bear fruit It is the opportuneness of time that brings about success of the administration of a drug.

129 Treatment is the beginning of a curative action Its characteristic or sign is the proper and combined action of the physicion, the drug, the patient and the attendant

130 The means again are the excellence of the physician etc, and the proper method of administration. Its signs are—the aforesaid qualities of physician etc, and the administration of medicine viewed from the point of place, time, dosage, homolo gation and drug action, all of which



make for success in treatment, as also the proper mode of preparation.

131 Thus, these ten subjects of examination should be severally examined

The Purpose of Examination

132. The purpose of such examination is the determination of the line of treatment Treatment means the knowledge of the practical application of the measures by which a disease should be countered

133 Where emesis etc, should be administered and where they should be avoided will be explained in extenso later on in the Section on 'Success in Treatment.'

134-(1) In a condition where the indications for administration and avoidance of administration are both present, the physician should weigh the relative strength of both the symptoms and decide in favor of whichever symptoms outweigh the other.

134 Diseases are described in scientific treatises in their general and exceptional natures, for the purpose of treatment Therefore is it urged, that symptoms should be weighed properly, and in view of their relative strength, the line of treatment determined.

Pharmacological list of Emetic drugs

135-(1) We shall now describe the drugs that go into use in the preparation of the emetic dose etc

135 They are - the fruits of emetic nut, bristly luffa, bottle gourd, sponge gourd, kurchi and bitter luffa, leaves and flowers of emetic nut, bristly luffa, bottle gourd, sponge gourd, kurchi and bitter luffa; the decoctions of the roots of purging cassia, kurchi, emetic nut, thorny staff tree, Pāṭhā, trumpet flower, jequirity, trilobed virgin's bower, dita-bark tree, Indian beech, neem, wild snake gourd, corella, guduch, white leadwort, catechu tree, climbing asparagus yellow-berried nightshade and drumstick, or that of liquorice, mahwa, variegated mountain ebony white mountain ebony, cadamba, hijjal tree, scarlet gourd, flax hemp and mudar, rough chaff tree or of cardamom, fragrant piper, perfumed cherry, big cardamom, coriander, Indian valerian, nardus, fragrant sticky mallow, Himalayan silver fir and cuscus grass, or of sugar cane, white sugar cane, long leaved barleria, sacrificial grass, elephant grass, negro coffee or of nutmeg, spanish jasmine, turmeric, Indian berberry, white and red flowered hogweed, large and small wild black gram or of silk cotton tree, Śālmalika, white teak, galangal, Indian spinach, wild millet, Indian linden Indian ape-



flower, red physic nut, Indian sarsaparilla and Indian water chest nut, or of long pepper, pepper root, piper chaba white flowered leadwort, ginger, rape-seed, or treacle or the water mixed with milk, alkali or salt, should be prepared as desired or of as many drugs as are available, and making them into suppositories, powders, tinctures unctions, decoctions, meat-juices, gruels, soups Kāmbalika and milks, sweet meats and various other edibles, they should be administered in proper mode to the patient who is to be given the emetic dose Thus has been given in brief the description of various preparations to be made out of emetic drugs In a later part of the book, the pharmaceutics of these drugs will be described in extenso

Pharmacological list of Purgative drugs

136 The purgative drugs are: – black turpeth, turpeth, purging cassia, lodh, thorny milk hedge plant, soap pod, clenolepis, red physic nut and physic nut, milk of these taken mixed or unmixed with the similar parts of other drugs or with the decoction of wild carrot, winter cherry, Ajaśingī, asthma weed, indigo or liquorice, or of Indian beech, prickly brazil wood, lentils, kamala, embelia, colocynth or of tooth-brush tree, buchanan's mango, grapes, white teak, sweet falsah, small jujube pomegranate, emblic, chebulic and beleric myrobalans, white and red hog's weed, tick trefoil, or with the Sīdhu, Surā, Sauvīraka, Tusodaka, Maireya, Medaka, Madirā, Madhu, Madhūlikā wines, sour gruel, or small jujube, jujube, date and sour jujube or with curds, whey or diluted butter-milk, and all or as many of these drugs as are available, prepared with the milk and urine of the cow, buffalo, goat and sheep, and made into suppositories, powders, wines, tinctures, unctions, decoctions, meat-juices, soups, Kāmbalikas, gruels milks and sweetmeats and other edibles, to be given to suit the proper mode of administration of purgation to the patient Thus has been explained the pharmaceutics, in brief of purgative drugs The pharmaceutics of these in extenso will be duly explained in a later section

137-(1) As the drugs that go into the preparations of corrective enema to suit the various conditions of the patients are innumerable, it would be wearisome to give an elaborate list of their names here It is necessary to make the narration in the treatise neither too prolix nor too succinct But a complete knowledge of them is necessary Therefore we shall classify them here, keeping only their tastes in view



137-(2). The combinations of these tastes also are innumerable, as the subtle blends of tastes in substances are innumerable

137 Hence, taking substances by their single predominant taste for the purpose of defining, illustrating and classifying them according to the six categories of tastes, the drugs used in the corrective enema are divided into six divisions

Drugs for Corrective enema to be selected by their Taste out of the innumerability of drugs

138-(1) Some physicians are of opinion that there are six varieties of drugs used in corrective enema each possessing a single taste But that is not possible, as each drug is possessed of a combination of tastes.

138 It is therefore, that drugs that are sweet, or are primarily sweet, or that are sweet in post-digestive effect, or sweet in action are described as belonging to the sweet class of drugs. Similar is the case with other classifications of drugs

139-(1) They are —Jīvaka, Rsabhaka, cork swallow wort, Vīrā, featherfoil, Kākolī, Ksīrakākolī, wild green gram, wild black gram, tick trefoil, painted leaved uraria, mussel shell creeper, guduch, Médā, Mahāmédā, galls, Indian water chestnut, guduch, wild dill, wild fennel, Srāvanī, east Indian globe thistle, wild cumin, common millet, Śuklā, Ksīraśuklā, heart-leaved sida, evening mallow, white yam, milky yam, small wild black gram, large wild black gram, elephant creeper, winter cherry, white and red flowered hog's weed, Indian nightshade, yellow berried nightshade, red flowered castor plant, trilobed virgin's bower, small caltrops, epiphytic orchid (vanda), climbing asparagus, dill, mahwa, liquorice Madhūlikī, grapes, date, sweet falsah cowage seeds of orris root, rushnut, bulrush, Indian ape flower, clearing nut, fruits of white teak, Sītapaki, crested purple nail-dye, sprouts of palmyra palm and date, sugar cane, long leaved barleria, sacrificial grass, elephant grass, prickly sesbane, penreed grass (roots), asthma weed, wild black gram, teak, devil's cotton oblong leaved croton wild asparagus, maiden's hair fern, small stinking swallow wort, white scutch grass or blepharis, ring coronet swallow wort, cardamom, Somavallī, Indian sarsaparilla and guduch

139 Of these and similar other drugs as are classified as the sweet group of drugs, those that are fit for cutting should be cut into bits and those that are fit to be ground



should be ground into a fine powder, and placed, after washing with water, in a clean pot and soaked in equal quantities of milk and water and should be boiled and the decoction kept stirring with a ladle When it has been reduced to the required quantity and the essence of the drugs has got into the decoction, and before the milk has been charred, the pot should be taken down from the fire and the decoction strained When it is genially warm ghee, oil, fat, marrow, rock-salt and treacle should be mixed with it in due measure and properly administered as enema, by the expert physician in case of Vāta-disorders The cooled decoction, mixed with honey and ghee, should be properly administered in Pitta disorders Thus has been described the sweet group of drugs

140 (1) Fruits of mango, Indian hog plum, Lakuca, bengal currant, citron, common sorrel, jujube, small jujube, pomegranate, pomello, Gandīra, emblic myrobalan, oval leaved fig, Sītaka, tamarind, lemon, orange, ceylon oak, Indian linden, leaves of Indian hog plum, heart leaved fig, yellow wood sorrel, acid of the four kinds of acid plants, both kinds of jujube—green and dried, both kinds of dried sour bulbs—wild kind and the kind growing in villages, the articles used for making medicated wines, the wines called Surā, Sauvīra, Tusodaka, Mairéya Medaka, honey-vinegar, Sīdhu wine, curds, whey, diluted butter-milk, sour conjee and such other things

140 Of these and such other articles classified as sour group of drugs, those of them that can be cut, should be cut into small bits and those that are fit to be ground, should be ground into fine powder and pouring the liquids on them and cooking them in a pot and straining and duly mixing them with oil, fat, marrow, rock-salt and treacle, the expert physician should properly administer them when genially warm, in cases of Vāta-disorders. Thus has been described the sour group of drugs

141-(1). Rocksalt, Sauchal salt, kalbag rock-salt, Bid salt, prepared salt, marsh or swamp salt, well salt, sand salt, prepared black salt, sea salt, sambar lake salt, efflorescence salt, saline soil salt, poitou salt, earth salt and such other things are classified as the salt group

141. The expert should properly administer them in genially warm condition as enema, in Vāta disorders, mixed with unctuous substances and with either acid articles or with genially warm water. Thus has been described the salt group of articles



142-(1) Long pepper, piper roots, elephant pepper, fragrant piper, white flowered lead wort, ginger, black pepper, celery, ginger, embelia, coriander, tooth brush tree, Indian tooth ache tree, cardamom, costus, stones of marking nut, asafetida, deodar, radish, rape-seed, garlic, Indian beech drum stick tree sweet drumstick, celery, ginger grass, nut-meg, holy basil, shrubby basil, Arjaka, Gandīra, Kālamālaka, Parnāsa, sneeze wort sweet marjoram, alkali, cow s urine and cow's bile

142 Of these and such other articles as are classified as the pungent group of drugs, those that are fit to be cut should be cut into small bits and those that are fit to be ground, should be ground into fine powder and mixed with cow's urine, then they should be strained and duly mixed with honey, oil and rocksalt. The expert should properly adminis ter this as enema in case of Kapha-disorders Thus has been described the pungent group of drugs

143-(1). Sandal, nardus, purging cassia, Indian beech, neem Indian tooth-ache tree, kurchi, turmeric Indian berberry, nut-grass, trilobed virgin's bower, chiretta, kurroa, zalil, corella fruit, caper, oleander, Kébuka, hog's weed, vasaka, Indian penny-wort sponge gourd, Karkaśa black night-shade, redwood fig tree, Susavī, Indian atees, wild snake gourd, corella fruit, Pāthā, guduch, country willow, cane, thorny staff tree, bakul, gum arabic tree, dita bark tree, nutmeg, mudar, babchi, sweet flag, Indian valerian, eagle-wood, fragrant sticky mallow and cuscus grass.

143. Of these and such other drugs classified as the bitter group of drugs, those that are fit to be cut should be cut into small bits and those that are fit to be ground should be ground into fine powder and boiled It must then be strained and duly mixed with honey, oil and rock-salt and should be properly adminis-tered by the expert in a genially warm condition as enema in Kapha-disorders The cooled decoction mixed with honey and ghee should be pro-perly administered by the expert in Pitta-disorders Thus has been described the bitter group of drugs

144 (1) Perfumed cherry, Indian sarsaparilla, mango stone, false pareira brava, tree of heaven, lodh tree, gum of silk cotton tree, sensitive plant, fulsee flowers, beetle killer, lotus fila-ments, jambool, mango, yellow barked fig, banyan, flowering peepal, gular fig, holy fig, marking nut stones, heart-leaved fig, siris, bombay rose-wood tree, gum arabic tree, false mango-steen, buchanan s mango, small jujube, catechu, dita bark tree oojein tree, arjun tree, white babool, cherry tree,



rush nut, kadamba, Indian olibanum, Indian ash tree, thatch grass, bulrush, box myrtle, bamboo, Himalayan cherry, Asoka, sal, crane tree, Sarja, birch, Bengal hemp, celery, gum guggul, deodar, common millet fragrant poon, white dammer, Sphūrjaka, beleric myrobalan, Carey's myrtle bloom, seeds of orris-root, lotus stalks, lotus rhizomes, sprouts of palmyra palm and date

144 Of these and such other articles which are classified as the astringent group of drugs, those that are fit to be cut should be cut into small bits and those that are fit to be ground, should be ground into fine powder, washed and mixed with water and cooked into a decoction. It should be strained and duly mixed with honey, oil and rock salt and properly administered in genially warm condition, by the expert as enema, in Kapha disorders The cooled decoction, mixed with honey and ghee, should be properly administered by the expert in Pitta disorders. Thus has been described the astringent group of drugs.

Here are verses again—

145 These six groups of drugs, which have been classified according to their difference in taste, are useful in all the preparations meant for corrective enema

146. The corrective enema, prepared of all these groups of drugs and administered by an expert, cures all the diseases wherein it is indicated

147. Those drugs which have not been indicated in any particular type of disorders, are to be inferred as being provocative of them

148 Thus, the six groups of drugs used in corrective enema, classified according to their taste, have been expounded

149-(1) The intelligent physician may discard, among these group of drugs whichever he considers to be unfit for use in a given circumstance and add whatever drug he considers useful, though it may not have been mentioned as such Being guided by reason, he may mix drugs of one group with those of another or many others

149-(2). Like the initial handful of grain carried by the mendicant and the seeds in the hands of the sower, these aphorisms, though small in measure, yield to the intelligent physician, abundant result i e. complete knowledge of the subject It is thus a guide to the intelligent physician in the use of his powers of imagination and logic. But, for the dullard, it is good to faithfully follow the method laid down.

149. Following the prescribed way, such a physician accomplishes his task,



if the illustration be too succinct or too elaborate, he will fail in his task

150-(1) We shall hereafter describe the drugs that are used in unctuous enemata Unctuous enema is unctuous substance Unctuous substance is of two kinds—the vegetable and the animal. The vegetable kind is classified as oil of til and as oil of other than til We shall refer to them both here as oil, taking oiliness as the primary sense of oil. The animal variety is fat, marrow and ghee

150. Of these, oil, fat, marrow and ghee, each substance is superior in quality to its succeeding one for use in unctuous enema in disorders of Vāta and Kapha In the case of Pitta disorders each substance is superior to its preceding one. But by virtue of preparation, all of them are fit to go into use in all disorders

Drugs used in Unctuous Enemata

151-(1) The articles that go into the preparations of errhines are—(1) The fruits of rough chaff tree, long pepper, black pepper, embelia, drum-stick, siris, Indian toothache tree cumin, celery, brinjal, big cardamom, fragrant piper, (2) The leaves of deodar, holy basil, shrubby basil, Gandīra, Kālamālaka, Parnāsa, sneezewort, sweet marjoram, turmeric, ginger, radish, garlic, wind 'killer' and rape, (3) The roots of mudar, white mudar, costus, oblong leaved croton, sweet flag, rough chaff tree Svetā, staff plant, colocynth, Gandīra—Puspī, Indian borage, climbing nettle, mercury, Brāhmī and Indian atees, (4) The bulbs of turmeric, ginger, radish and garlic, (5) The flowers of lodh, emetic nut dita bark tree, neem and mudar, (6) The exudation of deodar, eagle wood, long-leaved pine Indian olibanum, Indian ash tree, spinous kino tree, and asafetida, (7 The barks of Indian tooth-ache tree, cinnamon, zachum oil plant, drumstick, Indian nightshade and yellow-berried nightshade

151 (2) Thus, these are the seven varieties of articles used in errhines, classified according to their source, viz , fruits, leaves, roots, bulbs, flowers, exudations and barks of plants

151 Those that are salt, pungent, bitter and astringent in taste and are beneficial to the senses, as well as even other drugs that are not mentioned here but that may be regarded as beneficial in the preparations, are recommended for use as errhines.

Drugs used in Errhination

Here are the recapitulatory verses—

152-154 The test of the treatise, the teacher and the disciple, and its



purpose, the method of study and of instruction, and the method of disputation, the forty-four technical terms pertaining to disputation, the ten other terms such as causes etc, the nine queries about examination etc, and the drugs that go into use in emesis and other procedures have all been methodically explained in this chapter on the specific determination of the measure of the science of healing.

155 Various modes of expressions with their varied import, many kinds of definitions of wondrous significance, various modes of speech characterised by exquisite phrasing and syntax, and calculated to annihilate the arguments of the opponents in debate, have all been described here.

156. One who is versed in this science of speech that is supported on varied reasoning and that disproves the opponent's view is not afraid of an opponent's arguments, nor can he be defeated by such an opponent in debate.

157 Thus the specific determination of morbid humors and all other things necessary for their knowledge, have been defined from the point of view of their cause and measure, and according to their proper classification

8. Thus in the Section on 'Specific Determination of Measure in the treatise compiled by Agnivésa and revised by Caraka, the eighth chapter entitled 'The Specific Determination of the Measure of the Science of Healing' is completed

(Here ends the Section on 'Specific Determination of Measure' in the treatise compiled by Agnivésa and revised by Caraka)



THE

CARAKA SAMHITĀ

(SĀRĪRA STHĀNA)

The Section On the Human Embodiment

CHAPTER I

The classifications of man

1. We shall now expound the chapter on the Human Embodiment entitled "Into how many categories is man divided ?"

2 Thus declared the worshipful Ātreya

Agnivesa's Queries

3 (Agniveśa asked the wise sage-) "O, wise one ! into how many categories is man divided in view of the diversity of the elements that compose him ? Wherefore is he said to be the cause ? What is his origin ?

4 Is he ignorant or endowed with knowledge ? Is he proven to be eternal or non-eternal ? What is Prakiti, the primal matter ? What are its modifications ? What is the mark of Purusa, the man ?

5. The knowers of the self declare the spirit to be non-active, free, endowed with lordship, all-pervading, infinite, the knower of the field and the witness likewise

6 O, worshipul one ! if the spirit is thus non-active, how, then, is activity predicated of it ? And if it is free, how is it that it is born of undesirable wombs ?

7 If it is endowed with lordship, wherefore is it drawn perforce into suffering ? And if it be all-pervading, why does it not experience the totality of sensations at once ?



8. And wherefore does the infinite one not perceive what is hidden behind a hill or a wall? There is also the doubt as to which is prior, the knower of the field or the field itself?

9 On the one hand there can be no knower of the field unless the field as the object of knowledge is already there On the other hand if the field is the prior of the two, then the knower of the field cannot be said to be eternal

10. And of whose activity is the spirit the witness, since there is no agent other than itself? And how can there be in the immutable Spirit the changes wrought by sensations?

11 And, O, worshipful one! which of the three types of ailments of the patient does the physician treat—the past ailment, the present one or the future one?

12. As for the future ailment, it has not yet arrived, the past, too, having gone does not return, and even of what is said to be the present one, there is no abiding place since the present is never the same from one moment to another. Hence arises the doubt

13. What is the cause of sensations? What is their resort? Where do all sensations cease completely?

14 And by what marks is that Universal Spirit known, which is omniscient, which transcends everything, which is freed from all attachments, which is the One and which is tranquil?"

15. Having heard these words of Agnivéśa, Punarvasu, the foremost of the wise, and the self-composed, explained everything in its true light.

The different classifications of Man

16 Man is said to be the sum of the six elements namely, ether and the four other proto-elements, the sixth being the element of consciousness. By some the conscious element alone is said to constitute Man.

Man composed of twenty-four elements

17 Again, in consequence of the elemental modifications, man is said to be composed of twenty-four elements, viz, the mind, the ten organs (five cognitive and the five conative), the five sense-objects, and the eight-fold Prakriti or evolutes of nature.

The existence of the mind

18-19 The presence of cognition as well as the absence of cognition constitute an indication of the mind. Thus if the spirit, the senses and sense-objects are apposite but the mind is elsewhere there is no cognition,



but with the mind present there is cognition. The mind is said to have two properties—atomic dimension and indivisible unity

Its objects

20. Whatever admits of being thought about, considered, speculated about, meditated upon, imagined—in fact whatever can be known by the mind—all that goes by the name of the 'Object'.

Its Action

21 The functions of the mind are—direction of the senses, control of itself, reasoning and deliberations. Beyond this is the field of the intellect.

The intellect

22-23 The sense object is cognised by the sense which is in conact with the mind Thereafter, it sense object) is interpreted or understood by the mind with reference to its merits and demerits Guided by whatever conclusive judgment thus formed regarding the matter in hand, one endeavors to speak or act fully aware of the nature of one's action

The ten organs

24 The five cognitive senses, each succeeding one of which has one-more of the elements beginning with ether, are to be inferred from their respective functions from which proceeds understanding

25-26 The conative organs are five—the two hands, the two feet, the anus, the genitals, and the organ of speech The feet are employed in locomotion, the anus and genitals in excretion, the hands in seizing and holding, the organ of speech—the tongue, in speaking Now speech which is true is illuminating and speech which is false is obscuring

The Qualities of the five elements

27. The five proto-elements are the ether, air, fire, water and earth Sound, touch, color, taste and smell respectively are the characteristics of the five proto elements

28 Of these elements the first has only one quality, while in each succeeding one there is a corresponding increase of qualities. Thus in each succeeding element, there are found the preceding elements and their qualities too

Their Special characteristics

29 Hardness, fluidity, motion and heat are respectively the attributes of the earth, water, air and fire The characteristic of ether is non-resistance



30. All these characteristics are perceived by the tactile sense, for the tangible, together with its opposite, is apprehended by the sense of touch

31. The existence of properties in the body is regarded as the indication of the existence of substances possessing those properties. The sense-objects such as sound etc, are to be known as perceptions, sense-data and properties.

32. A person s perception is qualified by the name of that particular sense-organ through whose agency that perception is born And a perception born of the mind is styled a mental conception

33 The perceptions are said to be many in consequence of the diversity of the results, senses and the sense-objects

34 Each perception arises from the fusion of the spirit, sense, mind and sense-object with each other; just as sound is born of friction, as for instance, when a finger and the base of the thumb are snapped together, or the strings of a lute are struck with the nails, in the same manner perception is born of conjunction

The Conglomerate individual of the twenty-four categories

35 That is to be known as transcendental element which upholds this union of the understanding, senses, mind and the sense-objects This conglomeration of the twenty four primary elements is known by the sign of Purusa i. e. the embodied one.

36 This conglomeration goes on occurring endlessly in the case of one who is linked to passion and delusion, when, however, these two have been subjugated by the increase of the Sattva quality of mind, the conglomeration ceases

37 38. In Purusa is established action and the fruit of action, in him likewise are delusion, pleasure, pain, life, death and self-love established. He who understands him thus truly, indeed knows dissolution and creation, continuity of the life-process and its cure and whatever else there is to be known

The Causative Nature of the Individual

39. If there were no Purusa, there would be neither light nor darkness, neither truth nor falsehood, no vedas, neither good nor evil action, neither a doer nor a knower.

40-41 If there were no Purusa, there would be no embodiment, no pleasure and pain, no coming and going, no speech, no sciences, no scripture, no birth and death, no bondage and no liberation. Therefore, the



knowers of causation have declared the Purusa to be the cause

42 For, if the Spirit is not the cause, then light etc, would become causeless, nor can any knowledge of these things arise nor will they serve any purpose.

43-44. 'The pitcher is fashioned by means of clay, turning rod and wheel, even in the absence of the potter The wigwam is built by clay, straw and wood without even a house-builder.' Let one who is prepared to make such a statement declare equally foolishly, bereft of both reason and revelation, that the embodiment is brought about by the concourse of the elements, without the intervention of an agent.

45 However, Purusa, the self, is seen to be the cause according to all forms of testimony, including scripture, whereby the knowable is tested and recognised

46-47. Phenomena are never the same but are continually in a state of flux, whenever they are of a similar nature they are said to be the same, although, in fact, they are produced anew. The soul-less conglomeration of phenomena is, by some, said to constitute the organism They do not believe in a Self who is the doer and the enjoyer

48. Those who do not accept the existence of the self, preach in effect, that the effects of the actions of one are enjoyed by a new another who is similar

49 The instruments of the doer are many and varied but the agent is always the same The agent with his instruments is the cause of all activity.

50-51 Phenomena are destroyed in a shorter time than the winking of the eye Those that are destroyed can never recur and the action of one cannot cling to another This is the opinion of the knowers of truth; what is known as the eternal self is the cause both of action and its enjoyment in all creatures

52. The ego or the sense of self-hood, fruit of action, action, reincarnation and memory exist in the absence of the physical body, because of the existence of the self in creatures

The origin of Individual

53. The transcendental self, being beginningless, has no birth, while the embodied being is the product of the fruit of actions performed through delusion, desire and aversion.

54 The self is the knower Its knowledge proceeds from its contact with the instruments of knowledge,



viz., the senses, mind and understanding. But in the absence of the contact of organs, or in case they are defective, there is no cognition

55 Just as one cannot catch a clear reflection in a mirror or water, if either is clouded, so is the case if the mind is obscured

56. The instruments are the mind, the understanding, the five cognitive and the five conative organs When these associate with the doer or the self, then action, sensation and understanding result.

57 By itself the self can neither act nor enjoy the fruits of action. Everything proceeds from the union of the several factors, in its absence there is nothing whatever.

58 Nothing can exist singly or unrelated to a cause Being transient by nature, it cannot escape destruction.

59. That self which has no beginning in time is eternal, the contrary is the case with the self who is caused An entity that has no beginning is regarded as eternal while a thing that has a beginning is regarded otherwise.

60 That higher self does not come under the category of anything, being eternal it cannot be grasped It is unmanifest and unthinkable The manifest is otherwise

61. The unmanifest is the self, the knower of the field, ever-lasting, all-pervading and unchanging. Other than such is the manifest. Now this duality will be explained in another way.

62 Whatever is perceptible, being apprehendable by the senses, is the manifest, but what is imperceptible and is beyond the senses and can be known only by inference is the unmanifest

The Eight principles of Nature and The Sixteen evolutes of Nature

63-64 The five elements beginning with ether, as also the understanding, the unmanifest self, and ego the eighth, constitute the eightfold nature of all beings The modifications are sixteen The five cognitive organs, the five conative organs and the five sense-objects, together with the mind, are styled the modifications

The knower of the field

65 All this with the exception of the unmanifest, is spoken of as the field, while the unmanifest is regarded by the seers as the knower of the field.

66-67. From the unmanifest is [b]orn the intellect, from the intellect



arises the ego Thereafter from the ego are evolved ether etc in orderly succession. Then the whole man possessed of all the faculties springs into view and is said to be born Then, again, in the final dissolution, he gets disjoined from these desired associations

68 Out of the unmanifest, man rises to the manifest stage and again sinks into the unmanifest. Passion and delusion having taken possession of him, man revolves from birth to death like a wheel

69. Those who are attached to the pairs of opposites and to egoism, are subject to creation and dissolution, but not those who are not so attached

The attributes of the spirit

70-73 The signs of the self are — respiration, winking etc, animation, mental activity, inter-communication of sense-perceptions, impelling, upholding, travelling to far countries in dreams, likewise experience of death in dreams, recognition by the left eye of what is seen by the right eye, desire, hate, pleasure, pain, effort, awareness, resolution, understanding, recollection and the sense of ego Since these signs are observed in the living organism alone and not in the dead, therefore the great sages have declared them to be indicative of the Self

74 The Self having left the lifeless body, like an untenanted house, man is said to be reduced to a pentad, because of the five residual elements.

75. The mind is unconscious but active. The impeller, however, is the self of which when yoked to the mind all activity is predicated

76 Because the self is the conscious element, therefore is it called the agent or doer, while the mind, though actually performing, is not called the doer, because it is devoid of consciousness

77. In as much as all living beings cause themselves to be linked to all kinds of bodies by their own free will, there is no question of another and external administrator.

78. Being its own master, the self performs those actions, whereof it subsequently enjoys the fruits, of its own accord, too, the self composes the mind, of its own accord also, it withdraws from everything.

Why the Spirit, though all-pervasive is Limited to local awareness

79. The self, although omnipresent, is localized in its organs of sense, when embodied, and so cannot



apprehend all sensations occurring in all bodies.

80 The self is infinite for the very reason that it is omnipresent and supreme By concentrating the mind, the self is able to perceive even the hidden

81 Yoked to the mind which cleaves to it by virtue of the acts performed through the instrumentality of the body, the self, though present in all bodies, is for all practical purposes to be regarded as localized in one particular body.

Which is first, the field or the knower?

82. The self has no beginning, and likewise, the succession of bodies is without a beginning. Both being thus beginningless, neither can be the antecedant of the other.

Spirit only the 'Witness

83 It is the knower and not the non-knower that is called the witness. Hence the self is said to be the witness. The vicissitudes of all creatures have the self for their witness

All experience pertains to the Conglomerate individual

84. The self, when by itself, is not inferrable by any indication, for the imperceptible and pure self has no attribute whatsoever

85. It is with reference to the embodied self that changes brought about by sensations are predicated, for only that which is affected by sensations is modified

The Treatment of the Disease of the Past, Present or Future

86 Listen now to the argument advanced by those who assert that the physician treats all ailments, whether present, past or future.

87-87½ The headache has returned again, there is a relapse of fever, the violent cough has reappeared, there is recurrence of vomiting such common remarks show the recurrence of past diseases.

88-89. The time of the relapse of these subjugated diseases has approached Therefore treatment which is given, keeping in view the period of relapse of a disease, is to be understood as the therapeutics of the past ailment

90 Just as a dam is raised so that the floods may not destroy the crops as they did during a previous season, so is treatment in the body

91 Having in mind the past symptoms, prophylactic measures taken in view of future symptoms, will avert disease

92. The use of whatsoever promotes



well-being, stops the causal chain of suffering and induces happiness

93. No discord can ensue from harmonious elements, nor any concord from discordant elements, from like causes, like effects are always produced in the body-element

94 It is for such reasons as set forth above, that the physician is said to remove all disease, whether past, present or future That is the supreme therapeusis, which is devoid of passions.

95. For, the passions are the cause of suffering and are the producers of pain and its resort the body. The renunciation of all passions is the means of removing all miseries

96. Just as the silk worm builds its own tomb viz, the cocoon, similarly the ignorant worldling clings to the thirst for sense-objects and is ever miserable

97 The wise one, who, viewing sense-objects like fire, withdraws from them, is not touched by pain, by reason of abstention from action and attachment.

The Causes of Disease

98 The derangement of the understanding, will and memory, the onset of adverse season and effect of past action, and contact with unwholesome sense-objects—these, should be known as the causes of suffering

99 That is called derangement of understanding whereby the eternal and the non-eternal, good and evil, are mistaken, one for the other, for, true understanding always perceives rightly.

100 In the event of the derangement of the will, the mind which is always reaching out for its objects, is incapable of being restrained from undesirable objects, for the will is the controller

101 When, on account of the mind being clouded with passion and delusion, the retention of true knowledge is destroyed, that is called the derangement of memory, for indeed the memorable abides in the memory

102 Whatever act is done by one who is deranged of understanding, will or memory, is to be regarded as volitional transgression It is the inducer of all pathological conditions

103-108 Premature expulsion of excreta or the suppression of natural urges, indulgence in rash acts, over-indulgence in women, procrastination of treatment, wrongful undertaking of actions, disregard of modesty and custom, disrespect towards the venerable, indulgence in things which one knows to be harmful or highly



intoxicating, moving at improper times and in improper places, friendship with evil doers, the abandoning of the good habits inculcated in the chapter on the regimentation of the senses, envy, pride, fear, anger, greed, folly, arrogance, delusion, or injurious acts emanating from these, or any act that is harmful to the body, or any similar act arising out of passion and delusion—all these, are said by the sages to be volitional transgressions causative of disease

109. Misconception by the intellect, and misconduct are to be understood as volitional transgressions, because they come under the ken of the mind

110. In the chapter on the 'Compendium of Diseases' we have already laid down the periodicity and incidence of disease and also the accumulation, irritation and subsidence of Pitta and other humors in due order

111-112 Also the causes of diseases coming under the categories of unusual, extreme and subnormal seasonal variations, the right and wrong time for food to be taken, digested or assimilated; the forenoon, mid-day and afternoon and the three periods of the night, and the diseases which occur at these stated times—all these, are periodical diseases

113. The fevers that recur on alternate days or the third and fourth days are all periodical, for at stated intervals they become active

114 These and other maladies of various kinds, which are periodic in their occurrence, are to be treated by the physician who is conversant with their intensity and periodicity, before they actually manifest themselves

115 Those infirmities which come about in the natural course of time, as the result of senility and completion of the life span, are to be regarded as natural or terminal conditions and are irremediable

116 The influence of actions done in the past birth, known as destiny, is also seen in the fulness of time to be a causative factor of disease

117 There is no action, worth the name, which does not produce a result, the diseases brought on by past actions, counteract the treatment and end only when the force of those actions is spent out.

Unwholesome contact of the senses with the sense object

118 By the hearing of very loud sounds or by the total avoidance of all sounds, or by straining the ear to catch very low sounds, the sense of audition becomes impaired

119 To lend the ear to sounds which are harsh, alarming, vile,

unpleasing or mournful is said to be the abuse of the auditory sense

120. Absence, excess and insufficiency of contact with those objects that are to be contacted, are, in short, said to be the mis-use of the sense of touch.

121 Contact with evil spirits and poisonous winds or untimely damp heat and cold, is said to be the abuse of the sense of touch

122-123 By the excessive gazing at glaring objects, or by looking for very minute objects, or by never seeing them at all the sense of vision is destroyed. The seeing of hateful, terrifying disgusting, distant or too close or obscure objects is said to be the abuse of the visual organ

124 Epicurean indulgence, ascetic abstention and indulgence in tastes that are disagreeable to one's system although they are made homologatory by constant use etc, or very sparing indulgence in taste, are said to be the abuse of the organ of taste.

125-126½ The smelling of odors that are either too pungent or too delicate, or the total avoidance of all smell, is said to be harmful to the organ of smell. The inhaling of smells that are putrid, polluted by evil spirits, poisons, or gases or that are unseasonal, is said to be the abuse of the olfactory sense Thus, the non-homologous contact of the sense with the sense-object is to be regarded as threefold and as provocative of all morbid conditions

127 That is improper co-ordination, which does not agree with one's system

128 Whatever disease of the ear etc, arises as the result of excessive, inadequate or non contact of the sense and its objects, is said to be the disease of the sense-organ

129 These are described to be the causative factors of painful sensations, the causative factor of pleasurable sensation is proper sense-contact Such proper contact of the sense and its object is indeed difficult to achieve

130 It is neither the senses nor their objects that are the causes of pleasure and pain. The real cause of pleasure and pain is seen to be these four kinds of contact

131. Granting that there are the senses and the sense-objects, yet if there is no co-ordination there is neither pain nor pleasure, therefore the cause is the fourfold contact alone.

The Causes of pain and pleasure

132 Without the self, the senses, the mind, the intellect, the object



and the action, there can be no pleasure or pain Each of these is defined in the manner in which it has to be understood

133. The sense of touch in the skin and also the corresponding faculty in the mind are the dual cause which yields pleasurable and painful sensations.

134 Passion which is of the nature both of desire and hate, proceeds from pleasure and pain, again, passion is said to be the originator of pleasure and pain

135. Desire it is, that acquires the apparatus of sensation, if there is no apparatus, there is no contact, and if unaffected by contact, one does not experience sensations.

The resort of Experience

136 The apparatus of sensation is the mind and the body together with the sense-organs, with the ex clusion of hair of the head and of the body, the tips of the nails, the ingested food, feces, excretory fluids and the sense-objects

The means of liberation from Life

137 Both in yoga (a state of meditation) and final liberation, there is no existence of sensation, in final liberation there is absolute cessation. while yoga leads to that liberation

The Nature of Yoga

138 139 From the contact of the self, the senses, the mind and the sense-objects arise pleasure and pain; these two cease to be, as the result of the inaction of the mind which is firmly fixed in the self Then, while embodied, it acquires the psychic powers, and such a state, the seers who are conversant with yoga, know to be as yoga i. e beatitude.

The eight attainments in Yoga

140 141 The entering into other bodies, telepathy, the doing of things according to one s own will, clairvoyance, clairaudience, omniscience, effulgence, vanishing from sight at will—these eight are said to be the sovereign powers of the yogis. All this accrues from the concentration of the pure mind.

The Nature of liberation

142 The final liberation, without a return, is said to be the dissolution of all ties resulting from the cessation of passion and delusion, and the wearing away of the influence of powerful past actions

The way to liberation

143-146 From the accession of the pure understanding all these proceed, the right seeking of the company of the good, the total avoidance of the



wicked, continence and abstinence and various austerities, the study of the sacred scriptures, meditation, love of solitude, aversion to sense pleasures, perseverance in the path of liberation, supreme determination, the non-beginning of actions and the complete annihilation of those already done, the desire to quit the world, humility, dreading attachment, the fixing of the mind and understanding in the self and the investigation of the true nature of things—all this proceeds from the recollection of the true nature of the self

147. The true recollection comes from the acts beginning with the right seeking of the company of the good and ending with supreme determination Having recollected in mind the true nature of all things, man gets relieved from suffering

148-148½ The methods of inducing recollection are said to be rightly recalling the circumstances and the appearance by comparison and contrast, by concentration of the mind, by practice, by the acquisition of knowledge and by re hearing

149 Recollection is so called because, by dwelling upon what was seen, heard or otherwise experienced, it collects again the fullness of past experience in the mind.

150-551 This is the only road, consisting of the power of true recollection which has been indicated for final liberation by those who have attained liberation Those who set out on this road do not return This road has been described by the yogis as the path of yoga, and by the liberated seers who have had all the knowledge of philosophy, as the path of liberation

152 153 All that results from causes, is pain-giving, is other than the self and transitory Such is not the offspring of the self, yet the self-sense obtains there so long as the true understanding is not born; but the sage, knowing 'I am not this and this is not mine', transcends everything.

154 In that final renunciation all sensations together with their root cause, as also cogitation, contemplation and resolution, come to an absolute termination

The signs of the emancipated soul

155 Thereafter the individual self having become one with the universal self is no longer seen as particularised, being rid of all qualities. He has no longer any distinguishing mark The knowers of Brahma alone have knowledge of this; the ignorant cannot understand it

Summary

Here is the recapitulatory verse —

156. Twenty-three foremost questions



concerning the embodied self are dealt with in this chapter on the divisions of man by the knower of Truth

1 Thus in the Section on Human Embodiment, in the treatise compiled by Agnivésa and revised by Caraka, the first chapter entitled "Into how many categories is man divided" is completed

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CHAPTER II

Exogamy

1. We shall now expound the chapter entitled 'The Exogamous Union' in the Section on Human Embodiment

2 Thus declared the worshipful Ātreya

The Cause of impregnation

3 What is the thing belonging to man, which brings about conception when deposited in the womb of a woman of an alien clan, during sexual union at the end of her menstrual period, and which is the product of the four proto elements and the six categories of taste ?

4 The wise call that "The sperm" or plasma, which is the product of the four elements of air, fire, earth and water and the six categories of taste and which causes the fertilization of the germ and formation of the embryo

5 How does the fetus develop into complete form ? How is it delivered at the proper moment? How is happy delivery brought about? Why does a woman, though not sterile, conceive after long delay ? And why does a fetus die having once been formed?

6 If the quality of the sperm, germ, soul, uterus and the time and the diet of the gravida are wholesome, the fetus will be well developed and healthy and the full grown child will be born at the right time

Cause for delay in conception

7 Even a fertile woman conceives after long delay owing to the defects of her uterine condition, mental worries, the defect of the sperm or germ or of diet and behaviour, coitus at the wrong time and the decrease in her strength

Causes for abortion, How, female, male twin or multiple Children are born

8-9. The menstrual blood which is obstructed by the provoked Vāta is sometimes mistaken for conception by some ignorant men That menstrual blood which increases in quality, consequent upon its not flowing out, has

all the superficial characteristics of conception. When that obstructed menstrual blood begins to flow out, when she is affected by the heat of fire or the sun, or by exertion, sorrow or disease or by the indulgence in hot eats and drinks and no signs of the fetus are seen along with the blood, some say that evil spirits have stolen away the fetus

10 If these night-wandering evil spirits given to eating the vital essence do not relish people's bodies and steal the fetus, why then do they not, having found access into the mother's womb, eat away her vital essence?

11. Why and how does a woman give birth to a girl, or a boy, or a twin of a girl and a boy, or a boy-twin or a girl-twin or multiple children? Why does a woman give birth after an unduly prolonged gestation and why does, among twins, one child happen to be more developed than the other?

12 If the proportion of germ is greater, a girl child is born and if of the sperm is greater, a boy child Where sperm-germ is divided in between, a twin will be born A boy will be formed from the part where the sperm is predominant, and the girl from the part where the germ is predominant.

13. The boy twins are born where there is preponderance of sperm and when the sperm-germ gets divided into two. The girl twin is born if there is preponderance of germ and it gets divided into two

14 There will be as many children born at a time as the divisions into which the sperm-germ gets divided, consequent upon severe provocation of Vāta and the inevitable result of past actions.

Long gestation

15 When the fetus does not receive sufficient nourishment or there is discharge from the womb, it gets emaciated. A woman will deliver it after prolonged gestation which may take even several years to happen.

Unequal growth in Twins

16 As a result of past actions, the sperm-germ gets unequally divided Hence, among the twins, one happens to be more developed and the other less developed. This is the cause of the unequal growth in the case of twins

Eunuchoid conditions

17 Why are people born affected with sexual abnormalities such as hermaphroditism or aspermia, anaphrodisia and impotency? Why are they affected with conditions of



hypospadia and mixoscopia and eviration (Eunuch)?

18. Owing to the equal proportions of the sperm and the germ, or the impaired quality of the sperm-germ the hermaphrodite who is of bisexual nature, is born If the provoked Vāta enters and lodges in the seat of the sperm during the fetal life of a person, he becomes later a victim to aspermia

19 Where the Vāta has obstructed the seminal passage, the person is afflicted with anaphrodisia. Where the sperm and the germ are weak and meagre and the sexual urge either weak or absent, the offspring of such a union is an impotent man or woman

20. Where during the sexual act the normal position of the father and mother is reversed, owing to the sexual weakness of the father, the offspring is afflicted with hypospadia Those that acquire the stimulus for sexual urge from the sight of another's sexual act, are known to be subject to mixoscopia

21 Those whose testes have been destroyed in the fetal life by the effects of provoked Vāta and Pitta, become victims to eviration (eunuchs). Thus, these are the characteristics of the eight kinds of sexual abnormalities which are the results of the actions in the previous lives of the persons concerned.

Signs of recent conception

22 What are the indications of conception which has just taken place and what are the signs that denote whether the fetus in the womb is a girl or a boy or a eunuch? What are the reasons that determine the resemblance of the child to either of the parents?

23 Salivation, heaviness, body-aches, torpor, indifference (seediness), cardiac distress, sense of satiety and the fertilization of the ovum in the womb are the signs of recent conception

Signs of male, female and neuter conceptions

24. Constant use of the left limbs, desire for man's society, dreams, and eats and drinks and behaviour befitting women, the fetus being lodged in the left part of the uterus, the uterus not being rounded in shape and the appearance of milk in the left breast first, are the indications in a woman who has conceived a female child

25 A woman, having the contrary indications, has conceived a male child. A woman showing combined

traits has conceived a child with a bisexual nature (hermaphrodite). A woman gives birth to a child resembling that person of whom she thinks at the time of conception

Resemblance of the child to the Father

26. The fetus is composed of the four proto-elements derived from four sources viz., the father and the mother, the food taken by the mother during the fetal life and one's own past actions All these exist in every one's body

27 Of these four kinds of proto-elemental combinations born of father, mother and past actions, whichever is most powerful is to be regarded as the determining factor of resem blance while the nature of the past actions alone determines the psychic composition of the child

28. Why does a woman give birth to a deformed child having limbs and senses either deficient, or in excess or defective? How does the soul migrate from body to body? And by what is it always associated?

29. The malformations of shape, color and the senses are caused by the morbid humors that are provoked by the defects of the spermo germ, by actions in the previous life, the condition of the uterus and the season as well as the defects of the mother's diet and behaviour during gestation

30. As in the rainy season, the pieces of wood and stone that rush down a current of water bend and deform a tree growing in its way, similarly do the provoked humors deform the fetus established in the uterus.

Transmigration of the soul

31. The soul which moves along with the mind, flits from one body to another enveloped by the subtle forms of the four proto elements. As it is of the subtle nature of the tendencies of action, its form cannot be visible except to the mystic vision of the Yogis

32. It is all-pervasive and can take all body-forms It can do all actions and appear in all shapes. It is the element of consciousness and transcends sense-perceptions It is always in conjunction with the mind, intellect etc, and is associated with the emotions of like and dislike

33 The proto-elemental combinations born of the tastes of the mother's diet, of one s own past actions, and of the father and mother, make sixteen altogether. Of them only the four that are the result of the self s past



actions adhere to the self and so does the self reside in them four

34 The proto-elements derived from the mother and father are known as the germ and the sperm respectively. Those proto-elements with which germ-sperm is nourished are derived from the six tastes of the mother's diet during gestation

35. Those four proto elements that are derived from the self's past actions enter the fetus, being latent in the self That product of the past action, being latent like a seed in the self, leads the self from incarnation to incarnation to either a lower or a higher order

36. It is well known that the form is born of the form and the mind is born of the mind, as the result of past actions. Whatever changes may occur in the forms and the minds, are caused by the influence of Rajas and Tamas, i. e. passion and ignorance, and of the past actions of the self

37 The self is never dissociated from the very subtle and super-sensual elements or from its tendencies of past actions or from the mind and the intellect, or from the principles of the ego and the disorders of passion and ignorance

38 The mind indeed is bound by passion and ignorance, and in the absence of knowledge, all disorders are brought about by them This mind along with its disorders and the force of past actions are the causes of transmigrations of the self from life to life as well as for righteous or unrighteous conduct

The Cause of alleviation of Diseases

39 How are the diseases born? What are their remedies? What is the cause of joy and what of sorrow? How do psycho somatic disorders, once quieted, not recur?

40 Volitional transgression, unwholesome sense-contacts and thirdly seasonal variation are the causes of disease Right knowledge, wholesome sense contacts and normality of season are the remedies

41 Righteous acts are responsible for joy and similarly unrighteous acts lead to sorrow, by the avoidance of such activity, psycho-somatic diseases do not recur after their subsidence.

Means of preventing the recurrence of Disease

42 This body-mind continuum is said to have no beginning nor has it indeed any Its cessation can be brought about by meditation, remembering the scriptures and transcendental wisdom

43 Diseases do not attack the man



that always practises prophylactic measures against disorders which have been already described to have two resorts—body and mind, and who has controlled his sense, unless of course, he is temporarily overpowered by the effects of his past actions

44 What is done in the previous life is called past action and what is being done now is present action When they are unequal they cause the emergence of disease and when they are equal they cause the alleviation of disease

45 He who purges away thoroughly the morbid humors accumulated in the body during winter at the beginning of the spring, and of the summer before the rains begin, and of the rainy season at the beginning of the autumn every year, is never afflicted with seasonal disorders

The Path to freedom from Disease

46 He who is given to wholesome food and conduct, who has discernment and detachment from sense-pleasures, who is charitable, impartial, truthful and forgiving and who follows the precepts of the seers, lives free from disease

47 Diseases do not befall a man in whom thought, word and deed are happily blended, the mind is controlled and the understanding is clear and who is possessed of knowledge austerity and the absorption in Yoga.

Summary

Here is the recapitulatory verse –

48 In the chapter on the exogamous union, the great worshipful sage has cleared all the thirty-six questions so full of import, put by Agnivésa, in order to enhance the wisdom of humanity

2 Thus, in the Section on the Human Embodiment in the treatise compiled by Agnivéśa and revised by Caraka, the second chapter entitled "The Exogamous Union" is completed

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CHAPTER III

Embryology (minor)

1 We shall now expound the minor chapter entitled 'The Formation of the Fetus', in the Section on Human Embodiment

2 Thus declared the worshipful Ātréya

3-(1) When between a man of unvitiated semen and a woman of unvitiated vagina, ovum and uterus, mating takes place during the night time, and when, moreover, the spirit descends, by the agency of the mind,



into that union, the ovum fertilized by sperm inside the womb, as the result of the above-mentioned coming together of these two—man and woman, the embryo is formed

Atreya states the Manner of Conception

3 Such an embryo grows without disease by being well tended Then, when the right time has come, it is born with ease, as the result of the sum of all these factors, possessed of all the body organs, fully developed and endowed with strength, complexion, intelligence and compactness. Therefore, the infant is said to be born of the mother, born of the father, born of the spirit, born of concordance and born of nourishment. There is also to be sure, the connecting agent, the mind So spoke Ātréya

Bharadvaja's criticism

4-(1) 'No!' said Bharadwāja to this. For what reason did he say so? Because neither mother nor father, neither the spirit nor concordance, nor yet the use of drinks or foods that are eaten, masticated or licked up, in fact, bring about the conception Nor does a mind, coming from another world, enter into the embryo.

4 (2). If the mother and father could bring about the conception then seeing that most men and wom[en] desire sons, all of them with a view to begetting sons, would, by resorting to cohabitation, procreate sons alone. Or, those desirous of daughters would procreate daughters alone. Neither would there be any childless man or woman, nor would persons, desiring progeny, go about disconsolate

4-(3) Nor again does the spirit beget itself If, indeed, the spirit engenders itself, it must do so, being already born, or in the alternative being yet unborn Both alternatives are untenable Nothing that is already created can be said to engender itself for the reason that it already exists. nor, again, can an unborn thing be said to engender itself, for the reason that it does not exist. Either way the position is untenable

4-(4) Let us leave it at that But even if the spirit is capable of engendering itself, why does it not reproduce itself exclusively in desirable wombs possessed of lordship, unrestrained movement, protean power and compounded of splendour, strength, speed, complexion, intelligence and compactness of limbs and exemption from decay, disease and death? For, thus, the spirit would wish itself or indeed better than thus

4-(5) Nor is the conception born of concordance If indeed it be born of [co]ncordance, then to those exclusively



who observe this concordance of diet and behaviour, there should be offspring and those whose lives are not so regulated should all be without issue. As a matter of fact both these conditions i e fertility and sterility are seen alike in both classes

4 (5) Nor is the conception born of nourishment. If it is indeed born of nourishment, then none among men and women should be childless, for there is no such among them who does not imbibe some kind of nourishment. If you say that what is meant is that to those alone who avail themselves of the best kind of nourishment children are born, even so, only those who are nourished on the meat of goats, sheep, deer, peafowl and on cow's milk, curds ghee honey, til oil, rock-salt, juice of the sugar-cane, green gram and śāli rice, should have children, while those who eat millet, Varaka, wild millet, bulbs and roots should, all of them, be childless Both conditions, again, are seen in both classes

4-(6). Nor, in fact, does a mind coming from another world, enter into the embryo For, if the mind thus enters into the embryo, there should be nothing unknown, unheard or unseen pertaining to its previous incarnation As a matter of fact one does not recollect anything of that kind.

4 Therefore do we assert this. The embryo is not born of the mother, nor of the father, nor of the spirit, nor of the concordance nor of the nourishment Nor is there a mind which is the connecting agent Thus declared Bharadwāja

Atreya's explanation

5 The sage Ātrèya replied, 'No, for the embryo arises from all these factors acting together.

6 1) In one sense, the embryo is born of the mother For, surely, there is no conception in the absence of the mother nor without her is the birth possible of the viviparous class of creatures We shall now enumerate the mother engendered parts of the embryo, that is, those which pass from the mother to the embryo during its formation.

The germoplasmic traits

6 These are—the blood, flesh, and fat, the umbilicus, the heart, the Kloman, the liver, the spleen, kidneys, bladder, pelvic colon and stomach, the colon, the rectum and the anus, the small intestine, the large intestine, the omentum and the mesentery.

7- 1) In one sense the embryo is born of the father also For in the absence of the father, there is no conception too, nor without him is



the birth possible of the viviparous class of creatures We shall now enumerate the father engendered parts of the embryo, that is, those that pass from the father. to the embryo during its formation

The Spermo-plasmic traits

7-(2) These are the hair of the head and beard, nails hair of the body, teeth, bones, veins, sinews, arteries and semen

8-(1). In one sense, the embryo is born of the spirit also The embryonic spirit is the same as the in dwelling spirit. It is called the embodied soul, eternal, diseaseless, ageless deathless, undecaying, indivisible, unsunderable, immovable, omniform, omnifunctional, invisible, beginningless, endless and immutable

8-(2). The spirit, entering the womb and linking itself to the ovum fertilized by the sperm manifests itself as the embryo, for the embryo is known by the appellation of the spirit To that spirit, however, being beginningless, there cannot be any birth in the true sense Therefore, it is not true to say that, being itself first born it engenders the unborn embryo; but verily being itself unborn, it engenders the unborn embryo. The self same embryo, by the passage of time reaches, in turn, the condition of childhood, youth and old age, and in whichever condition it happens at the time to be, with reference to that condition it is said to be born, but with reference to that condition which is yet ahead, it is said to be unborn Therefore, the selfsame spirit is said to be born and unborn at the same time In which thing both these predications are possible, namely, having been born and having yet to be born, that thing, when born, is said to be engendered, and that very thing, again, with regard to its future vicissitudes, being ' unborn" engenders itself.

8-(3) The mere transition of an existent thing into another state is styled "birth" with reference to that new state or that new condition Thus, for instance, prior to their union, spermatazoa, ovum and the spirit, though existing all the time, do not attain the status of the embryo, but acquire it only after their union Thus also prior to the birth of a child, a man though existing all the time has no claim to paternity, but it comes to him after the birth of the child In the same manner, it is of the embryo, existing all the time, that the conditions of "having been born" and "having yet to be born" are predicated with reference to a given situation



9 (1). However, neither the mother, nor the father, nor yet the spirit is in the total sense, an autonomous agent in the formation of the embryo They (the mother etc) act to some extent by themselves and to some extent under the compulsion of actions done in a former life; again sometimes they are equipped with the means and sometimes they are not

9-(2) Where there is the conjunction of means such as the mind etc , there the autonomy of the agent is limited only by the scope of the instruments, where no such scope is afforded, there is no autonomy But on this score it cannot be contended that the spirit is incapable of engendering the embryo, because it happens that the instruments are defective Moreover, the entering into the desired womb, the sovereign powers and the final liberation are regarded, by the theologians, to be applicable only to the spirit.

9 (3) For there is none else who is the subject of pleasure and pain. Nor from any source other than the self does the springing embryo take its rise, there is no rise of the seedling without the seed

10-(1). We shall now enumerate the spirit-engendered parts of the embryo, that is those that pass from the spirit to the embryo during its formation.

10 These are —the birth in such and such womb, the life-span, self awareness, the mind, the senses; respiration, excretory urge, the directing and sustaining powers of the various parts, distinctive shape, voice and color, pleasure and pain; desire and aversion, consciousness, resolution, understanding, recollection· egoism and effort (These are born of the spirit.)

11-(1). In one sense the embryo is born of concordance too. For, without his or her being given to discordant diet or behaviour, there is no true sterility either in man or woman or any defective condition in the embryo However, as long as the three humors, being irritated, overrun the bodies of thosegiven to ill-regulated habits but do not penetrate deep enough to impair the semen in men, and the ovum and womb in women, so long are these men and women capapable of procreation

11-(2). On the other hand, even of those who are of well-regulated habits and possessed of defectless semen, ovum and uterus, and who mate during the prescribed season, there is no resulting conception because of the non-descent of the spirit. The reason is that, conception does not result from the factor of concordance



alone, but through the agency of the whole complex of factors

11-(3) We shall enumerate the concordance-engendered parts of the embryo i e those that pass from the factors of concordance to the embryo at formation

11. These are health, freedom from sluggishness, absence of excessive or depraved appetites, clearness of the senses, excellence of voice, complexion, virility and sex-vigor

12-(1) In one sense, the embryo is born of nourishment, too For without nourishment the mother cannot even live, let alone bring forth her young Nevertheless nourishment, improperly imbibed, does not conduce to conception, nor, to be sure, does conception result solely from the proper use of nourishment, here, too, it is the complex of factors that is said to be the cause

12-(2) We shall enumerate the nourishment-born parts of the embryo i e those that pass from nourishment to the embryo during formation

12 These are—the diffierentiation of limbs and their proper development, invigoration, satisfaction, plumpness and enthusiasm

The Psychic element

13-(1). There is also the conneing agent which is the mind. That which yokes the spirit with the sentient organism, that, on the imminence of whose departure virtue leaves the body, the inclinations change, all the sense organs are distraught, strength wanes, diseases get aggravated, and finally on whose departure the organism is bereft of life, and which holds the senses together—this, is called the mind. It is said to be of three types—pure, passionate and inert

13-(2). Now, of whatever dominant type a man's mind is in this life, he gets linked to that very type in the next birth Thus, for instance, when he is linked to that very pure type of mind that he possessed in the previous existence, then he can recall the past incarnations as well Hence memory follows the spirit, because it remains linked to the same mind, it is in consequence of this that a particular person is said to be a 'Jātismara'' i. e one who remembers his past birth

13-(3). We shall now enumerate the mind-born parts of the embryo, i e those that pass from the mind to the embryo during its formation

13 These are—inclination, character, purity, hate, recollection, infatuation, liberality, envy, valour, fear, ...ger, torpor, enthusiasm, keenness,

softness, profundity, fickleness, and such others, as also the conditions of the mind, which we shall later describe in connection with the analysis of mind. The mind is indeed of diverse dispositions, all these obtain in the same man but not at the same time. When a man is said to be of a particular disposition, he is said to be so by reason of its preponderance.

14. In this manner, this embryo comes into existence from the coming together of these various procreative factors like a tent from the assemblage of various materials, or like a chariot from the combination of various parts of the chariot. Therefore, did we assert this, that the embryo is mother-born, father born, spirit-born, concordance born and nourishment-born There is over and above the connecting agent, the mind.' (Thus declared the sage Ātréya).

15. At this stage, Bharadwāja said, 'If the embryo thus arises from the assemblage of various procreative factors, how is it integrated? And granted that the integration is effected somehow, why does the embryo, springing as it does from a complex, emerge in the shape of man? Now, man is said to be the offspring of man. If, then, it is said that, in as much as man is sprung of man, he emerges with a man's form, as for instance, an ox is the offspring of an ox, or as a horse is the offspring of a horse; if this is the position, then what has been said before viz, that man is of the nature of a conglomeration, becomes untenable If, moreover, man is the offspring of man, then why are those, sprung of the idiotic, the blind, the hunch-backed, the mute, the dwarfish, the lisping, the deformed, the insane, and those suffering from dermatosis or leprous lesions unlike the parents? If, in order to explain away this difficulty, the assumption is that the spirit perceives forms by its own vision, sounds by its own audition, odors by its own sense of smell, tastes by its own sense of taste, the tangible objects by its own sense of feeling and ideas by its own understanding and on account of this, the offspring of the idiotic etc, are not like their parents. Even so, you are open to the charge of going back on your thesis, for, from what you now say it follows that the spirit is aware when the senses are present, and when they are absent it is not aware; and when both conditions obtain, then the spirit is aware in respect of those senses that are present and unaware in respect of those senses that are absent. It follows also that the spirit is mutable. If, then, by means of vision etc, the spirit perceives objects, then in the absence of sense-organs, deprived

of vision etc it is reduced to inertness. Since it is inert, it is no agent, and since it is not an agent, by the same token it is not the spirit. Thus, the whole argument is meaningless. with only words as its content" (Thus said Bharadwāja).

Atreya's Refutation of Bhardwaja's view

16 (1) Ātréya replied, "From the outset this has been our contention, viz, that the mind links the spirit with the sentient organism. We shall now explain why although springing from a complex, the human embryo emerges in the shape of man and also why man is spoken of as the offspring of man, There are four methods of propagation for living beings, from the womb, from the egg, from the sweat and from the seed

16-(2). Among these four kinds of breeds, each single breed is of countless varieties by reason of the diversities of the shapes of creatures being countless.

16 Among these four main classes the embryo-forming elements, the viviparous and the oviparous creatures assume the shape of such wombs as those they get into, like gold, silver, copper, tin, or lead that is poured into different moulds fashioned of bee's wax When they (the embryo-forming elements) fit themselves in the human mould, so to speak, they emerge in the human form. Thus the embryo, though springing from a complex of causative factors, emerges in the shape of man. This is why man is said to be the offspring of man, since such is his source

17-(1) Now as regards the objection, why if man is man's offspring, those sprung of the idiot etc, are not like the parents, we reply Only that limb or organ of the body becomes defective, whose original representative part in the spermo-plasm has been rendered defective, if there is no potential defect there is no manifest deformity either. Therefore the position admits of both possibilities

17 In every case the sense-faculties are derived from the spirit; the presence or absence of these facul ties is determined, however, by destiny. Thus it is that the offsprings of the idiot etc., are not of necessity like their parents.

18, It is not that the self is aware when the senses are present and unware in their absence The truth is that the self is never without the mind and because it is possessed of the mind it is also seen to be possessed of knowledge.

Here are verses again—

19-19½ In the absence of the senses.



the agent cannot manifest any activity Whatever operation proceeds from certain factors, in the absence of those factors, it cannot take place In the absence of clay, the potter, though skilful, cannot function.

20-21½. Now listen to the sovereign power of the knowledge of the self—spiritual knowledge. The knower of the self, having stilled the senses and the fickle mind, and having come into his own and being established in his own awareness, his vision extending everywhere, contemplates all existence

22-23. O Bharadwāja, accept also this fresh conclusion Having withdrawn from the activities of the sense-organs and speech, the sleeping man who has passed into the dream-state, cognises the objects of pleasure and pain; therefore the self is said never to exist without awareness.

24. There is no cognition of any kind without self-awareness; no consequent can exist independently or without a cause.

25. Therefore, the self is the knower, the archetype, the seer and the final cause. O Bharadwāja! all this has been definitely established; hence abandon all doubt.

Summary

Here are the two recapitulatory verses—

26-27. The cause of the manifestation, development and birth of the fetus; what the opinion of Ātréya is concerning this subject; and what the opinion is of Bharadwāja; the objection to the proposition; the final conclusion concerning the self—all this, has been set forth in this minor chapter relating to the formation of the fetus.

3. Thus in the Section on Human Embodiment in the treatise compiled by Agnivéśa and revised by Caraka, the third chapter entitled 'The Minor chapter on the Formation of the Fetus' is completed

CHAPTER IV

Embryology (Major)

1. We shall now expound 'The major chapter on the Formation of the Fetus' in the Section on Human Embodiment.'

2. Thus declared the worshipful Ātréya.

3. Whence the conception arises, to which the name of 'embryo' is given, whose modification the embryo is, in what order the various stages of the embryo develop in the womb, what makes the embryo wax, by what agency it is prevented from forming in the womb, and by what agency, having formed, it perishes in the womb, and why again, while not com-



pletely destroyed, it gets deformed, all this, we shall explain in due order

4 The conception arises from the sum of causative factors emanating from the mother, the father, the spirit, the concordance, the nourishment and the mind. As to which of embryonic parts are derived from which of these six coefficient causes at the time of conception and thereafter, we have already described them having classified them under different heads.

5 The appellation of conception is given to that union of semen, ovum and the spirit, which takes place in the womb.

6-(1) The embryo is a compound product of the ether, air, fire, water and earth and is the dwelling place of the spirit.

The Conscious element in the Fetus

6. Looked at from this standpoint the embryo is the sum of the modifications occasioned in the proto-elements and is the resort of the spirit; thus the spirit has been said to be the sixth element of the embryo.

7 (1). Now we shall explain by what stages the embryo develops in the womb.

7-(2). Now we have in mind the woman of child-bearing stage wl generative organs, ova and uterus are normal and who has gone through the purificatory bath on the completion of the last menstrual period with the fresh blood having replaced the lost blood. When with a woman of this description, a man of unvitiated sperm unites in the sex-union then, impelled by orgasm, there flows from every cell and tissue that quintessence of bodily secretions, the semen.

The Birth of the Fetus

7 That semen having thus been set into motion by the ecstatic self and informed by it, emerging from the man's body mixes with the secretion of the woman after entering the womb through the proper channel

8-(1). There in the womb, the conscious element (the spirit) which has the mind for the instrument, proceeds first of all to gravitate to itself the needed ingredients. This conscious element is, accordingly, said to be variously the cause, the region, the instrument, the imperishable, the agent the thinking one, the knower, the understanding one, the seer, the dispenser, the great one, the universal architect, the omniform, the supreme person, the creative source, the unchanging, the eternal, the substratum of qualities, the seizer, the chief the unmanifest, the individual soul, the

knower, the ego, the conscious one, the infinite, the soul of creatures, the soul of the senses and the inner soul.

8 This one, at the time of gravitating the elements to itself, draws the ether before the other elements. Just as at the close of the period of dissolution, the creative self, desirous of creating the world anew having the mind for his base first creates the ether, then, in due order, the remaining four elements namely, the air and the other proto elements, of more and more pronounced characteristics, even so, in procuring together to itself an individual body, it (the self) first takes the ether alone, and then in due order the other elements, having more and more pronounced characteristics, beginning with air. All this gravitating of elements takes place in an infinitesimal fraction of time.

The Fetus in the First month

9 The spirit having now become the embryo in the first month after conception being well compounded and tinged with all the elements, appears as a jelly-like mass of no particular shape and with limbs emergent and latent

The Fetus in the Second month

10 In the second month, this mass hardens into the form either of a knot or a tendon or an egg Of these the knot-shaped is male, the tendon-shaped female, and the egg-shaped eunuch.

The Fetus in the Third month

11 In the third month, all the sense-organs and all the limbs emerge together.

12-(1) Some of the body parts of the fetus have already been enumerated under various heads, such as those derived from the mother etc Now, we shall enumerate under different names with reference to the modifications of the five elements, the selfsame body parts as also some additional ones

12. Even those parts derived from the mother etc., are in fact only modifications of their five basic elements In the fetus the constituents of the ether are—sound, audition, lightness, fineness and space; those belonging to air are tangibility, sense of touch, roughness, impulsion, the marshalling and maintaining of the humors of the body and its movements, those belonging to light are form, vision, brightness, digestion and heat, those belonging to water are taste, the sense of taste, coldness, softness, unctuousness and wetness; those belonging to earth are odor, the sense of smell, weight, steadfastness and hardness.



The Similarity between the Individual and the Universe

13 Thus, the individual man is an epitome of the universe. As much diversity of substance and quality as is found in the world outside, even so much exists in man; and as much in man, so much in the world outside. Thus the wise like to regard the nature of existence.

14-(1) Thus the sense-organs and the limbs of the fetus manifest themselves simultaneously. Apart from these phenomena there are some which appear after the birth of the infant, these are the teeth, secondary sexual signs, and signs of puberty and such other traits This is the natural order, contrary to this is unnatural.

14-(2). Now, in the fetus there are some characteristics which are permanent and some which are temporary. Those parts alone of the fetus which persist throughout life are called the primary signs of sex, whether male, female or neuter Those distinctive (mutually exclusive) characteristics of man and woman are partly dependent on the self and partly on the material element, the sex differentiation is due to the preponderance of one or the other of these factors.

The distinct Features of the Male and the Female

14. Thus weakness, timidity, artlessness, confusion, fickleness, heaviness of the nether limbs, want of forbearance, frailty, softness, the uterine part occupied by the embryo and such other feminine traits determine the female sex, traits opposite to these determine the male sex When there is an equal distribution of both these traits there is the neuter sex.

The Function of the Fetal heart in the Third month

15 (1). When the sense organs appear in the fetus, at that very time, sentience lays hold of the mind Consequently, from that time the embryo is seen to throb and yearn for this or that thing, experienced in the past existence, this condition is called the 'bicardiac state' by the experienced.

15-(2) The heart of the fetus taking its rise from the mother, is connected with the mother's own heart by the channels that carry nourishment, incidentally, inclinations are also conveyed by these channels Having this fact in view, the wise do not wish to see the fetus baulked of its desires originating either in its own heart or in that of the mother.

15 For from such thwartings, it is seen that the fetus is either destroyed or deformed At this time the mother's well-being in some respects is identical with that of the fetus, because of this the skilled physicians minister exceedingly to the pregnant women with endearing and wholesome things

16-(1). Now with a view to ascertain pregnancy and the bicardiac condition, we shall describe the symp toms in brief. Knowledge is essential for treatment; and knowledge comes from a study of the symptoms, therefore, the exposition of the symptoms is a desideratum.

16. These symptoms are:—the stoppage of menstruation, excessive salivation, dislike for food, vomiting, anorexia, excessive hankering for sour things, the exhibition of relish for all sorts of things, heaviness of the limbs, lack-lustre eyes, lactation, deep pigmentation of the lips and breasts, slight edema of the feet, growth of down on the abdomen, extension of the vagina—these are the indications of a growing conception

The Gravida's longings to be satisfied

17 The pregnant woman should be given whatever she desires with the exception of such things as would injure the fetus

18-(1) These things will tend to injure the fetus, namely, all those that are very heavy, heat-producing or pungent, and all violent movements.

18 The elderly people prescribe these other measures too, in order to shield the fetus from angelic and demoniac powers and their followers, the expectant mother should not wear red habiliments nor indulge in intoxicating wines, nor ascend nor travel in a carriage, nor eat meat, in short, she should never come near anything that might injure her senses She should also keep away from whatever else that experienced women declare to be harmful.

19 But if the longing becomes intolerable, it is better to give the pregnant woman the desired object, be it injurious, havig neutralized it to whatever extent possible by the addition of a wholecome ingredient, so that the longing is removed For, if the longing is completely repressed, the irritated Vāta moving inside the body will either destroy or deform the fetus.

The Fetus in the Fourth month

20 In the fourth month the fetus becomes stabilised, consequently, the pregnant woman shows a pronounced increase in the body-weight.



The Fetus in the Fifth month

21. In the fifth month there is a greater increase, to the fetus, in the accession of flesh and blood than during other months Therefore, at this time, the pregnant woman becomes exceedingly emaciated

The Fetus in the Sixth month

22 In the sixth month there is a greater increase in the accession of strength and pigmentation to the fetus than during the other months, consequently, at this time, the pregnant woman loses strength and color exceedingly.

The Fetus in the Seventh month

23 In the seventh month the fetus develops in all ways, therefore, at this time, the pregnant woman becomes exceedingly restless i. e tired

Exchange of Vital essence in the Eighth month

24-(1) In the eighth month, on account of the yet incomplete formation of the fetus, there is a continuous transmission of vitality from the mother to the fetus and vice versa by means of the channels that carry the body-nutrient fluid

24 Therefore at this time the pregnant woman becomes momentarily joyful and momentarily distressed, in the same manner, also the fetus Hence at this time the birth of the fetus is attended with risk because of the instability of the vital essence It is on account of this consideration that the learned say that the eighth month is not to be reckoned upon

The time for Delivery

25. If the eighth month is passed even by a day, the ninth month having come in, thence till the tenth month is the period of delivery This is the normal period of delivery If the fetus stays longer in the womb, it is abnormal.

26 Thus, by these stages, the fetus develops in the womb.

The Growth of the Fetus in the womb

27 The fetus waxes in the womb by the excellence of the parts derived from the excellence of the expectant mother's regimen and the Upaswéda and Upasnéha procedures, the passage of time and finally from the course of nature.

28 It is exclusively on account of some defects in the embryo-forming elements like the mother etc, that the fetus fails to get born

29. It is on account of the retardation of the processes which we have described as helping the growth of the fetus in the womb, that the fetus

gets destroyed or, in the alternative, is prematurely delivered.

30 (1) We shall now explain how the fetus not being wholly destroyed, is, however, deformed.

30-(2). If a woman who is habituated to things that are apt to irritate the three humors, which being thus irritated, spread through the body and reach the generative organs, without, however, completely vitiating them, if such a woman conceives, then of that conception, one or more of the parts deriving from the mother will be rendered defective, the defect being limited to those limbs whose parent parts in the germo-plasm are vitiated by reason of the (irritated) humors

The Fetal defects due to defects of the germo plasm

30. Thus for instance, if the uterine parent part of the embryo is vitiated, then the mother gives birth to a barren female If again only a part of the germo-plasm is vitiated, then she gives birth to a Pūtiprajā. If again the uterine part of the fertilized ovum and that part of the fertilized ovum which is responsible for the differentiation of female characteristics get partially vitiated, then she gives birth to a non-female having however abundance of female characteristics, and named 'Vārtā' Such a person is spoken of as a female deformity

31 Similarly, if the male-procreating element of the semen is vitiated there results a sterile male, if again the male-procreating part of the semen of a man is partially vitiated, then there results a male called 'Pūtipraja'. If the male-procreating part of the semen and those parts of the semen which give rise to the differentiation of the male characteristics are partially vitiated, there results a non-man having a number of male characteristics, and named 'Tṛnaputrika' He is spoken of as a male deformity.

32 Thus, the conditions we have shown, concerning the defects originating from either the father or the mother, are also to be applied in the case of defects originating from the other factors such as concordance, nutrition and also the psychic factor.

The changeless Nature of the Spirit

33 The supreme spirit is ever defectless and is the same in all living beings, but on account of the difference in mind and body, it appears to be different

34. Now, there are three vitiating elements in the body, namely, Vāta, Pitta and Kapha, these vitiate the body As regards the mind, there are two vitiating elements, namely, passion



and ignorance. Disease takes its rise as the result of the vitiation of the two—the body and the mind, it cannot manifest if they remain unvitiated

The Varieties of the Soma

35. Of these two, the body is of four kinds, on account of the manner of propagation as shown previously.

The Varieties of the Psyche

36-(1). The mind is of three kinds – pure, passionate and ignorant. The pure mind is considered to be without any taint as it represents the benefi cient aspect of the intelligence, the passionate mind is tainted as it represents the violent aspect the ignorant mind is also tainted on account of its representing the deluded aspect

36. Each of these three types of mind reveals an infinite number of variations on account of the differen tiating factors of degree, origin and body, and the mutual concomitance of body and mind Thus a particular type of body goes with a particular type of mind, and conversely a particular type of mind with a particular type of body In order to illustrate this, we shall now enumerate, by way of examples, several different intellectual types

37-(1 One who is pure, devoted to truth, self-controlled, of right discrimination, endowed with knowledge understanding and power of exposition and reply, possessed of memory, free from desire, anger, greed, conceit, infatuation, envy, dejection and intolerance and equally well disposed to all creatures is to be known as belonging to the Brahma type

37-(2) One who is devoted to sacrifice, study, vows, burnt offerings, celibacy, who is hospitable, devoid of pride, conceit, attachment, hate, infatuation, greed and anger, and is endowed with genius, eloquence, understanding and retentive power is to be known as belonging to the Rsi type

37-(3). One who is endowed - with lordship, is of authoritative speech, given to the performance of sacrifices, brave, energetic, endowed with splendour, given to blameless actions, possessed of foresight and devoted to the pursuits of virtue, wealth and sense-pleasures, is to be known as belonging to the Indra type.

37-(4). One whose conduct is governed by considerations of propriety, who does the right thing, is unassailable, who is constantly up and about, who is endowed with good memory, who sets store by authority and power, and who is free from the passions of attachment, envy, hate and infatu ation is to be known as belonging to the Yama type.



37-(5). One who is valiant, courageous, clean, intolerant of uncleanliness, devoted to the performance of sacrifices, fond of aquatic sports and given to pursuits which are not blame-worthy, and whose anger and favour are well-placed, is to be known as belonging to the Varuna type.

37-(6). One who commands status, honor, luxuries and attendants, who is devoted to the constant pursuit of virtue, wealth and pleasure, who is clean, and given to the pleasures of recreation, and whose modes of anger and favor are patent, is to be known as belonging to the Kubéra type

37-(7) One who is fond of dancing, song, music, and praise, and is well-versed in poetry, stories, history and legends, who is constanty addicted to the pleasures of fragrant unguents, garlands, ointments fine raiment, women and recreation and is free from envy, is to be known as belonging to the Gandharva type.

37. Thus, the Sattvic type is of seven varieties; they are all of the beneficent kind The first variety—the Brahma, is to be considered the purest, for, the benificent aspect of the mind is perfectly represented in it

38-(1) One who is valiant, despotic, of an envious disposition, possessed of authority, given to poses, terrifying, pitiless, and fond of self-adulation is to be known as representing the Asura type.

38-(2). One who is intolerant, of implacable hate, bides his time and then strikes, is cruel, gluttonous, inordinately fond of flesh foods, of an excessively somnolent and indolent disposition and envious, should be known as representing the Rākṣasa type

38-(3) One who is a great eater, uxorious, fond of keeping company of women in secret, unclean, a hater of cleanliness, a coward, a bully, given to abnormal recreations and diet is to be known as representing the Piśāca type

38 (4). One who is brave when excited, touchy, of an indolent disposition, who arouses fear in the beholder and is devoted to food and pleasures of recreation is to be known as representing the Sarpa (serpent) type

38 (5). One who is fond of food, whose character, conduct and pastimes are of a very painful description, who is envious, who is without discrimination, who is very covetous and who is disinclined to work should be known as representing the Préta (ghost) type

38-(6) One who is of strong attachments, who is constantly devoted to



the delights of eating and recreation, is fickle, intolerant and unacquisitive is to be known as representing the Sakuna (bird) type

38. Thus the Rājasa type is to be known as comprising six varieties, they are all tinged with passion.

39-(1). One who is of a forbidding disposition, unintellectual, disgusting in his behaviour and dietetic habits, abandoned to sex pleasures, and given to somnolent habits is to be known as belonging to the Animal type

39-(2) One who is pussilanimous, unintelligent, greedy for food, unstable, of persistent likes and dislikes, of itinerant habits and fond of water is to be known as belonging to the Fish type.

39-(3). One who is lazy, exclusively devoted to the business of eating and devoid of mental faculties is to be known as belonging to the Vegetable (plant) type

39 Thus, the Tāmasa type should be known to comprise three varieties, they represent the inert aspect of the mind

40 In this manner, we have described a few of the innumerable varieties to be met with in the three types of mind with a view to indicat[illegible] the general nature of the treatment to be given in each type Thus, we have classified the Sāttvic type under seven heads according as they correspond to the psychic types of Brahma, Rsi, Indra, Yama, Varuna, Kubéra and Gandharva, the Rājasic type under six heads according as they correspond to the psychic types of Daitya, Pisāca, Rākṣasa, Sarpa, Préta and Sakuni, and finally the Tāmasic type under three heads according as they correspond to the psychic types of Animal, Fish and Vegetable life

41 Thus, the intention with which this topic of the formation of the fetus was begun, has been achieved in full and agreeably to the purpose set out By understanding what has been laid down here, one is enabled to promote those influences which are conducive to the rise and growth of conception and to inhibit those which are inhibitive of conception and its subsequent development.

Summary

Here are the recapitulatory verses—

42 The instrumental cause, the embryonic self, the material cause, the gradual development in the womb and the factors promoting the growth, these five, in relation to the fetus, are declared to be the auspicious topics in embryology



43. The factors which tend to inhibit conception or to destroy it after it has taken place or to render it defective—these three factors, inimical to the formation and growth of the fetus, are said to be the inauspicious topics

44 The physician who is fully conversant with all these eight topics divided into the auspicious and the inauspicious is entitled to wait on the king

45 The physician of large understanding requires to know both these sets of factors, viz, those which are helpful in the formation and development of the fetus and those which are inhibitive of such formation and growth.

4 Thus, in the Section on Human Embodiment in the treatise compiled by Agnivéśa and revised by Caraka, the fourth chapter entitled "The Major chapter on the Formation of the Fetus" is completed

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CHAPTER V

The Macrocosm and the Microcosm

1 We shall now expound the chapter entitled "The Analysis of Man" in the Section on the Human Embodiment"

2 Thus declared the worshipful Ātréya.

3-(1) Man is the epitome of the universe (microcosm). There is in man as much diversity as in the world outside, and there is in the world as much diversity as in man

3 To the worshipful Ātréya propounding this doctrine, Agnivéśa made this request We fail to understand the full import of this cryptic utterance. Therefore we desire to hear further clarification of this by your reverence.'

4- 1) To him replied the worshipful Ātreya, 'The different members composing the universe are too many to count and so are the different members composing man, of them, therefore we shall instance a few outstanding examples with a view to showing their mutual similarity O, Agnivéśa! follow attentively the examples which shall be cited with exactitude.

4 The assemblage of the six elements go to make man receive the appellation of man these elements are the earth, water, light, air, ether and the immaterial self These six elements considered together receive the name of 'man'

5 The earth is represented in man by hardness, water by moisture, fire by heat, air by the vital breath, the



ether by the interstices and the self by the indwelling spirit Similar to the office of God in the world is the might of the individual soul in man God's greatness in the universe is seen as creator; in the body the soul's greatness is seen as the mind What Indra is in the universe the ego is in man the Sun corresponds to the power of seizing, Rudra to anger, the Moon to beneficence, the Vasus to pleasures, the two Aswins to lustre, the Maruts (winds) to enthusiasm, the Viśvédevās (a group Gods) to the sense-organs and the sense-objects, darkness to delusion, light to knowledge, just as there is the act of creation in the universe, so also in man there is fertilization or the act of impregnation Corresponding to Kitayuga the first age, is the period of childhood, corresponding to Trétā the second age, is youth, corresponding to Dwāpara the third age, is old age, corresponding to Kali the fourth and the last age, is infirmity and corresponding to the end of a word-cycle is death in man In this manner, by pursuing this analogy, O, Agnivésa! you are to understand the unity of all those different members in the world and in man which we have left unmentioned here.'

6. To the worshipful Ātréya propounding this argument, Agnivésa said, 'All this that your reverei has observed concerning the similarity of man and the universe is unexceptionable But the question remains—what actually is the utility of this doctrine of similarity in Āyurveda?'

7 The worshipful Ātréya replied, 'Listen O, Agnivésa! to one who contemplates the whole world as being in himself and himself in the whole world with equanimity, there is born the true understanding In as much as he regards the world as being in himself, he realises that the self, and none else, is the agent of pleasure and pain, and in as much as he realises that the whole world, being of the nature of activity and yoked to motivating factors etc, is as his own self, he awakens the primary knowledge leading to final emancipation The word 'world' always implies aggregation, for speaking in general, eyerything in the world is made up of the six elements

8 Now the world has causation, birth, growth, affliction and disruption. In other words, causation is that which brings about, birth is germination, growth is increase, affliction is the influx of pain, and the dispersal of the six basic elements is disruption, This last is called variously the 'departure of the spirit', the 'cessation of life,' the 'dissolution' and 'the way of all flesh'. The source of the world and of all affliction is action,



while quietus comes from inaction True understanding is that which arises from the judgement that action is pain and inaction is happiness The causation of this understanding is the knowledge of the similarity of all living things in the world. This indeed is the utility of this teaching of similarity '

The Cause of the Life-process

9 Then Agnivéśa said, 'O, revered Sir ! what are the springs of action and what is the means towards inaction ?

10-1). The worshipful one said, "Action springs from behaviour impelled by delusion, desire and hate Born of it are egoism, attachment, doubt, vain glory, wrong identification, wrong judgement, absence of discrimination and the wrong means As trees with wide sweeping branches smother a tender sapling, so these raise themselves at the expense of man, who being overpowered by them, is unable to transcend action.

10-2) Now, 'I am endowed with such race, looks, wealth, conduct, intelligence, character, learning, lineage, period of life, vigor and capability'—this notion is egoism. Whatever action—mental, vocal or bodily, which is not conducive to final emancipation, is called attachment; questioning such facts as the results of action, liberation and human survival after death is called 'doubt' The notion, 'I am a unitary personality through all vissicitudes, I am the creator, I am perfect by nature I am the unique conglomeration of the body, the senses, intelligence and recollection'—this is vainglory "The mother, father, brother, wife, child, kinsman, friend, servant etc, are mine and I am theirs'—this is wrong identification Erroneous conception of what is enjoined and prohibited, the beneficial and the harmful, and the good and the evil, is wrong judgement The confounding of the knower with the non-knower, the original with its modifications, and action with inaction, is absence of discrimination And lastly, the wrong means are said to be such undertakings as the ceremonial sprinkling of water etc, in sacrifices, fasting, the keeping of the sacred fire, the three diurnal baths, ceremonial spraying, invocation, officiating at another's sacrifice, sacrificing for oneself, mendicancy and entering the waters or fire etc

10 Thus man, dispossessed of right understanding, resolution and recollection and taken possession of by the ego and attached to action and given to doubt, his understanding clouded with conceit, and merging himself in his environment, with distorted vision, lacking discrimination



and going astray, becomes the dwelling tree of all afflictions which have for their root-cause defects of the body, and the mind In this manner, being borne about hither and thither by the evil forces of egoism etc, man is unable to transcend the vicious chain of causation, which indeed is the main spring of all evil

The Nature of Emancipation

11 Non-action which breaks the chain of causation, is the ultimate dissolution That is the highest the final peace, that is the indestructible, that is Brahma, and that is liberation

The Means of Emancipation

12 We shall now describe the upward-leading path of those who seek liberation The seeker after final emancipation who has seen the vanity of the world, should first make his approach to a teacher whose teaching he should then put into practice Thus, he should tend the ceremonial fire, study the sacred law-books, understand their meaning and taking them for his guide should mould his conduct thereby He should seek the good and avoid the evil, he should eschew the company of the wicked, he should speak only that which is true, conducive to the good of all creatures, gentle, seasonable and well considered He should regard all creatures as himself. He should avoid all reminiscence, desire, entreaty and discourse with women and renounce all possessions retaining only the following appurtenance: a loin-cloth for cover and an ochre colored garment, and for mending it a case of sewing needles. For the sake of cleanliness, he may carry a water pot and as a mark of his order a mendicant's staff and a bowl for collecting alms He may substitute alms by such natural food as is easily available in the woods and just enough to maintain life If he is fatigued, he may take his rest on a bed improvised with dry fallen leaves and weeds, but he should not do this habitually He may keep an arm-rest as an aid in meditation He should dwell in the woods and have no roof over his head, avoiding drowsiness, sleep laziness etc He should check desire and aversion to sense-objects He should exercise circumspection in sleeping, staying, moving, seeing, eating, recreation and in fact in the movement of every individual limb He should be indulgent alike to honorable treatment, adulation, contempt and humiliation, and should be able to put up with hunger, thirst, fatigue, strain, cold, heat, wind, rain, pleasure and pain He should be unmoved by grief, depression, self-conceit, affliction, arrogance, greed, attachment, envy, fear, anger etc. He should look on egoism etc., as causative of suffering, and on the macrocosm and microcosm



in the matter of creation etc, as being identical. He should dread procrastination and should never feel disinclined to practise yoga. He should be of an enthusiastic frame of mind He should bend all his powers of understanding, resolution and recollection towards final emancipation, he should restrain the senses by means of the mind, and the mind by means of the Spirit and the Spirit by itself. He should constantly revolve in mind the categories giving rise to the body and its members and should resolve that every thing that has causation is not the self, is fraught with pain and is transient He should regard all activity as tainted with evil, and hold the conviction that in the renunciation of all things is true happiness This is the path leading to final emancipation; straying from this, one is bound. Thus have we described the upward leading steps

The Nature of the Pure mind

Here are verses again—

13. By these purifying means, the impure mind is cleansed, just as a looking-glass is cleansed by being rubbed with such things as oil, cloth and brush

14. The purified mind, thereafter, shines like the sun's orb that has come out of an eclipse, water vapour, dust-cloud, smoke-cloud or fog

15 That mind, stabilized in the self, shines like the pure, steady and luminous flame of a lamp kept in a closed lantern

16-19. That pure and true understanding, which accrues to the man of purified intellect, is variously understood as learning, achievement judgement, genius, comprehension and knowledge. By this, he breaks open the exceedingly strong citadel of the darkness of the great illusion By this, realizing the true nature of all things, he becomes desireless, by this, he masters yoga, by this, he attains the knowledge of the categories, by this he stands clear of egoism, by this, he does not come under the power of causation; by this, he gives up taking refuge in anything, by this, he renounces all, by this, he finally attains Brahma, the eternal, the undecaying, the unagitated and the imperishable. That is regarded as the true science, attainment, psychic state, intelligence, knowledge and wisdom

20 He who sees himself as extended in all the world and all the world in himself, the peace of that surveyor of this (i. e Spirit and matter) and the yonder, being rooted in knowledge, does not perish

21. Witnessing all existences in all their conditions and at all times, he who has become Brahma, the pure one, cannot come into contact with any thing.



The Nature of the Liberated soul

22 In the absence of the cognising instruments no characteristics can be observed in the self Hence, by the disjunction of all instruments, he is said to be liberated

23 The peace of the liberated is spoken of by such synonyms as sinlessness, passionlessness, tranquility, the supreme, the imperishable, the changeless, immortality, Brahma and the final rest.

24 O, gentle one ! this is that unique knowledge, having known which, the sages, freed from doubt, entered the great peace, having cast off delusion, passion and desire

Summary

Here are the two recapitulatory verses—

25 The similarity of man and the universe, together with the utility of such knowledge, the origin of the soul's bondage and the means for release therefrom, have been described.

26 The concentration of the pure mind, the true and absolute understanding, and the goal—all this, has been taught by the great sage in this chapter on the "Analysis of Man"

5 Thus, in the Section on Human Embodiment in the treatise compiled by Agnivésa and revised by Caraka, the fifth chapter entitled 'The Analysis of Man' is completed.

CHAPTER VI

Physiological anatomy

1 We shall now expound the chapter entitled 'The Analysis of the Body' in the Section on Human Embodiment

2 Thus declared the worshipful Atréya

3 The knowledge of the analysis of the body subserves the purpose of helping the maintenance of the health of the body For it is only in consequence of the knowledge of the nature of the body that knowledge of the factors that contribute to the good of the body arises. Hence do the experts extol the knowledge of the analysis of the body

The Nature of the Body

4 The body here means the 'vehicle of equilibrium,' being the dwelling place of consciousness, and comprising the sum of modifications of the five great elements When, therefore, the elements in the body become discordant, the organism suffers affliction or death. Now, the discordant tendency of the elements is brought about



by their tendency to hypertrophy or atrophy, whether partial or complete

Simultaneous growth of All Body elements

5 The hypertrophy and atrophy of conflicting elements take place simultaneously For, whatever factor serves to increase one element tends to decrease another element having the opposite disposition

6 Therefore, medicine is that which, being well administered, becomes an equalizer of increased and diminished elements at the same time It brings down the excessive element and augments the deficient one.

The Maintenance of their Balance

7 Indeed, this alone is the end sought in the employment of medicine as also in the observance of wholesome habits, that the equilibrium of the elements may be achieved or maintained as the case may be For it is only with a view to help to maintain the balance of the elements that the intelligent while being healthy, would make use, by rotation, of a dietary of tastes and properties which have been ascertained to be agreeable and balanced, while those who are given to the excessive use of one particular variety of food endeavour to balance it by recourse to effort that is known to be counter-active

8. Right performance or use of acts, or dietary modes, that are counteractive to local, seasonal and bodily moods, crasies, the suppression of all extravagant tendencies, the non-suppression of the excretory impulses that are tending to go out and the avoidance of violent activities, wholesome living, comprising these, is taught to bring about the concordance of the body elements

9 Now the body elements attain increase by the repeated use of dietary modes that either wholly consist of, or preponderate in, like qualities, while they suffer diminution by the repeated use of foods that either wholly consist of, or preponderate in, unlike qualities

10 (1) Here these properties of the body-elements indicate the effective modes of the dietary etc They are—heavy, light, cold, hot, unctuous, dry, dull, keen, stable, moving, soft, hard, clear, turbid, smooth, rough, subtle, gross, viscid and aqueous

10 (2) Of these, those body-elements which are heavy, grow more by the repeated use of such dietary modes as are heavy in quality, while the light ones grow less The light ones again grow more by the light foods; while the heavy ones grow less In this very manner, there is increase of the tendencies of the body elements by the accession of like factors, and decrease by the accession of unlike factors



10 Consequently, the flesh-element grows more by the intake of flesh, relatively to the rest of the body-elements, similarly, the blood-element increases by the intake of blood, the fat-element by fat, the flesh-marrow by flesh-marrow, the bones by cartilage, the bone-marrow by the bone-marrow, the semen by semen and the fetus by embryo

11-(1) Now in places where dietary articles of absolutely like nature, in conformity to this rule of similarity, are not available, or even if available, the dietary articles cannot be used either because they are unsuitable or because they are disgusting or because of some other reason, and nevertheless it becomes necessary to increase that particular body-element whose perfectly corresponding type of dietary article cannot be made use of, then recourse must be had to other types of dietary articles which abound in like properties to those of the body element whose increase is sought.

11 Thus for instance, in diminution of semen, use may be made of milk and clarified butter, as also of other articles listed as sweet, unctuous and cooling, in diminution of urine, use may be made of the juice of sugar-cane, Varunī wine and of ingredients having aqueous, sweet, acid, salt and moisture-producing properties, in diminution of fecal matter, use may be made of horse-gram, black-gram, mushroom, the viscera of goats, barley, vegetables, and the sour gruel of grains, in diminution of Vata, use may be made of bitter, astringent, dry, light and cooling articles, in diminution of Pitta, use may be made of sour, salt, pungent, alkaline, hot and acute articles, in diminution of Kapha use may be made of unctuous, heavy, sweet, viscid and turbid articles. Exertion too, which is of the kind that stimulates the growth of a particular body-element whose growth is sought, should be indulged in In this manner by the use of like and unlike food and exertion, the increase and diminution of the rest of the body elements are to be brought about opportunely Thus, we have explained, specifically and by indication, the methods of bringing about the increase and decrease of all the body elements

12 These factors promote the growth of the body in every way. They are—opportunity, favorable natural endowment excellence of diet, and freedom from retardation

13 These factors promote the increase of strength They are —birth in a country of strong people, or at a time when people are strong, favorable opportunity, excellence of paternal and maternal endowment, excellence of nourishment, excellence of bodily



constitution, excellence of regimen, excellence of the mind, excellence of natural endowment, youth, exercise and good cheer

14 These are the factors that promote the transformation of the ingested food into the body elements They are—heat, Vāta, moisture, unctuousness, time and their appropriate combination.

15-(1) Now, of these food transforming agents, these are the various functions

15 Thus, heat cooks, Vāta lowers the food into its place, moisture renders it loose, unctuousness makes it soft, time completes the process, and the equilibrium of all these promotes metabolism and the concordance of the body elements

16 The several properties of the food, undergoing transformation into nourishment, convert themselves into the nature of such body-elements as are not inimical to their own, while they inhibit the opposing elements These thus inhibited by the hostile food elements, in turn retard the organism

The Nature and Function of the pure and the impure Body-elements

17 The body elements again are briefly of two kinds—impure and pure Of these, they are the impure which are hurtful to the body These are—excreta issuing outwards from the orifices of the body in various forms, putrescent humors, irritated Vāta, Pitta and Kapha, also such other tendencies residing in the body as tend to injure the body; all these we regard as impurities and the rest as pure. All these again are listed, beginning with 'heavy and ending with 'aqueous', according to difference in property, and beginning with 'body-nutrient fluid', and ending with 'semen', according to difference in substance

Vata, Pitta and Kapha the vitiating factors of all Body-elements

18 Of all these elements, it is Vāta, Pitta and Kapha alone that become the vitiators, being themselves first vitiated, for they are by nature vitiating We have outlined the diagnostics of Vāta etc., (the triad of faults) when they are vitiated in the rest of the body-elements and by reference to seasonal variation, in the chapter on 'The various foods and drinks' To the extent that there is contact with the body-elements, to that extent alone is the spread of corruption by corrupting influences The result of Vāta etc, when in natural state, is of course, health The intelligent should therefore strive for the natural state of these three humors.



Here is a verse again—

19 That physician who understands the body in every respect and in entirety and at all times, knows in its fullness the science of life, that is joy-giving to the world

Agnivesa's queries concerning the growth of Fetal limbs

20. Unto the sage Ātréya, thus discoursing, Agnivéśa said, 'We have listened to this, that your reverence has spoken, on the subject of the body Now we desire to know this Which member of the embryo first develops in the womb? In which direction does it face? What position does it assume inside the womb? What food sustains it? In what condition does it come out? Being born, by what wrong foods and ministrations does it get killed instantly? Again, by what right foods and ministrations does it grow without disease? Are there infantile disorders which result from the displeasure of the super-natural being or are there indeed no such? What does your reverence opine in the matter of the variety or otherwise of timely and untimely death of this man? What is his maximum longevity? And finally, what are the means for such maximum longevity?'

The opinions of the Sages on the Subject

21-(1) Unto Agnivéśa who had thus questioned, the sage Punarvasu Ātreya said, "As to how this fetus develops in the womb, what and when organic differentiation takes place, we have already explained in the chapter on the descent of the fetus On this subject there are various conflicting theories of all the sage aphorists Listen to them being recounted—

21. "It is the head that first develops in the womb, seeing that it is the seat of all the senses," thus views Kumāraśira Bharadwāja "It is the heart, because that is the seat of animation," thus the physician Kānkāyana of Bāhlīka "The navel, because it is the inlet for nourishment," thus Bhadrakāpya "The abdominal rectum, because it is the seat of motor activity," thus Bhadraśaunaka "The hands and feet, because they are the primary instruments of man," thus Badiśa 'The sense-organs, becaue they are the seat of perception in man,' thus Janaka Vidéha "Because the embryo is hidden from the eye, it is uninferable" thus Mārīci Kasyapa "All the members develop simultaneously,' thus Dhanvantari This last is acceptable; for all the members, headed by the heart, take the same time for development. Since the heart is as it were the main stem for all the bodily members, they being grouped round it - and it is also the seat of several

activities, therefore, there is no question of the prior manifestation of these others Hence there is simultaneous manifestation of all the body members, including the heart Indeed all organic functions are interdependent Therefore the objective view is the right view

22 The fetus stays inside the womb with its face towards the back of the mother, its head above, and its limbs folded

23-(1) Free from thirst and hunger, and its movements controlled by another than itself the embryo grows in the womb with dependence on the mother, by means of Upasneha and Upasveda, its limbs being but imperfectly differentiated Thereafter, the fetus is nourished partly by way of the pores in the hair-follicles and partly by way of the umbilical chord To the navel of the fetus is attached the umbilical chord, to the umbilical chord is attached the placenta and the placenta is in turn attached to the heart of the mother, and it is indeed the mother's heart that floods the placenta by means of the pulsating arteries, the fluid thus transmitted is generative of strength and color, for it is indeed food containing all nutritive elements

23 For, in a pregnant woman the nutritional juice is distributed in three ways—for her own nourishment for lactation and for the growth of the fetus, which being sustained by this nourishment, flourishes inside the womb

24 When the time for birth arrives the child is delivered, its head foremost, being turned over by the force of the birth-wind (uterine contractions), by way of the birth-path (vagina) This is the norm, other than this is abnormality After this, the child becomes independent of the mother in its movements

25. The pre-natal nourishment and care taught in the "Jātisūtrīya" chapter help to prevent disease-conditions and promote proper growth.

26 By these very two (nourishment and care) improperly given, the child is killed as soon as born, just as a recently-planted tree is undermined by the wind and the sun

27 The disorders wrought in children by means of the displeasure of super-natural beings, not conforming to diseases born of irritated humors, may be known by authoritative instruction, by marking extra-ordinary signs in the young patient, and by the unusual nature of the etiology, symptoms and reaction to treatment.

Timely and untimely Death

28-(1). This is our conviction in the



matter of the truth or otherwise of timely and untimely death "Whoever dies, dies in good time, for there is no such thing as a gap in time (that is when there is no time)," thus some people argue. But this is improper For there is no question of time having 'gap' or 'no gaps' Time is what it is, its own unique self

28 (2) Here others declare—
'Whenever a man dies that is the appointed time of death for him, for time is the arbiter of all creatures and acts impartially' This is also taking hold of the matter by the wrong end Time's impartiality is not established by the mere fact that there is none who does not die For we speak of time in relation to the period of life. To one who would have it that 'whenever a man dies, that is his appointed time of death, all other happenings too, whenever occurring, must seem to occur at the appointed time Such a view is certainly unacceptable. Evident to our eyes are the undesirable consequences of untimely eating, speaking and performance as also the desirable consequences of contrary behaviour With our eyes we see too, the distinction of timeliness and untimeliness regarding this or that thing in this or that condition Thus for instance, we physicians say, this is the time or this is not the time for this disease, this diet, this medicine, this counter action, or this relief

28-(3). In the world at large too, there is this usage it rains in time, it also rains out of time The cold is timely, the cold is not timely The heat is timely, the heat is not timely. The efflorescence and fruitage are timely, the efflorescence and fruitage are not timely Therefore, there is both, timely death and untimely death There is nothing exclusively acceptable here

28 If there were no untimely death, then all life should be of the appointed time measure Under such circumstances, the knowledge of the wholesome and the unwholesome would be purposeless, and all observation, inference and instruction, which are regarded as being valid in all sciences and by which we know what promotes and what curtails longevity, would be invalidated For these reasons, the sages consider this argument—that there is no untimely death, as merely a verbal display.

The Span of Life in this age

29 During this age the full measure of a man's life is a hundred years.

30 To this end are the excellence of physical and spiritual endowments and the observance of right living [illegible]ded



Summary

Here are the recapitulatory verses—

31-34 What the body is, how it functions., how it is afflicted by diseases, how it suffers pain and death., what are its elements, how they increase and decrease, how the deficient humors should be augmented, what factors promote the growth of the body and what factors increase strength, what metabolic factors there are and what their individual function is what body-elements are known by the name of impurities and what by the name of purities, the ninefold question and the answer thereto—all this, has been presented truthfully and in due order by the great sage, in this chapter on the Analysis of the Body in the Section on "Human Embodiment"

6. Thus, in the Section on Human Embodiment, in the treatise compiled by Agnivéśa and revised by Caraka, the sixth chapter entitled "The Analysis of the Body" is completed.

CHAPTER VII

Organic Anatomy

1. We shall now expound the chapter entitled, 'The Enumeration of the Parts of the Body' in the Section on Human Embodiment.

2 Thus declared the worshipful Ātréya

3 With the object of learning the enumeration and measurement of the whole body divided according to the various constituents of the body, Agnivéśa questioned the teacher concerning anatomy To him the worshipful Ātréya replied-

The Six fold Nature of the skin

4 (1) "Learn from me with one-mindedness, O, Agnivesa! as I describe accurately, the entire anatomy of the human body

4 There are six layers of skin in the body These are as follows—the first is the external one or epidermis. The second is the Asrgdharā which holds the capillary vessels. The third is the layer which is the seat of Sidhma dermatosis and leprous lesions. The fourth is the seat of ringworm and other similar types of dermatosis The fifth is the seat of dry gangrene and abscesses. The sixth is that layer of skin which on being excised, one suffers violent shock and falls into a swoon and which is the seat of boils extending to the joints, dark-red in color, thick-rooted and most difficult of treatment These are the six layers of skin that cover the entire body comprising its six parts.

The various organic divisions of the body

5. The body consists of the following parts—the two arms, the two



legs, the head and neck, and the trunk These make up the hexa partite body

The Bone of the Body

6. Inclusive of the teeth and nails, it has three hundred and sixty bones These are -(1) Thirty-two teeth, (2) thirty-two sockets of the teeth (3) twenty nails, (4) sixty phalanges in the hands and feet, (5) twenty long bones of the hands and feet, (6) four bases of the long bones, (7) two heels, (8) four ankle-bones of the two feet, (9) two wrist-bones of the two hands, (10) four bones of the two fore arms, (11) four bones of the two legs, (12) two knees, (13) two knee-caps, (14) two hollow bones of the two thighs, (15) two hollow bones of the two arms, (16a) two shoulders, (16b) two shoulder blades, (17) two collar-bones. (18) one wind-pipe, (19) two palatal cavities, (20) two hip blades, (21) one pubic bone, (22) forty-five back-bones (23) fifteen bones of the neck, (24) fourteen bones of the breast, (25a) twenty-four ribs in the two sides, (25b) twenty-four sockets of the ribs, (25c) twenty-four tubercles fitting into the sockets, (26) one (lower) jaw-bone of the chin, (27) two basal-tie bones of the (lower) jaw, (28) one bone constituting the nose, prominences of the cheeks and brows, (29) two temples (30) four cranial pan-shaped bones These are the three hundred and sixty bones inclusive of the teeth, sockets of teeth and nails.

The five cognative organs and the five conative organs

7 There are five seats of the sense organs They are skin, the tongue, the nose, eyes and ears. There are five cognitive senses They are the faculties of touch, taste, smell, sight and hearing There are five conative senses They are the hands, the feet, the rectum, the sex-organ and the tongue.

The heart etc

8 There is but a single seat of consciousness viz., the heart

9 The resorts of life are ten. They are the head, the throat, the heart, the umbilicus, the rectum the bladder, the vital essence. the semen, the blood and the flesh Of these ten, the first six are considered to be vital organs

10 The parts of the alimentary tract are fifteen They are the umbilicus, the heart, the Kloman, the liver, the spleen, the two kidneys, the bladder, the pelvic colon, the stomach, the colon, the rectum the anus, the small intestine, the large intestine and the omentum

11-(1) There are fifty-six subsidiary members attached to the six main members of the body These have not been enumerated in the foregoing description of limbs They will be described according to a different method of classification



11. They are—two calves, two thigh musculatures, two buttocks, two testes, one phallus, two axilla, two groins, two flanks, one pelvis, one belly, two breasts, two shoulders, two arm musculatures, one chin, two lips, two corners of the mouth, two gums, one palate, one uvula, two tonsils, one tongue, two cheeks, two pinnae of the ears (hollow part of the external ear), two ears, two orbits of the eye, tragus and antitragus, four eyelids, two pupils ot the eye, two eye brows, one nape, two palms and two soles

The nine orifices

12 Nine major orifices—seven in the head and two in the lower part of the trunk.

13. So much is perceptible and easy of description

14. Beyond this what is not demonstrated here is to be inferred. Thus, for instance, there are 900 sinews in the body, 700 vessels, 200 arteries, 400 muscles 107 vital parts, 200 joints, 29956 terminal ramifications of the arteries and capillaries; and the same number (29956) of hairs of the head, beard and body. Thus, the body-parts which have been described here correctly are visible as far as the skin, parts interior to the skin are to be only inferred Both classes of body parts (those which are visible and those which are established by inference) do not reveal individual variation so long as the body remains normal

The measure of the body-elements

15. We shall now describe those substances in the body which are measured in "Añjalis" (a measure formed by joining both hands in the manner of a cup) The measures here laid down relate to the ideal standard. These measures accordingly admit of increase and decrease, these, too, are to be only inferred. Thus, the measure of the aqueous element in the body is ten Añjalis measured with one's own hands This aqueous element is distributed in various ways, thus firstly it is found in association with fecal matter that is being excessively eliminated as also with urine, blood and other elements of the body, secondly, it is found all over the surface of the body, its seat being the external skin, thirdly, it is found below the skin as in an abscess, when it is given the name of lymph, and fourthly, it is found exuding from the hair-follicles driven by the body heat, when it takes on the name of 'perspiration', all these kinds of the aqueous element are of the measures of the Añjalis. There are nine Añjalis of the first metabolic product of the ingested food, which is spoken of as 'the body-nutrient fluid.' There are eight Añjalis of the blood; seven of fecal matter; six of mucus-secretion,

five of bile; four of urine; three of flesh-marrow, two of fat; one of bone-marrow, half an Añjali of cerebro spinal fluid, the same measure of seminal fluid and the same measure also of the vital essence Thus we have set forth the basic factors concerning the body.

16. Whatever in the body is predominantly made up of the following is referable to the proto-element earth—parts that are gross, firm, solid, heavy, rough and hard, viz, nails bones, teeth, flesh, skin, feces, hairs of the head, face and body, tendons as well as odor and the sense of smell. Whatever in the body is predominantly made up of the following is referable to the proto-element water P rts that are fluid, mobile, slow, unctuous, soft and viscid, v z, body nutrient fluid, blood, fat, mucus, bile, urine and sweat etc, likewise taste and the sense of taste Whatever in the body is of the nature of Pitta, heat and radiating lustre as well as color and appearance, is referable to the proto element fire Whatever in the body is of the nature of inhalation and exhalation, opening and closing the eyes, contraction and extension, movement, impelling, holding etc as well as touch and the sense of touch are referable to the proto-element air Whatever in the body is of the nature of porosity, utterance and the channels that are gross and minute, as well as so and the sense of hearing, are referable to the proto-element ether. The conscious principle, as also the mind and understanding are referable to the primordial element—Pradhāna Thus have been indicated the broad divisions of the body-parts as well as their number

17. The constituent parts of the body, if further divided into the atoms are sure to become innumerable, since such cells or atoms are exceedingly numerous, very minute and ultra sensory In the conjunction and disjunction of cells, the activating factors are Vāta and the nature of action.

The fruit of Anatomical knowledge

18. This embodiment which has thus been described and consists of many parts, when viewed as an individuality, gives rise to bondage, when contemplated with the analytical outlook, it leads to salvation. The primordial element of the Spirit is not attached to this conglomeration. When all the motivating factors good and ill) have ceased to operate, the process of Samsāra (the cycle of birth and death), comes to an end.

Here are the two recapitulatory verses—

19 The physician who knows the anatomical enumeration of the body together with a description of all its different members, is never a victim

to the confusion arising from the ignorance thereof.

20. The wise man does not come under the sway of the vitiating influences which give rise to delusion Thus, freed of vitiating tendencies, devoid of desire, and established in tranquility, he attains peace and has no future birth

7. Thus, in the Section on Human Embodiment in the treatise compiled by Agnivéśa and revised by Caraka, the seventh chapter entitled "The Enumeration of the Parts of the Body" is completed

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CHAPTER VIII

Continuation of one's lineage

1. We shall now expound the chapter entitled, 'The Continuation of one's Lineage' in the Section on Human Embodiment.

2. Thus declared the worshipful Ātréya.

The method of procreating offspring of the desired sex

3 We shall prescribe the regimen that will enable men and women of un-impaired semen or blood and uterus respectively, who desire excellent progeny, to secure their objective

4 The man and woman should first be administered the oleation and sudation procedures, then cleansed by means of emetics and purgatives and thus gradually brought to a state of humoral concord Purified thus, the couple should further be given the corrective and unctuous enemata This should be followed, in the case of the man, by the administration of ghee and milk which have been prepared with the drugs of the sweet group and in the case of the woman, with the administration of oil and black-gram

5 (1) Thereafter, for three nights commencing with the onset of menstruation, the woman should abstain from sexual congress, should sleep on the floor, and eat her meals with her hands from an unbroken platter and avoid toilet

5-(2) On the fourth day, she should be massaged, bathed and shampooed and attired in white raiment So also the man

5 Thereafter, the two, thus attired in white, wearing garlands, pleasant of disposition, desirous of each other, should co-habit, coming together on the even days, counting from the day of the purificatory bath if they seek a son, and on the odd days if they seek a daughter.

6-(1). During the sexual act the woman should not assume a prone posture, or lie on her side, for the peris-



taltic process becoming very powerful, presses on the womb If the woman lying sideways, happens to be on her right side, then the phlegm being displaced, obstructs the entrance to the womb, if on her left side, then the Pitta in her, being constrained, will burn up both her own ovum and the semen received from the man. Therefore the woman should receive the seed, while lying on her back. For in that posture the humors retain their respective positions After the consummation, the woman should take a douche with cold water

6- 2). It should be remarked here that if the woman has previously over-eaten or is famished or is thirsty, or is frightened, or is dejected, or is affected with grief, or is enraged, or loves another man, or is over-passionate, then she will either fail to conceive or will give birth to defective offspring.

6. A very young girl or very old woman, or a woman who is a chronic invalid, or one who is tainted with any other abnormality, should be eschewed as a partner In the case of the man, too, these same are regarded as faults. Hence a man and a woman who are free from all defects should alone unite for procreation

7. The couple, who are ardent and mutually attractive in the sexual act, having caused a pleasant-scented well-spread and comfortable bed to be made, should after partaking lightly of a cordial and wholesome repast ascend the couch, the man placing the right foot first and the woman the left

8 Then, the following charm should be uttered apostrophizing the child that is to be —' Thou art the day, thou art the life, thou art well established from all sides May the supporter endow thee, may the dispenser dispense to thee be thou born with the Brahmic splendour ' ' May Brahmā, Bṛhaspati, Visnu, Soma, Sūrya and the two Aświns as also Bhaga, Mitra and Varuna, bless me with a hero son ' Having uttered this, the two should unite

9 (1). If the woman desires that she may obtain a son, large of limb, white, with eyes like those of a lion, full of vigor, pure and endowed with genius, then beginning with the purificatory bath, viz., the post menstrual bath, she should be given to drink a light porridge of white barley grain which has been well cleansed, sweetened with honey and mixed with ghee and diluted in the milk of a white cow having a white calf, she should drink it out of a silver or bronze vessel, regularly morning and evening for a week

9 (2) In the forenoon, she should [illegible]t a dish prepared out of śāli rice



and barley mixed with curds, honey and ghee or with milk; similarly again in the evening. Her apartments, bed, seats, drinks, habiliment and ornaments should all be of the white color At the evening and morning time without fail, she should gaze on a white majestic bull or stallion or white sandal paste She should also be entertained with pleasant tales agreeable to her mood She should feed her eyes on the sights of men and women of gentle looks, speech, address and manners, as well as on sights of other objects that are white.

9. Her companions too, shall constantly regale her with pleasurable and wholesome things. So, too, shall the husband The couple, shall, however, avoid sexual congress. Having in this manner passed the week, on the eighth day she shall lave her person, including the head, with waters, in company with her husband, and shall put on new raiment that is white and shall wear white garlands and ornaments.

10 (1) Thereafter, the priest having selected a spot to the north-east of the dwelling place, with a downward slope towards the east or the north, shall after smearing the ground with cowdung and water, and sprinkling it with water, fix the altar.

10 (2) West of the altar, the priest shall take his seat either on new piled cloth or on the skin of a white bull, if he is officiating at the behest of a Brāhmana patron, if at the behest of a Ksatriya, on the skin of a tiger or a bull, if at the behest of a Vaiśya, on the skin of a deer or a he goat.

10 Thus seated, he shall, having kindled the sacrificial fire with the twigs either of palas, zachum oil plant, gular fig tree, or mahwa, spread the small sacrificial grass round about, and fix the stakes to enclose the fire, bestrew the altar-place with roasted paddy and with white and sweet smelling flowers Then, fetching a water-pot, clean and sanctified, and rendering the ghee fit for offering, he should cause the horse etc, of the described color, to be placed at the four corners

11-(1) Thereafter the woman wanting a son shall sit down to the west of the fire and to the south of the priest and together with her husband shall offer the oblation, expressing her longing for the son of her heart Unto her, thus expressing her wish, the priest addressing the God of pro creation for the fructification of her desire in her womb, shall perform the boon conferring sacrifice, by chanting the hymn, 'May Visnu fecundate the womb' etc Then, mixing the oblation with the holy ghee, he should offer it thrice to the fire,



reciting the appropriate vedic hymns He should then give the sanctified pot of water to the woman saying 'Do thou use this whenever thou art in need of water

11 On the completion of the rite, she should, placing her right foot first, walk round the fire keeping it to her right and accompanied by her husband. Then, having obtained the blessing of the Brahmanas, the couple should partake of the remains of the sacrificial ghee, first the husband and afterwards the wife taking care to leave no part uneaten After this the two shall co habit for a period of eight nights, wearing the dress etc, as prescribed above In this manner they will be able to procreate the longed for son

12 As regards the woman who wishes for a son dark hued, red-eyed, broad-chested and mighty armed, or as regards a woman who seeks a son, black-of hue, with black, soft and long tresses, gleaming of eye and teeth, radiant and high-souled for both these, too, the sacrificial procedure is the same as described above The paraphernalia, however, will not be of the same color but it shall be made, in either case, to match the color of the sought-for son, agreeably to the prospective mother's desire

13. As regards the Śūdra woman the mere act of salutation to the gods, the sacred fire, the twice-born, the guardians, the saints and the adepts will suffice

14 (1) On acquainting himself with the wish of a woman concerning the kind of son she would like to have, the physician, in attendance, should make her go over in her mind the countries of the appropriate description.

14 Then, coming to the people of the country whose racial type corresponds to the lineaments the woman has wished for, the physician should direct her, saying, 'Thou shalt imitate such and such people in the matter of diet, recreation, care and paraphernalia' Thus we have explained the whole procedure concerning the fulfilment of desire for sons

15 Nevertheless, the procedure we have laid down is not the only factor in the determination of complexion There is also the light element, which when compounded mainly with the water and other elements, gives rise to the white color, when compounded mainly with the earth and the air elements, it gives rise to the black color; when compounded equally with the other four elements, it gives rise to the dark color

16. The factors that determine the different psychological endowments of



children are the various mental traits of the parents, the impressions received by the pregnant woman, the influence of one's own past actions and special mental habits in the previous life

17-(1) Of the man and woman whose bodies have been treated in the manner described above and who have paired togeter, the unvitiated sperm, coming into contact with the unvitiated germ in the unimpaired uterus through the unobstructed vaginal passage, gives rise, of a certainty, to conception.

17. Just as on a clean piece of cloth rendered fit, a dye, compounded of coloring properties, by its very contact brings about pigmentation, so is it in this case, or just as milk, mixed with a few drops of curds, leaves by virtue of the mixture its own nature and takes on the nature of the curds, so does the sperm

The Causes leading to the determination of Sex

18-(1). As for the factors determining the sex of the embryo that is thus brought into existence, these have already been mentioned

18. Just as an unvitiated seed, when sown, reproduces its kind—the paddy-seed reproducing paddy and the barley-seed barley, in the same manner, men and women, too, reproduce the causative divergences.

The Vedic ritual for the fixation of the male-sex

19-(1). We shall now teach the reversal of sex before its manifestation by means of the correct application of the procedure laid down in the medical scriptures For observances that are well favored, as regards place and time, bear the desired fruit invariably, and contrary observances, contrary results Therefore, inspecting a woman who has newly conceived, the physician should, before the signs of gestation become apparent, administer to her the rite of "Pumsavana," the rite of fixing the male-sex.

19 (2). Having culled two fresh sprouts, one each from easterly and westerly branches of a banyan tree growing in a cow-pen and dropping them together with two unbroken grains of black-gram or of white mustard-seed in curds, the woman should be made to drink it during the conjunction of the Pusya asterism with the moon

19 (3). In the same manner, the paste of such drugs as Jīvaka, Rsabhaka, rough chaff tree and crested purple nail dye, which have been treated either all together or separately, as prescribed, in milk or else such insects as the (Kudyakītaka or Matsyaka) wall insects should be swallowed by the pregnant woman having placed them in the water



cupped by joining both hands, in the Pusya conjunction.

19 (4) Likewise, in the Pusya conjunction she should swallow without leaving any part, images of men made of gold, silver and iron, flame-colored and minute in size, having placed them in a handful of curds, milk or water

19. Moreover, having inhaled the heat emanating from the flour of Śāli rice while it is being roasted and placing the extracted juice of that very flour of Śāli rice previously soaked in water, on the threshold, the pregnant woman should herself drop the juice into her right nostril by means of cotton-wool. Moreover, whatever else that the Brāhmanas or well-meaning women may declare as desiderata in the rite of 'Pumsavana,' all that shall the expectant mother do Thus we have dealt with the 'Pumsavana' observances.

The protection of the conception

20-(1). We shall hereafter indicate the measures that preserve a conception These are — the wearing of the herbs, Aindri, Brāhmī, Śatavīryā, Sahasravīryā, emblic myrobalan, guduch, chebulic myrobalan, neem, evening mallow and perfumed cherry by the pregnant woman in her hand or on her right hand, the drinking of milk or ghee treated with these very herbs, or bathing at every Pusya conjunction in water that has been prepared with these very herbs, and regular massage with these herbs

20 Similarly, the regular use of all the drugs included in the life-promoter group in the prescribed manner Thus, we have set out the measures that preserve a conception.

21-(1) The following factors tend to destroy or impair a conception that has taken place Thus, in a woman who is given to sitting on awkward, uneven and hard seats, or inclined to supress the urges for flatus, urine and feces, or accustomed to indulge in violent and extravagant forms of exercise, or addicted to pungent and hot things in an excessive measure, or used to eating very sparingly, the fetus dries up in the womb or is delivered prematurely, or becomes atrophied

21-(2) Similarly by suffering trauma or compression or by looking down into abysses, deep wells or steep falls frequently, the expectant mother is liable to miscarry at once; similarly, she is liable to miscarry by travelling in very jerky carriages, or by listening to unendearing and very loud sounds.

21-(3) Again of her who is constantly addicted to sleeping on her back, the umbilical chord attached to the navel of the fetus winds itself round the throat of the fetus, thus tending to strangulate it The woman who sleeps in the open air or is addicted to night-walking will give birth to congenitally insane offspring, a shrew or virago to an epileptic, a nymphomaniac to ill formed or shameless or effeminate offspring, a hypochondriac to pusillanimous, emaciated, or short-lived offspring, a scheming woman to anti-social, envious or effeminate offspring, a thievish woman to a drudge, a great traitor or an evil doer, an intolerant woman to a fierce, deceitful and envious offspring, one addicted to sleep to a sluggard, a dullard or a dyspeptic, one addicted to wine to a hydromaniac, forgetful or fickle minded offspring, a woman who is given to eating iguana's flesh, to children suffering from urinary gravel, calculus or from dribbling micturition, a woman who is addicted to hog's flesh to offspring suffering from bloodshot eyes, sudden apnea or coarse hair, a woman who is fond of the meat of fish to a slow winking or unwinking offspring, a woman constantly given to eating sweets to an offspring subject to urinary anomaly or a mute or obese offspring, a woman who is fond of sour things to offspring suffering from hemothermia or diseases of the skin and eyes, a woman who is fond of saline things, to offspring that quickly go grey and wrinkled or bald-headed, a woman who is fond of pungent things to a weakling or to one who is deficient of semen or sterile, a woman who is addicted to bitter things to consumptive weak or emaciated offspring, a woman who is addicted to astringent things, to one who is muddy of complexion, constipated or suffering from insperistalsis In short a pregnant woman who is addicted to whatever has been laid down as causative of disorders will give birth to issue, tainted for the most part, with diseases corresponding to those factors. What we have said concerning the mal-practices of the expectant mother applies equally till the time of conception to the father who transmits his defects through the semen Thus, we have declared the abortofacient factors

21 Accordingly, a woman who desires the blessings of children should in particular eschew unwholesome diet and activity, and conducting herself well, should avail herself of wholesome diet and activity

22 (1) The disorders of a pregnant woman should be treated by means of medicaments and diet that are mainly soft, palatable cooling, pleasant and delicate, nor should she be administered emetics, purgatives, or



errhines, nor should her blood be let, nor at any time, should she be administered the corrective and unctuous enemata, excepting in very serious emergencies.

Care of the Gravida

22 From the eighth month onward, in urgent disorders which yield only to emesis etc, the patient should be treated by means of gentle emetics etc, or by substitutes Like a pot brimful of oil should a pregnant woman be handled, without being upset in any way

23 If, as the result of wrongful behaviour, menstruation occurs in a pregnant woman either in the second or the third month, one should conclude that the conception will not stand, for the embryo, during this period, is still immature

24-(1) As regards the mensrtuation that occurs in the fourth month or after, in consequence of an excessive measure of anger, grief, intolerance, envy, fear, sex act, exercise, agitation, suppression of body urges, faulty eating, lying down and standing, excessive hunger and thirst or as the result of mal nutrition, we shall declare the method of safe-guarding the conception against mishap

24. As soon as the menstrual discharge is noticed the patient should be instructed thus —'Lie down on a soft easy, cool and well made couch with the head slightly lower than the neck and the body' The physician should then place near the vagina of the patient a pad of cotton dipped in ghee mixed with liquorice and kept in ice-cold water Thereafter, he should smear her entire region below the navel with the hundred times washed ghee or the thousand times washed ghee He should then affuse her body below the navel with cow's milk or very cold decoction of liquorice or with the infusion of the banyan bark, or in the alternative lave her with very cold water He should then insert pieces of cloth which have been soaked in juices of milk-yielding and astringent plants, or in the alternative he should insert cotton-wool dipped in the milk or ghee treated with the sprouts of the banyan etc He should then make her drink two tolas weight of ghee extracted from milk. He should then give her as a linctus the pollen of the day-lotus, the black-lotus and the night-lotus, mixed with honey and sugar, and make her eat the roots of Indian water chestnut, seeds of lotus and rushnut or he should cause her to drink with goat's milk roxburg's tree of beauty blue lotus bulbs, unripe fruits of gular fig, and catkins of banyan He should then cause her to eat soft boiled, fragrant and cooling red Sali rice together with milk



cooked with heart leaved sida, evening mallow, Sastika rice and sugar-cane roots and Kākolī, sweetened with sugar and honey, or else he should cause her while seated in a place fanned by a gentle and cool breeze, to eat a dish of boiled rice of red Sāli together with the meat-juice of common quail, grey partridge, roe deer, sambur, rabbit, red deer, antelope and black tailed deer, and seasoned with ghee He should protect her from anger, grief, fatigue, sexual congress and exercise He should see that she is entertained with talk that is gentle and pleasing to her mind In this way her conception gets protected from abortion

25 If menstruation occurs as the result of indigestion, then very often an abortion of the fetus cannot be averted, because the two disorders (abnormal menstrual disorder and indigestion) call for mutually opposed treatments

The Nature of elephantine gestation

26-(1) If menstruation or other uterine discharge occurs as the reult of indulgence in hot and pungent articles of diet, in a woman with large and well nigh completely formed fetus, the fetus will cease growing being dis placed Such a fetus will stay overlong in the mother's womb, this condition is referred to as 'Upavistaka' or prolonged gestation

26 Similarly, the fetus of a woman who is given to observances of fasts and austerities, to mal-nutrition, to avoidance of unctuous articles and to indulgences that have been mentioned as provocative of Vāta, will not develop, being denied nourishment Such a fetus will tarry overlong and will not quicken. To this is given the name "Nagodara' (elephantine gestation).

27 We shall here prescribe the line of treatment to be followed in the case of both these abnormalities. As regards the first, the use of ghees, milks and embryonic foods such as eggs which have been medicated with life-promoting, roborant sweet and Vāta curative drugs will stimulate the growth of the fetus, similarly, the sumptuous use of dishes cooked in the ghees etc, prepared in this manner, will ensure adequate nourishment. This should be supplemented by walking and carriage exercise, by a rub-down and by the inducing of pendiculation

Its Treatment

28 As regards the patient whose fetus, being dormant, does not quicken, she should be put on a diet of red Sāli rice in conjunction with the meat-juice, mixed with ghee, of one or the other of the following -the hawk, fish, gayal, peacock, cock and partridge or with gruel of black gram or with the decoction of radish



generously mixed with ghee She should also be treated regularly with warm applications of til oil to the stomach, kidneys, pelvis, thighs, waist, sides and the back

Fetal tremors and other conditions of their treatment

29 (1) As regards the woman who develops acute constipation due to misperistalsis in the eighth month of her pregnacy, if the physician thinks that it will not yield to treatment by the unctuous enema, he should improvise evacuative enema for allaying the trouble If the disorder of misperistalsis is neglected it will spell the sudden end of both the mother and the child.

29 She should be given an enema consisting of the decoction of the roots of cuscus grass, Sali, Sastika, small sacrificial grass thatch grass, Iksuvālikā Vetasa and country willow and the decoction of bishop's weed, Indian sarsaparilla, white teak, sweet falsah liquorice and grapes boiled in milk and diluted with an equal quantity of water, should be mixed with a paste, slightly saline and warm, made of the kernel of Buchanan's mango, beleric myrobalans and til This should be administered as enema After she has been eased of her constipation and affused with pleasantly cold water and has eaten of a meal that gives firmness and

i non-irritant, she should be administered in the evening an oily enema medicated with the sweet group of drugs She should be treated with the corrective and unctuous enemata while in a prone posture

Removal of the dead Fetus

30 As regards her whose child dies in the womb as the result of either over increase of the humors or the over-indulgence in pungent and hot things or suppression of urges for flatus, urine and feces or faulty eating, faulty sitting, lying down and standing or compression and injuries, or passion, grief, envy, alarm, fear etc, or other rash acts, the stomach is seen to be still, rigid extended and as if there were a stone inside and the fetus had no quickening There occurs severe pain in the stomach but the labour pains do not set in, there is non-discharge, her eyes droop, she feels faint, agonized, becomes giddy, breathes stertorously, and is full of weariness of life. Besides, she does not evince the proper manifestation of body urges. A woman who exhibits such symptoms is to be known as one in whose womb the fetus is dead.

31 (i) The treatment in the case of such dead fetus is said to consist by some in the expulsion of the placenta by medicaments; by others



the use of charms laid down in the Atharva Veda and by yet others in extraction by an experienced surgeon

Care of the woman after abortion

31 (2) After the dead fetus has been removed while it is immature, the patient should be made to drink, at the outset, in accordance with her capacity, one or the other of the cordial wines—Sura and Sīdhu, Medicated wine, Madhu, Madirā and Āsava, with a view to cleansing the cavity of the womb and as a sedative for the pain and as an exhilarative. After this, she should be put on a diet, suitable for the convalescent period, consisting of articles of diet, that help to build up and nurse the strength, and of gruels unmixed with unctuous articles, keeping up this regimen only so long as the watery secretions of the vitiated humors have not dried up

31 Thereafter, she should be given unctuous potions, unctuous enemata, and dietary articles which are considered to be stimulative of digestion, promotive of life, helpful to growth, and are sweet and curative of Vāta. The patient whose dead fetus is mature and has been extracted, should be treated that very day with unctuous administrations

32-(1). From here onwards we shall lay down the measures to be adopted month by month in the case of the conception that develops steadily without any disorder

32-(2 During the first month when pregnancy is suspected, milk that has not been prepared with any drug and which is cold must be drunk in proper measure regularly, and whatever food is agreeable must be taken morning and evening During the second month, milk prepared with the drugs of the sweet group must be taken During the third month milk mixed with honey and ghee must be taken During the fourth month butter extracted directly from milk should be taken in the dose of one tola During the fifth month ghee extracted directly from milk should be taken During the sixth month ghee extracted directly from milk and prepared with the drugs of the sweet group should be taken. The same is to be continued during the seventh month Women say that during that month, the mother suffers burning sensation inside as the fetus develops the hair then But the worshipful Ātréya says, It is not so. But owing to the fetus pushing forward, the Vāta, Pitta and Kapha reach the stomach region and cause the burning sensation When there is cracking of the skin owing to itching, the woman should be made regularly to drink one tola of butter,

prepared with the drugs of the sweet group in conjunction with the decoction of jujube Her breast and stomach regions must be painted with the paste of sandal and lotus stalk or with the powder of siris, fulsee flower, rape-seed and liquorice, or with the paste of the seeds of kurchi and shrubby basil, nut-grass and turmeric or with the paste of neem, jujube, holy basil and Indian madder, or with the paste of the three myrobalans in the blood of hog, deer, red deer and hare. She should be anointed with oil medicated with the juice of the leaves of oleander The bath should consist of water treated with Arabian jasmine and liquorice When she feels itchy she should not scratch for fear of lacerating the skin or disfiguring it If the urge of itching is intolerable, it may be quieted by means of kneading and friction massage. She should live on a meagre diet consisting of sweet and carminative articles and containing a little unctuous substance and salt, followed by small draughts of water. In the eighth month, she should take thin milk gruel mixed with ghee from time to time 'This should not be done' intervened Bhadra Kāpya, 'for it may induce yellow coloration of the eyes of the fetus.' 'Let us grant that this produces the yellow coloration of the eyes', replied the worshipful teacher Ātréya Punarvasu, 'but that in itself is not sufficient reason for not resorting to it, for by means of this, the expectant mother, preserving her own health, will give birth to a child endowed with excellence of health, strength, complexion, voice and build, and pre-eminent in the whole clan In the ninth month the pregnant woman should be administered enemata with oil medicated with the drugs of the sweet group Cotton swabs dipped in this oil should be inserted in the vagina in order to lubricate the uterus and the passage through which the fetus is to be delivered.

32. By recourse to the procedure here set out, commencing with the first month and ending with the ninth month during the period of her gestation, the pregant woman will secure the following benefits—softness of the placenta, womb, waist, sides and back, the proper functioning of the peristaltic movement, the easy excretion of normally constituted feces and urine, softness of the skin and nails, and the enhancement of strength and complexion She will be able to deliver with ease and at the right time the longed-for child, possessed of health and all excellences.

The construction of the Maternity house

33 Before the commencement of the ninth month, the physician should get erected a lying-in room on a site

free from bones, sands and broken bits of earthen vessels, in a soil which is excellent with regard to color, taste and savour, facing the east or the north with the wood of bael, false mango-steen, Putramjīva, marking nut, three leaved caper and catechu or with any other wood which the Brāhmanas who are knowers of the Atharvaveda recommend. This should be well-built, well plastered, and well-furnished with doors and windows and in accordance with the principles of house building; there should be arrangemnts for a fire-place, water-storage, pounding, lavatory, bath-room and kitchen, and it should be comfortable in that particular season.

The Equipment Inside it

34. The following articles should be kept there ready to hand:—ghee, honey, rock salt, sanchal, black and bid salts, embelia, costus, deodar, ginger, long pepper, the roots of long pepper, elephant pepper, Indian penny wort, cardamoms, glory lily, sweet flag, piper chaba, white-flowered leadwort, asafetida, rape-seed, garlic, clearing nut, Kana, Kanikā, cadamba, linseed, Balvaja, birch, black gram and Maireya and Surā wines Similarly, two grinding stones, an untamed bull, two gold or silver cases for keeping sharp needles, sharp metallic instruments, two bed steads made of bael wood, and faggots of false mangosteen and zachum oil plants, for kindling fire. The female attendants should be numerous, being mothers of many children, sympathetic, constantly affectionate, of agreeable behaviour, resourceful, naturally kind-hearted, cheerful and tolerant of hardships There should also be present Brāhmanas who are knowers of the Atharvaveda. Whatever else is thought to be necessary should be kept, also, whatever else the Brāhmanas and old dames advise, should be carried out.

35-(1). When the ninth month is running, on an auspicious day, when the sacred moon is propitious and favorable and is in conjunction with a favorable asterism as also the Karana is favorable and the Muhūrta is friendly, having brought the cows, the Brāhmanas, the fire and the water into the house at first, and having given grass, water and fried rice mixed with honey to the cows, and to the Brāhmanas, who have been presented water and seated, having offered colored rice, flowers and pleasant fruits indicative of good fortune, having bowed to them and having sipped water once again, the woman should seek their blessings

35. Then, keeping the cows and the Brāhmanas to her right and following them to the accompaniment of the benedictory cry, 'This is a good day,



the expectant mother should enter the lying-in room. Dwelling therein she should await the time of delivery.

Signs of impending delivery

36. These are the premonitory symptoms of approaching delivery. They are:—lassitude of the limbs pallor of the face, heaviness of the eyes, freedom from oppression in the thorax, falling down of the fundus of the uterus, prominence of the lower abdomen, false pains or dolores presagientes in the region of the groin, hypogastrum, pelvis, upper abdomen, the loins and the back, the onset of the show and inappetence. After that, is the beginning of the true labor-pains and formation of the 'bag of waters.

37-(1) When labor-pain has started, the bed should be prepared of soft materials spread on the ground The parturient woman should sit on it.

37 Then, the female attendants of the above-mentioned qualities should, surrounding her on all sides, wait on her, encouraging her, by comforting words and touch.

38-(1). If in spite of having severe labor-pains she is not able to deliver, she must be instructed as follows – 'Get up ! take either of the pounding clubs and strike repeatedly in t[illegible] wooden mortar which is brimful of corn and pendiculate repeatedly and circumambulate in the intervals'. This is the advice given by some

38-(2). 'But that is not right', says the worshipful Ātréya, 'for the pregnant woman is always advised to avoid violent exercise and particularly at parturition when in the delicate bodies of women all the body-elements and humors are in a state of commotion, and the Vāta, irritated by the strain involved in the pounding, finding an opportunity, may destroy life. Moreover, the pregnant woman at that time becomes a most difficult subject for treatment Hence, the sages are of the opinion that the pounding exercise should be avoided but that pendiculation and circumambulation should be resorted to.

38. She should be given to inhale the powder of the following things:—costus, cardamoms, glory lily, sweet flag, white-flowered leadwort, jungle cork tree and piper chaba. She should inhale these repeatedly and likewise the fumes of birch leaves or of the pith of the Bombay rose wood tree. During the intervals she should be rubbed over with tepid oil on the following parts—waist, sides, back and thighs and comfortably massaged. By this procedure the fetus slides [illegible]own.

39. When the fetus, leaving the upper part, has descended into the lower abdomen, the head has become fixed in the pelvis and her labor-pains have become more rapid, then the physician should know that the fetus has turned over and come down At this stage she should be placed on the bed-stead and the delivery treatment begun. In her ear the favourite lady attendant should utter the following chant —'May the earth, the waters, the heavens, the light, the wind, Visnu and Prajāpati ever protect you and the child and may they direct the delivery. O, auspicious-faced one! bring forth without distress to yourself or to him, a son who will possess the lustre of Kārtikéya and will have the protection of Kārtikéya"

40-(1) The attending women, possessed of the qualities described, shall instruct her as follows -"Don't strain when there is no labor-pain For as regards a woman who strains in the absence of labor-pains, her efforts are useless, her offspring becomes deformed or diseased or suffers from dyspnea, cough, dehydration and splenic disorders

40 (2) As one, though straining to sneeze, eructate or expel flatus, urine or feces prematurely in the absence of a natural urge, does not succeed or succeeds only with difficulty, similarly with the woman who strains prematurely in the absence of the labor-pains, just as again the suppression of sternutation etc., leads to injurious effects, so does the want of straining to deliver at the time of labor". She should be told to do as instructed

40, And acting accordingly, she must strain slowly in the beginning and gradually increase in force. To her who is straining to deliver, the attending women should cry thus "She has delivered—delivered—a fortunate – fortunate son' In this manner her spirits are exhilarated with joy

41-(1) As soon as she has delivered, one of the attending women should make sure whether the placenta has come down or not. If the placenta has not come down, one of the attending women while firmly pressing down the patient's abdomen just above the navel with her right hand, should, taking hold of the patient's back by the left hand, shake her by the manipulation called 'expression of placenta'

41-(2) The patient's buttocks should be pressed by the heels and taking hold of her thighs, they should be compressed tightly Her throat and palate should be tickled with her braid of hair Her vagina should be fumigated with the leaves



of birch, quartz and the slough of a snake

41-(3). The paste of costus and Himalayan silver fir diluted with the decoction of Balvaja or with the scum of Maireya and Surā wines, or with the strong decoction of horse gram or with the decoction of Indian pennywort and long pepper, should be administered to her orally. Similarly the paste of small cardamoms, deodar, costus, ginger embelia, long pepper, black eagle wood, piper chaba, white flowered leadwort and black cumin or slicing off the right ear of a live fierce bull and having mashed it up in a stone mortar and having soaked it for a while by placing it in any of the solutions of Balvaja group of decoctives etc, it should be removed, and the decanted solution administered orally.

41 A swab soaked in the oil prepared with dill, costus, emetic nut, and asafetida should be inserted in the vagina This very oil should be used as an enema, too. A corrective enema prepared of the above solutions with emetic nut, bristly luffa, bottle gourd, sponge gourd, kurchi, bitter luffa and elephant pepper should be given. This enema by regulating the peristaltic movement of Vāta, will, while expelling flatus, urine and feces effect the expulsion of the delayed after-birth. The flatus, urine, fe and other excreta which normally tend to go outwards stick to the placenta inside and obstruct it.

Care of the New-born child

42-(1). On completing the procedure for the delivery of the after-birth, these are the measures to be carried out for the new born child.

42. They are -the striking of stones near the child's ear and the dashing of cold and warm water in the child's face By these means the child regains the life-breath which was afflicted by the birth process. If it fails to revive by these methods, the child should be fanned with a winnowing basket made of reeds until respiration is established All these measures should be carried out Then, finding the child fully revived and naturally breathing, the toilet of the infant should be performed.

43 This must commence with removing the mucus from the palate, lips, throat and tongue by using the fore-finger which has been previously well manicured and wound round with a well washed swab of cotton. Having thus first wiped off the mucus, the child's head and palate should be rubbed with a cotton swab containing unctuous substance Thereafter, the emesis of the infant should be effected y a dose of ghee mixed with rock-salt

44 (1). Thereafter should be done the ligature and clipping of the cord We shall now lay down the instructions concerning the ligature and clipping.

The Cutting of the navel-cord

44-(2) Measure out a length of eight fingers on the cord beginning with the root of the navel and care fully taking hold of the cord on either side of the mark, sever it with a sharp knife called 'Ardha dhāra' made either of gold or silver or steel Then having quickly tied a string to the stump, throw it loosely round the neck of the child

44 If the navel shows signs of suppuration smear it with oil boiled with the paste of lodh, liquorice, perfumed cherry, turmeric and Indian berberry. The navel should also be dusted with the powder of these herbs Thus has been laid down the correct procedure with regard to the ligature and clipping of the umbilical cord

45 If the clipping of the cord has not been properly done, it may give rise to such affections as are extensive and elevated, Pindalikā, Vināmikā and Vijimbhikā In dealing with such disorders, the treatment should consist of oil-rubbing and spraying with medicaments and with medicated ghees that do not cause inflammation and that allay Vata and Pitta, with due consideration to the gravity or lightness of the disorder.

The Child's Birth-rite

46 Thereafter the infant's birth-rites should be performed. This is the procedure The child should first of all be fed with honey and ghee that have been sanctified with the utterings of appropriate scriptural texts. Thereafter in the same manner the child should be suckled at the right breast first. After this a water-pot sanctified with the uttering of scriptural texts, should be placed near the head of the infant.

47-(1). Next, the following protective measures should be taken. Clipped branches of bitter luffa, catechu, wild jujube, tooth-brush tree and sweet falsah should be placed all round the dwelling house The lying-in room should be bestrewn all over with rape-seed, linseed and whole and broken grains of rice. Likewise, the sacrifice of rice offerings should be performed regularly twice a day till the day of the naming ceremony. At the entrance, a pounding club should be laid parallel to the threshold Sweet flag, costus, angelica, asafetida, rape seed, linseed, garlic, Kana and Kanikā and drugs which are reputed to ward off the evil spirits should be tied into packets and suspended from the top

beam of the door-frame of the lying-in room. Likewise, these packets should be hung round the neck of the new mother, as also round that of the son, packets should also be placed in the cooking vessels, the water pots and the couch, as well as at both sides of the threshold Moreover, within the lying-in room there should always be a fire kept burning with the thorns of fragrant poon and the wood of the false mangosteen

47 Also the women possessed of qualities mentioned earlier and who are well wishers, should keep vigil by the lying-in woman for ten or twelve days There should be incessant alms-giving, sounds of auspicious blessings, praise, song and of musical instruments in the house, and it should be gay with feasting and drinking and filled with well disposed and rejoicing crowds A Brāhmana who is a knower of the Atharvaveda, should regularly offer peace-offerings to the fire twice daily, for securing the welfare of both the child and the mother Thus have been described the protective measures

48-(1) Finding the new mother hungry, she should, if endowed with a strong constitution, be made to drink unctuous beverages consisting of ghee or til oil, flesh marrow or bone-marrow, whichever is found to be suitable, mixed with the powder of long pepper, roots of long pepper chaba, white flowered leadwort and ginger. After she has drunk the oily potion, her abdomen should be anointed with ghee and til oil and wrapped round tightly with a large piece of white cloth, thereby the Vāta in her stomach will not be able to produce disorders, being given no room

48 After the oily potion has been digested, she should be made to drink medicated gruel with long pepper etc, mentioned above and well seasoned with unctuous substances and also rendered thin, according to the prescribed dose At both the times, i. e immediately before drinking the oily potion and the gruel, she should be sprinkled over with warm water. Having observed this regimen for five or seven nights, the mother should be gradually nourished Thus far has been described the regimen of the lying in woman in health

49. The disorders arising in a lying-in woman are either difficult or impossible of cure Since her entire humoral economy has been depleted and broken up by the demand made on it for the growth of the fetus and since the body is drained of vitality by the delivery throes and by the loss of fluids and of blood, she should therefore be tended in the prescribed manner, and particular care should be taken to treat her with inunction, massage, shower-bath, immersion-bath and dietary modes



which have been medicated with articles of magical, life promoting, roborant, sweet and Vāta-destroying properties. For, women who have recently delivered, become exceedingly empty in body.

The Ceremony of Naming the Boy

50-(1) On the tenth day the woman, together with the child, should bathe in water treated with all fragrant herbs and with white rape seed and lodh, she should put on light, new and clean garments, deck herself with pure, coveted, light and variegated ornaments, touch auspicious objects and worship the appropriate deity, receive the blessings of Brāhmanas with unshorn locks, white garments and whole bodies, then having wrapped the child who should be placed with his head either towards the east or the north in folds of a new garment and declaring that it (the child) salutes the twice-born headed by the gods, the father of the child should give it two names one name denoting the constellation under which it was born and the other of intended meaning

50. Of these, the meaningful name should have a sonant for its first letter and for its last a semi-vowel or ūsman (sibilants and aspirate), should be free of diphthongs, reminiscent of one of the three ancestors (father, grand-father and great grand-father) and not new fangled. The 'stellar' name shall be identical with that of the stellar deity and should be either di-syllabic or tetra-syllabic.

Signs of long-lived children

51-(1) The naming over, the infant should be examined with a view to learning the probable length of his life Now the following are the signs of children that are going to be long-lived

51. Thus, they commend hair of the head that grows singly in separate follicles. is soft, sparse, oily, firmly rooted, and black, skin that is taut and thick-layered, head that is normal, endowed more than usually with the traits of excellence, a little in excess of the normal measurements, proportionate and resembling an umbrella in shape, fore-head that is broad, firm, even, well knit in the skull, joints showing vertical lines, plump, wrinkled and shaped like the half-moon, ears that are plump, broad and even in the lobes, well matched, pendulous, depressed in the back, well jointed in the concha and large-holed, eye brows that are slightly drooping at the ends, not joined together, well-matched, thick-set and large, eyes that are well-matched, straight-seeing, well-defined in all parts, strong, endowed with lustre, beautiful in themselves



and in their corners, nose that is straight, capable of deep-breathing, well-bridged and slightly curved in the tip (aquiline), mouth that is large, straight and provided with well-set teeth, tongue that is long, wide, smooth, slender and of a healthy color, palate that is smooth, moderately fleshy, warm and red, voice that is mighty, not plaintive, endearing, resonant, deep-toned and inspiriting, lips that are neither too thick nor too thin, well extended so as to screen the mouth and red jaws that are large, neck that is rounded and not over-large, chest that is wide and plump, the collar-bone and the spine that are inconspicuous, breasts that are wide-spaced, sides that taper down and are firm, arms, thighs and fingers that are rounded, full and extended; hands and feet that are large and plump, nails that are firm, rounded, oily, pink, convex and shaped like a tortoise, navel that has a right whirl and is well depressed, waist that is two thirds of the chest in circumference, straight and evenly fleshy, buttocks that are rounded, compact, plump, neither very elevated nor very depressed, thighs that taper down gradually and are plump, shanks that are neither too fleshy nor void of flesh in the ankles like those of the deer and have veins, bones and joints well-covered, ankles that are neither very fleshy nor void of flesh feet of the description given earlier and tortoise-shaped, and flatus, urine, stools, and anus as also sleep, waking, movements, crowing, crying and sucking that conform to the norm, whatever else has been left unmentioned here, if conforming to what is excellent in nature, should be regarded as desirable, what is contrary to this is to be considered undesirable Thus have been described the signs of longevity.

The Wet-nurse etc

52 We shall now teach how to carry out the examination of the wet-nurse The physician should say thus —'Bring a wet-nurse who belongs to the same caste as the infant's mother, who is in her youth, submissive, free from disease, not deficient in any limb, not given to unwholesome pursuits, not ugly, not ill-disposed, native of the country, not mean-minded, not given to mean acts, well-born, affectionate towards children, free from any disease, whose children have not died, who is a mother of male children, who has plenty of milk, who is never heedless, not given to sleeping in beds soiled with excrement, not given to low company, skilful in attendance, clean, averse to unclean ways and endowed with the excellence of breasts and milk

53 Concerning the excellence of breasts —They should be neither very high nor very loose hanging, neither

very lean nor very plump, and they should have proportionate teats and be easy to suck This is the excellence of breasts

54. Concerning the excellence of milk:—It should have natural color, smell, taste and touch and when poured into a pot of water, it should mix at once and perfectly with the water, being of a natural kind Such milk is both strengthening and health-giving. This is the excellence of milk

55 Milk not conforming to the above description is to be known as vitiated It is classified thus —Milk that is of darkish or reddish color, astringent in after-taste, clear, of no marked smell, dry, watery, frothy, light, not satisfying, inducing leanness and generative of the disorders of Vata, should be known as being tainted by Vāta. Milk that looks blackish, bluish, yellow, or coppery, has an after-taste which is sour or pungent, which smells like a corpse or like blood, which is very warm and generative of the disorders of Pitta, should be known as being tainted by Pitta Milk that is very white, very sweet with a saltish after taste, that exhales the smell of ghee, oil, flesh-marrow or bone-marrow, that is viscid, fibrous and sinks in water without mixing and is generative of the disorders of Kapha, should be known as tainted by Kapha.

56 (1). Following a specific analysis of the faults of these three types of vitiated milk, emetics, purgatives and oily and dry enemata, if administered systematically with relation to the particular disorder, will serve to rectify the faults. As regards he dietetic rule with reference to a woman whose milk has become vitiated, it is as follows:-Her food and drink should consist mainly of barley, wheat, Sāli rice, Sastika rice, green gram, pulse, peas, horse gram, Surā, Sauvīraka, Maireya, and Medaka wines, garlic and Indian beech. The milk should be examined at frequent intervals for specific faults and the appropriate correctives administered

56 The infusions of Pathā, dry ginger, deodar, nut-grass, trilobed virgin's bower, guduch, fruits and seeds of kurchi chiretta, kurroa and Indian sarsaparilla are said to be generally beneficial Similarly, the administration of other ingredients that are bitter, astringent, pungent and sweet should be given, taking into consideration the particular fault of the milk as also the dosage and season. Thus have been described the corrective measures in galactic disorders

57 The following are promotives of lactation:—All wines with the exception of Sīdhu, vegetables, cereals and meat which come under the



heads of domestic, wet-land and aquatic; foodstuffs that abound in sweet, sour or salt liquids, herbs containing milky juices, the regular drinking of cow's milk, avoidance of laborious tasks, and the drinking of the infusions of cuscus grass, Sastika and Sāli rice, Iksuvālikā, sacrificial grass, small sacrificial grass, thatch grass, elephant grass and roots of prickly sesban Such are the lactiferous agents.

58. When, in this manner the wet-nurse has become endowed with sweet, copious and pure milk, then having bathed and anointed herself with unguents, put on white garments and wearing any one of the following drugs, Aindrī, Brāhmī, Satavīryā, Sahasravīryā, emblic myrobalan, guduch, chebulic myrobalan, kurroa, evening mallow and perfumed cherry, she should, seating herself with her face towards the east, suckle the child with her right breast. Thus have been described the duties of a wet nurse.

59 We shall now describe the procedure with regard to the construction of the nursery A skilful architect should build and furnish the nursery It should be excellent, beautiful, well lighted, sheltered from draught, admitting of air from only one direction, strong, free from such pests as marauding beasts, animals, fanged creatures, mice and moths, well-planned as regards the places of water-storage, grinding, lavatory, bath and cooking, comfortable during all seasons, and provided with beds, seats and spreads suited to each season Moreover the rites connected with protecting the house from the influence of evil spirits as also those with propitiatory, auspicious, sacrificial and penitential offerings should be performed and the house should be filled with clean and experienced physicians and with those attached to the family Thus has been described the procedure with regard to the construction of the nursery.

60 The bed, seats, spreads and covers meant for the child should be soft, light, clean and fragrant. Sweat-stained, soiled and germ-laden articles should at once be removed; so also those that are soiled with feces or urine If fresh ones are not available the same may be used again after they have been washed well and fumigated well and rendered perfectly clean and dry

61. For fumigating the garments as also the beds, spreads and covers, the following articles smeared with ghee may be used —barley, rape-seed, linseed, asafetida, gum-guggul, sweet flag, angelica, Brāhmī corydalis, nardus, Palankasā, Aśoka, kurroa and the sloughs of snakes



62 The following articles should be worn as talismans by the child—Gems, tips of the right horns of a live rhinoceros, deer, gayal or bull; herbs like the Aindrī etc, the herbs Jīvaka and Ṛsabhaka, as also all such articles as the Brāhmanas learned in the Atharvaveda may recommend

Toys

63 The toys of the child should be variegated, sound-producing, attractive, light, without sharp edges, incapable of being swallowed, fraught with no danger to life and unfrightening

64 It is never good to frighten the child Accordingly, if he is found weeping, refusing to eat his meals, or in any other way proving recalcitrant, it is not right to take the name of goblin, ghost or harpy with a view to frightening him into obedience

Treatment of Diseases

65 (1). If some disorder overtakes the child, the physician should rightly understand the child from the view-points of habitus, etiological factors, premonitory symptoms, signs and symptoms and homologatory signs and constantly keeping in view all the factors concerned in the tetrad of patient, medicine, time and place, should proceed to treat him by medication that is sweet, soft, light, sweet-smelling, cold and pleasant

65. Such measures prove homologous to children. It is thus only that they can achieve lasting well-being As regards the child in health, the regimen to be followed is that relating to hygienic living which consists of recourse to factors which are opposite in quality to those of the place, time and bodily constitution and the giving up of all unwholesome things by a gradual change over to the use of non-homologatory factors. Thus the child attains the plenitude of strength, healthy complexion, bodily growth and longevity

66. In this manner, the child should be reared through boyhood to youth till he has acquired sound knowledge, both religious and secular.

67 Thus have been described the measures promotive of the fulfilment of the desire for children By recourse to these measures in the manner laid down, one who is free from envy, attains regard and honour according to his desire

Summary

Here are the two recapitulatory verses —

68. By following the precepts laid down here which are full of high



import, and ensure the fulfilment of the desire for offspring, the wise man, free from envy, secures for himself regard and honour according to his desire.

69. The Section on the Human Embodiment is so called because it treats of the embodiment in all its aspects, both those relating to the divine and those which are purely human in man

8 Thus, in the Section on Human Embodiment in the treatise compiled by Agnivéśa and revised by Caraka, the eighth chapter entitled 'The Continuation of one's Lineage' is completed.



THE

CARAKA SAṂHITĀ

(INDRIYA STHĀNA)

The Section On the Sensorial Prognosis



CHAPTER I

Prognosis from voice and complexion

1 We shall now expound the chapter entitled, ' The Sensorial Prognosis by the indications of Complexion and Voice "

2. Thus declared the worshipful Ātréya

3 The physician desirous of ascertaining the period of life left to the patient, should, by means of direct observation, inference and authoritative instruction, take note of the following, viz., complexion, voice, smell, taste and touch of the patient, his powers of sight, hearing, smell, taste and touch, his psychic make-up, proclivities, state of cleanliness, character, conduct memory, general appearance and habitus, the nature of his morbidity, vitality, depression, intellect, exhilaration, the dryness or unctuonsness of his body, the measure of his torpor and effort, heaviness and lightness, the general characteristics of his body, his diet, recreation, digestive power, the mode of onset and disappearance of the disease, the nature of the disease, the premonitory symptoms, the type of pain, the complications, the lustre and reflexion of the patient's body, his dreams, the behaviour of his messenger, the omens met on the way to the patient's house, peculiar circumstances and conditions in the patient's house, the preparation of the medication and the application of the therapeutic measures in a given case



The two kinds of tests

4 Among the various things thus requiring to be taken note of, there are some which do not pertain to the patient's body Those which do not pertain to the patient's body are to be studied in the light of authoritative instruction concerning such matters and inference Those which pertain to his body are to be judged from both the view-points of the normal condition and the morbid condition of the human body

The normal and the abnormal traits

5 Now, the normal condition is determined by heredity, family, clime, season, age and idiosyncrasy It is the sum of these hereditary, family, climatic, seasonal, periodic and idiosyncratic tendencies that makes the individual variation among persons

6 As regards the morbid condition, it falls under three heads (1) the morbid condition referable to congenital body marks, (2) the morbid condition referable to etiological factors, (3) the morbid condition referable to factors which appear to behave as etiological factors

7-(1) The morbid condition referable to congenital body marks is that whose causative factors are predetermined by destiny in the form of physiognomic signs. Some of these signs may be latent in the body, and emerging into view at particular times in particular regions of the body, give rise to particular morbid conditions

7-(2). The morbid condition referable to etiological factors is that whose causation is seen as laid down in the chapters on pathology

7 The morbid condition referable to factors which appear to behave like the etiological factors is that which resembles the condition brought about by etiological factors It is this undetermined condition of morbidity which the physicians regard as the determination in the ascertainment of the remaining life-span. It is, moreover, this morbid condition resulting from the exhaustion of the life-measure and recalling a corpse-like appearance that the wise delineate for the purpose of ascertaining the remaining portion of the life-span It is with reference to this condition that we shall set out the signs and symptoms observed in the body of the patient who is fated to die This is the gist of the subject. We shall explain this at greater length

8 At the very outset, we shall consider the subject of skin-color It is thus Black, dark, darkish-white, and bright-white are the normal shades of skin color As regards



other shades of skin color the student should know them by close observation, such shades being represented by the specialists concerned by words of illustrative import or otherwise.

9. Blue, dark-brown, coppery, green and pale white are the pathological discoloration of the body. As regards the other pathological discoloration or the formations of a fresh one, the student should learn to know them by close observation Thus have been explained the normal and the abnormal colorations of the body

10 If the normal coloration is seen on one half of the body and abnormal coloration on the other half, the two colors being set off by a line of demarcation, whether such demarcation is into left and right, fore and back, upper and lower, or external and internal, it should be known as constituting an unfavor able prognostic sign. In the same manner, if this demarcation of color is observed in the face or other parts of the body, it is prognostic of death

11. The foregoing remarks concerning disparity in skin-color apply with equal force to condition of disparity represented by depression and animation or by unctuousness and dryness

12. Similarly, the emergence of port-wine marks, freckles, moles, pimples and similar other eruptions is to be regarded as constituting unfavorable prognosis

13 Similarly the appearance of any of the abnormal discolorations described in nails, eyes, face, urine, feces, hands, feet or lips etc, in a patient who has already suffered loss of strength, complexion and sense-power, is significant of the diminished life-span

Fatal prognostic discolorations and voice-changes

14. If any other discoloration that is undefined and unprecedented is seen in the continually sinking patient, then that too, is to be recognised as unfavorable prognosis Thus we have described the subject of coloration

15-(1). As regards the subject of voice, the voices resembling those of the swan, the crane, the felly of a wheel, kettle-drum, Kalavinka crow, pigeon and Jarjara (a kind of musical instrument), are the normal voice modes of man. As regards other pathological changes in voice, they should be determined by close observation to such shades being represented by the specialists by words of illustrative import or otherwise.



15. The pathological conditions of speech that are like the bleating of a sheep, or low voiced, choked, indistinct, quivering, painful and like stammer are considered to be abnormal varieties of speech. As regards other pathological conditions of speech such as the recurrence of an original abnormality or the development of a fresh one, the student should learn to know by close observation Such are the normal and abnormal varieties of speech

16 Now if the pathological conditions of voice arise abruptly or change from one to another or from one to many, then they are inauspicious Thus ends the subject of voice

17. The subjects of complexion and voice have been thus described fully for the sake of the knowledge of the signs of fatal prognosis

Here are verses again—

18. If abnormal discoloration occurs either in half or in the entire body without any reason, the patient will not survive

19 If a patient's face has acquired on one half one and on another half another of the following colors namely blue, dark brown, coppery and tawny, that is a sign of unfavourable prognosis

20 If half of the face is unctuous and the other half dry, half the face depressed and the other half animated, it is a sign of approaching death.

21 If moles, port-wine marks, freckles, and network of vessels of various kinds suddenly appear in the face of the patient, he is destined to die

22 Flower-like marks on the nails and the teeth, tartar on the teeth or powdery stuff on the teeth—these, are the symptoms of approaching death

23. The discoloration of lips, feet, hands, eyes urine and feces, and also of the nails in a weakened patient is a symptom of the approaching end

24. The wise man must recognise that the man, both of whose lips are dark-blue like ripe jambul fruit, has come to the end of his life and is about to die

25 The sinking man in whom one or more of the pathological conditions of speech have suddenly appeared is sure to die

26 Whatever other pathological conditions of complexion and voice are seen in a patient, wasted of strength and flesh—all of them, denote the dawn of death



Summary

Here is the recapitulatory verse—

27 Thus have been declared the signs and symptoms of fatal prognosis in the subject of complexion and voice. He who knows these thoroughly well will not be confused in the art of prognosis

1. Thus, in the Section on Sensorial Prognosis in the treatise compiled by Agniveśa and revised by Caraka, the first chapter entitled 'The Sensorial prognosis by indications of Complexion and Voice' is completed.

CHAPTER II

The blossoming of prognostic symptoms

1. We shall now expound the chapter entitled 'The Sensorial progrosis from the Blossoming of Symptoms'

2 Thus declared the worshipful Ātréya

3 Just as the blossom is the harbinger of the coming fruit, so is the evil symptom known as fatal prognosis the harbinger of death to the patient

4 As there are cases where the blossom is not followed by the fruit, so there are cases where the fruit is not preceded by the blossom

5 The appearance of fatal symptoms never ends except in death and there is no death which is not preceded by the appearance of fatal symptoms.

6 The ignorant are deluded into mistaking for fatal symptoms what are not such, and the really fatal symptoms go unrecognised by them. This is the result of delusive knowledge

Fatal prognostic odors

7. This chapter on the blossoming of fatal symptoms of various kinds in various men is expounded in order to impart the right knowledge of prognosis by means of the fatal symptoms manifesting before death

8-9. That man is regarded by the wise as manifesting fatal symptoms, who exudes, day and night, smells resembling those of various flowers in a forest abounding in various trees and creepers, bursting into bloom. Such a man is certain to die before a year.

10 Similarly, that man is said to show fatal symptoms who exudes a smell resembling that of any flower, be it pleasant or unpleasant

11 A man whose body exudes a mixture of unpleasant smells, or a single unpleasant smell, is to be regarded by the physician, as one showing fatal prognostic symptoms



12 He whose body exudes unpleasant smell after smearing himself with fragrant articles, or fragrant smell when he is not thus smeared, in an abnormal manner without any recognisable cause, is to be regarded as showing fatal prognostic symptoms

13 These are —sandal, costus, Indian valerian, eagle-wood, honey and flower-garland, feces and urine, dead and putrified smells

14. And many other odors derived from various sources should be recognised by the use of discretion, in their abnormal or unnatural conditions

15. This we explain, in order to cover the entire field of the symptoms of smells, knowing which the physician should recognise the fatal prognosis.

16 The man, whose body exudes a pleasant or unpleasant smell constantly without any recognisable cause dies before a year. This much about the science of prognosis with reference to smell

Fatal prognostic tastes

17 Henceforth, the science of prognosis with reference to the body-taste of patients is systematically expounded

18 That taste which is natural to men in their healthy condition undergoes two kinds of morbid change at the time of death

19 In some it changes into a morbid taste in the mouth at death, while in others it changes into an extremely sweet taste

20 Such a change has to be recognised only by inference For, how can a man ascertain the taste of another's body or his mouth ?

21 Flies, lice, wasps and mosquitoes get repelled and turn away from the bad taste of the body of the man about to die

22 While the bees etc, hover over a man about to die, who is full of a sweet taste though he may have bathed and smeared himself with sandal paste

Summary

Here is the recapitulatory verse—

23 The symptoms of taste and smell have been described by me, in general, with reference to the person in whom fatal prognostic symptoms have blossomed. The result of these must be judged to be death

2 Thus, in the Section on Sensorial Prognosis in the treatise compiled by Agnivéśa and revised by Caraka, the second chapter entitled



"The Sensorial prognosis from the Blossoming of Symptoms" is completed

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CHAPTER III

Prognostic investigation

1. We shall now expound the chapter entitled "The Sensorial prognosis through examination by Palpation"

2 Thus declared the worshipful Ātréya

3 The fatal signs manifesting in the color, voice and odor of the human body and the taste of body-fluids of those who are about to die have been described under separate heads. Now listen and learn correctly the nature of the fatal signs appearing in their touch as well

The Method of investigation

4-(1) The physician desirous of ascertaining, by the method of palpation, the measure of life left to the patient, should palpate the latter's entire body with his hand which must be in a normal condition If it is not so, he should get the palpation done by some one else.

4 (2) While feeling the patient's body, the following are the abnormalities to be noted

4 They are—the absence of throbbing in those members of the body which are always throbbing, coldness of those parts which are always warm, rigidity of those parts which are always soft; roughness in those parts which are always smooth; the disappearance of those parts which should normally exist, the looseness, sagging or dislocation of joints, the paucity of flesh or blood, hardness, excessive perspiration and rigidity, also whatever else that is abnormal and unaccountable Thus we have declared in brief, the unfavourable prognostic signs observed by palpation

5 (1) The same, we shall now expound in extenso Thus, if the patient on being felt with the hand separately on the feet, calves, thighs, buttocks, belly, sides back bone, hands, neck, palate, lips and forehead, is seen to perspire or to be cold or rigid or hard or bereft of flesh and blood, then the physician should conclude that the man is fey and will die in no distant future

5. If, again, on being felt, each separately, the ankles, knees, groin, anus, testes, phallus, navel, shoulders, breasts, wrists, ribs, jaws, nose, ears, eyes, eye-brows, temples etc., are seen



to be loose, out of position, displaced or sagging, then the physician should know that, that man is fey and will die in no distant future

6-(1) Similarly, the physician should examine the patient's respiration, the two sides of the neck, the teeth, the eye-lashes, the eyes, the hair of the head, the hair on other parts of the body, the stomach, the nails, and the fingers

6. If the patient's respirations are either too long or too short, it is to be concluded that he is nigh unto death. If the two sides of the neck, on being felt, are observed not to pulsate, it is to be concluded that he is nigh unto death. If the patient's teeth are coated all over with tartar, are abnormally white or covered with sugar-like particles, it is to be concluded that he is nigh unto death. If the patient's eye-lashes are clotted, it is to be known that he is nigh unto death. If the patient's eyes are not normal but evince abnormal tendencies that is to say if they are too protuberant, too sunken, too oblique, too asymmetrical, too watery, either perpetually open, perpetually closed, or excessively winking, restlessly wandering, with abnormal visions, with deficient vision, have lost their keenness of vision or are wanting in perspective, are color-blind, either too white or too black, or are red like hot embers, or if the vision is suffused over-much with an unhealthy tinge of any one of the colors—black, yellow, blue, dark-brown, coppery, green, turmeric, yellow and white, then it should be concluded that the patient is at death's door Thereafter, let the physician take hold of a few hairs of the head or of the body and tug at them. If being thus pulled, they come out with the roots without causing pain, then it is to be known that the patient is soon to depart from life If the veins in the abdominal region become conspicuous or if they appear dark brown, coppery, blue, yellow or whitish, it is to be understood that the patient is not going to survive. If the nails are drained of blood, and the flesh has receded from them and they look dark blue resembling the color of ripe fruits of the jambul tree, it is to be gathered that the patient's days are numbered Lastly, the physician should test the fingers of the patient. If, when jerked, they do not crack, it should be known that it is all over with the patient

Summary

Here is the recapitulatory verse –

7. The physician, who by palpation ascertains these various palpable signs, will never be confounded in the matter



of prognostic knowledge of the life-span of a patient

3 Thus, in the Section on Sensorial Prognosis in the treatise compiled by Agnivésa and revised by Caraka, the third chapter entitled "The Sensorial prognosis through examination by Palpation" is completed

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CHAPTER IV

Prognostics pertaining to senses

1 We shall now expound the chapter entitled "The Sensorial prognosis through examination of the functions of all the senses"

2 Thus declared the worshipful Ātréya.

Means of examining the senses

3 Learn how the specialist who desires to ascertain the life span, should examine all sense faculties of the patient

4 The senses of sight etc., are to be tested as regards their soundness, by means of inference, for it is only by inference that we have a knowledge of the sense-faculties which are ultra sensual

5. When you find that a patient's sense experiences are aberrant from normality without any accountable cause, they are to be recognised as symptoms of approaching death

6 The signs occurring in the sense-faculties indicative of unfavourable prognosis have been thus stated correctly Now, again, listen to an elaborate account of the same.

Fatal sensorial prognosis

7. If a man sees space as if it were solid like the earth and the earth as if it were an emptiness like space, seeing either of these incongruous sights, he dies quickly

8 If a person is able to visualize the invisible wind in the sky or is unable to see the blazing fire, he should be known to have his days numbered

9 One who sees clear crystalline waters which are either standing or moving, as if they are covered over with a net where there is no such net, will soon depart from life

10 He who perceives, while waking, the shades and various kinds of demons or other strange things, cannot survive long

11 One who sees a normally blazing fire either as being blue, lustreless, black or white, dies after the seventh night

12 He who perceives the light of clouds when there are no clouds



or perceives clouds when there are none in the sky, or perceives lightning without clouds, dies quickly

13 He who perceives the clear (unclouded) sun or moon as it were an earthen pot coverd with a black cloth, does not survive long.

14. If a person, whether diseased or healthy, sees the sun and the moon eclipsed, when it is not the time for an eclipse, his life ends with the ending of the illusion.

15 If a person sees the sun by night and the (shining) moon by day, and smoke arising without fire, or fire void of brilliance at night, he is destined to die

16 Those that are about to die perceive dull and lustreless things as bright and shining, and bright things as dull, and all things in their contrary characteristics

17. Those whose lives are coming to their end see abnormal shapes, abnormal colors, abnormal assemblage of members, without any rhyme or reason.

18. One who sees invisible things and one who fails to see perfectly visible things, both these, are sure to proceed quickly to the abode of death

19. He who hears voices where none exist (acousma) and he who does not hear what is said to him (acousmatagnosis), both of them, are to be regarded as already dead by the wise man

20 If an ailing man, closing his ears with the fingers does not hear the internal (jwālā) sound as of a burning fire, him should the wise man give up as one from whom life has fled

21 He who perceives odors in the contrary manner, knowing good as bad and vice versa, or does not perceive any odor at all, is to be regarded as one whom life has left.

22 He who does not perceive the tastes at all or fails to perceive their true nature, in the absence of any disease of the mouth, is to be regarded by the wise as ripe for death

23 He who feels hot things to be cold, rough things to be smooth and soft things to be hard, or, having touched things feels them to be other than what they are, is to be regarded as approaching his death

24 If a man perceives subtle things that transcend the ordinary senses, without having practised either severe austerity or a systematic course of yoga, he soon gives up the ghost.

25 He who perceives the objects of sense-experience without his senses



coming into actual contact with them and whose perceptions are like in one whose senses are not vitiated by morbidity, does not survive long

26. Those, who being in normal health perceive the sense objects in distorted and unreal manner repeatedly, owing to the impairment of their understanding, are to be regarded as approaching their end

Summary

Here is the recapitulatory verse—

27. The physician who perceives these foreboding symptoms of the sense-faculties in their right nature knows the death or survival of a patient

4 Thus, in the Section on Sensorial Prognosis in the treatise compiled by Agnivesa and revised by Caraka, the fourth chapter entitled "The Sensorial prognosis through examination of the functions of all the senses" is completed.

CHAPTER V

Prognosis from premonitory symptoms

1. We shall now expound the chapter entitled "The Sensorial Prognosis by the examination of Premonitory Symptoms."

2. Thus declared the worshipful Ātréya

3. We shall declare for the increase of the knowledge of the physicians, the premonitory symptoms, general and particular, of irremediable diseases, one by one

4 If all the premonitory symptoms of fever, as have been already spoken of, are seen in a man with excessive intensity, then surely death makes its entry into him preceded by fever.

5. If all the premonitory symptoms of any other disease find a place in a man, similarly with excessive intensity, death is certain to befall him consequent upon that particular disease

Fatal prognosis of consumption

6. We shall now declare some of the most serious premonitory symptoms which are followed by diseases which in turn, are followed by death.

7. Consumption in a person whose strength is waning, whose catarrhal condition is aggravated and who passionately is addicted to women, will hasten him to his death

8 The person that in his dreams travels south mounted on dogs, camels, or asses, will depart from life soon, being afflicted with consumption.



Fatal prognosis of Fever

9 He who drinks in his dreams, intoxicating drinks in the company of shades or is dragged by dogs, dies getting an attack of the most severe type of fever

Fatal prognosis of Hemothermia

10 He who sees the sky near at hand like a lac colored cloth, will suffer from hemothermia and die.

11 He who finds himself in his dreams wearing red garlands and his whole body tinted red and clad in red garments, and while in a fit of laughter, finds himself being dragged by a woman, dies afflicted with hemothermia

Fatal Prognosis of Gulma

12. Colicky pain, meteorism and intestinal gurgling, excessive debility and discoloration of the nails—these are the premonitory symptoms of Gulma that terminates fatally

13 He, in whose dreams a vicious thorny creeper is seen to spring from his cardiac region, dies affected by a severe type of Gulma which ends fatally.

Fatal prognosis of Dermatosis

14. The man, on whose body even a small bruise breaks open into a big wound and in whose body cuts and scratches do not heal, him does death overtake preceded by dermatosis

15 He who sees himself in his dreams naked and besmeared over with ghee and pouring libation on a flameless fire, or who dreams of lotuses growing from his chest, dies affected with dermatosis

Fatal prognosis of Urinary anomalies

16 He, on whose body flies swarm though he has bathed and painted his limbs with fragrant substances, will be affected with urinary disorders and will perish of that very disease

17 He, who in his dreams drinks various kinds of unctuous preparations in the company of Caṇḍālas (the untouchable class of people) will be affected with urinary disorders which will lead to his end

Fatal prognosis of Insanity

18 Reverie, weariness, inopportune excitement and delusion, indifference to things and loss of strength—these are the premonitory symptoms of insanity which is to end fatally

19 Seeing a man who has detestation for food, who has lost his wits and is affected with urticaria, the wise physician should know him as destined to die by a violent attack of insanity.

20. The man who suffers from extreme irritability, great terror or sudden



smiles, and who often faints and feels great thirst, him does insanity seize and destroy

21 He who dancing in his dreams with crowds of demons, gets drowned in water, will be affected with violent insanity and die

Fatal prognosis of Epilepsy

22 The man, who, when fully awake, perceives darkness which does not exist, and hears many and varied noises that are non-existent, dies afflicted with epilepsy.

23 The man, who dreams, that while he is intoxicated with drink and dancing, a shade turns him topsy-turvy and carries him away, him does death carry away afflicting with epilepsy

Fatal prognosis of Convulsions

24 If a man's jaws, sides of the neck and eyes get stiffened on awaking, him does tetanus seize and kill without doubt.

Fatal prognosis of Vomiting

25 The man who in his dreams eats sweet coils or sweet cakes and on waking vomits the stuff, does not survive

26 He, who is well conversant with these premonitory symptoms, can forecast the consequent disease and its prognosis

Fatal prognosis of Dreams

27. These and other such ominous dreams are to be taken note of as foreboding death to ailing men and great distress to the unailing

28 The man on whose head, in dreams grow bamboo and other shrubs, creepers and other similar herbage and in whose hair birds hide, or who has his head clean shaven,

29 or the man that is surrounded in dreams by vultures, owls, dogs, crows and such other birds or by demons, shades, ghosts, women, untouchables, Dravidas and Āndhrakas,

30 or the man that is caught in the meshes of bamboo, wild grass, creeper-meshes, ropes, grass or thorns, or the man, that in dreams while walking, falls down,

31. or he who in dreams falls on the ground or on a heap of dust or on an ant-hill or into ash or on a cremation ground or on a mound or into a pit,

32 or the man that, in dreams, dips in dirty waters, slush, or in a dark well, or is carried away by a swift-flowing stream,

33. or the man, that in dreams, drinks unctuous substances or inuncts



himself or vomits or purges, finds gold, quarrels or is bound or defeated,

34. or the man, that in dreams, loses his pair of sandals or the skin of whose feet falls off or who feels delight or sees his ancestor in an enraged mood threatening him,

35. or the man, who sees in his dreams, the falling either of his teeth, or of the sun or the moon, stars, gods, lamps, or his eyes, or their destruction or the breaking of a mountain,

36. or the man, who dreams of entering into a forest of red flowers, or the earth or a place of sin, or the funeral pyre or a cave full of awful darkness,

37 or the man, who in his dreams, goes towards the south wearing garlands of red flowers laughing loud and naked, or goes into a fearful forest in a carriage driven by a monkey,

38 or the man who sees, in his dream, people wearing brown clothes or cruel-looking men, naked men or those carrying staves, black men or men with blood shot eyes, all of which are undesirable sights,

39 or the man that sees, in his dreams, a woman who is black, sinful and unclean, with long hair, nails, and breasts, wearing very red garlands and clothes and who is like the very night of destruction,

40 the man who perceives such fearful dreams, if he be ailing, will die If he is in good health he will be afflicted with such diseases as from which only a few can escape.

41. As the channels of the mind are filled with the highly vitiated triad of humors, when the fatal time approaches, the man sees these fearful dreams

42 When the man is not in profound sleep, he perceives with the mind which is the lord of senses, many kinds of dreams, of which some become fruitful and some not

Seven kinds of Dreams

43 Dreams are known to be of seven kinds — those pertaining to things that are seen, heard, experienced, pictured from inner desires, created by the fancy and things that presage the coming good or evil, and lastly dreams that are born of morbid humors.

44 The wise physician should regard the first five of them as fruitless as also those born of day-sleep, and those that are either too short or too long

45 The dream that is dreamt in the first part of the night has onl



a small degree of fulfilment But having dreamt, if a man does not sleep again, it gets immediately fulfilled with great consequences

46 But if a man, having seen in his dream inauspicious things, sees in it again good and auspicious things, its fruits are to be regarded as good.

Summary

Here is the recapitulatory verse—

47. The physician who knows these premonitory symptoms and the science of oneiorology, specially with reference to grave dreams, will never begin treatment of an incurable case by mistake

5 Thus, in the Section on Sensorial Prognosis in the treatise compiled by Agnivéśa and revised by Caraka, the fifth chapter entitled 'The Sensorial prognosis by the examination of Premonitory Symptoms' is completed

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CHAPTER VI

Prognosis from some General symptoms

1. We shall now expound the chapter entitled 'The sensorial prognosis with reference to Certain types of Patients "

2 Thus declared the worshipful Ātréya

Incurable types

3 'O, great sage! who are the ailing persons that a physician should not undertake to treat, seeing that no treatment is of any avail in such cases?'

4 On being asked this most difficult of questions by Agnivéśa what the worshipful Ātréya declared to him, the same do you hear

5 6 That man who feels great pain in the upper region of his chest while speaking, who vomits the food eaten and whose ingested food is not digested even if retained, whose strength wanes quickly, in whom thirst increases excessively and in whose cardiac region pain is born him should the physician avoid

7 If a patient, who is affected with a deep hiccup, develops diarrhea with hemorrhage, him should the physician not treat, remembering the directions of Ātréya

8 If a debilitated patient develops abdominal distension and diarrhea, his life is difficult to save.

9 If constipation and excessive thirst make their entry into an already weakened man, life deserts him ere long



10. If dry severe cough affects the man who suffers from fever in the forenoon and is devoid of strength and flesh, he is to be regarded as verily dead

11. If a patient with abdominal disease and subnormal temperature, who passes condensed urine and hardened stools, develops dyspnea, he does not survive.

12. The patient, whose abdominal edema spreads to his feet and hands, causes great anguish to his relations and dies of the same disorder

13 If the man has edema in the feet and his calves are flaccid and there is pain in both the shanks, the physician should avoid him

14 If the man of poor complexion, vitality and digestive power, develops swelling in the hands, feet, genitals and the abdomen, he should not be given treatment

15 One who constantly expectorates from his chest copious quantities of phlegm which is tinged blue or yellow or with blood, should be avoided even from a distance

16 The emaciated man who develops horripilation and thickened urine, and who is afflicted with cough and fever, should be avoided from afar by the wise physician

17 If, in an extremely emaciated and weakened man, there arises tridiscordance of humors of a formidable character, there is no treatment for him

18 If, in an extremely debilitated patient, there occur fever and diarrhea as sequela of edema or edema as sequela of these two, he comes to his end soon

19. If an extremely emaciated man suffering from anemia develops excessive thirst, rigidity of sight and heightened respiration, he must not be treated by the wise physician.

20 The man whose jaws and sides of neck have become rigid, who is greatly afflicted with thirst and debility, and in whom the vital breaths are active only in the chest, should be avoided

21. If the man, whose flesh, strength and digestive fire have ebbed low, faints and jerks his limbs about and finds no comfort whatever, he is going to die before long

22 The patient, in whom serious diseases arising from mutually conflicting etiological factors and requiring antagonistic lines of treatment grow up suddenly, succumbs to them very quickly

23 The man whose strength, intelligence, health, assimilation, flesh and



blood deteriorate suddenly, passes away very soon.

24 The man whose health ebbs away suddenly and whose natural dispositions deteriorate suddenly, him does death seize and carry away quickly

Summary

Here is the recapitulatory verse—

25 Thus, these are the diseased persons that are to be avoided, the wise never see any success of treatment in such cases

6 Thus in the Section on Sensorial Prognosis, in the treatise compiled by Agnivéśa and revised by Caraka, the sixth chapter entitled 'The Sensorial prognosis with reference to Certain types of Patients' is completed.

CHAPTER VII

Prognosis from the Pupil-condition

1 We shall now expound the chapter entitled 'The Sensorial prognosis from the observation of the loss of the reflected image in the eye'

2 Thus declared the worshipful Ātréya

3. The physician should not undertake to treat the patient in whose eyes he is not able to see the reflected image.

Fatal prognostic type of Body lustre

4 He, whose shadow cast by the moon-light, sun-light or lamp-light or seen in the water or the mirror, appears distorted in the limbs is indeed a dead man

5 6. Shadows which are broken or torn or wavering or truncated or overgrown or invisible or attenuated, or cut into two, or deformed or beheaded, these and such other shadows or reflections of the human body are to be known as portentous of death, if they are not the result of etiological factors

7 If a man's reflection (or aura) is discrepant with regard to shape, proportions, color or lustre, he is as good as dead though he be in sound health

8 The body form is known as the shape It is symmetrical or asymmetrical, the size is stated to be of three kinds—medium, short and tall.

9 The shadow which is seen in the water or mirror or against the sun, and which is the exact replica of the original, is the reflected shadow The other shadow (the aura) is dependent on the body's color and radiance



The lustre and Aura pertaining to each Proto element

10. These auras pertaining to the five proto-elements of ether and the rest are of correponding distinctive characteristics. That which pertains to ether is pure blue, glossy and lustrous

11 That which pertains to air is dry, darkish brown and red, and devoid of lustre The one pertaining to fire is clear red, fiery and delight ful to the eye

12 The one pertaining to water is considered to be clear like pure lapis lazuli and very glossy The one pertaining to earth is stable, glossy, dense, smooth, dark and white

13 Of these, the one pertaining to air is inauspicious The other four betoken happiness, but the one of air is portentous of death or great suffering

14-15 The body-lustre originates from the proto-element, fire. It is stated to be of seven varieties, viz., red, yellow, white, dark-brown, green, pale white and black. Of them, those that are expansive, glossy and broad are auspicious, while those that are dry, soiled and contracted, are inauspicious

16 The aura overshadows the body-color, whereas the lustre enhances the body color The aura is only sensed from close quarters, while the body-lustre shines from afar

17 There is no man without the aura and the lustre. The distinctive traits connected with these two, aura and lustre, however, reveal themselves only at the destined time, presaging good or evil

Syptoms of Impending death

18. The man whose eyes are jaundiced, whose face is swollen, whose temples are devoid of flesh, who is in a terrified condition, and whose body is hot, such a man, should be avoided.

19 The boastful patient who faints every time that he is raised in his bed, will not survive even for a week

20 The man whose diseases are born of the discordance of two humors and spread in opposite directions i e in the upper and the lower regions of the body, and whose assimilative system is deranged, does not generally survive longer than half a month.

21. If a man, afflicted with disease, is emaciated, eats very little, but excretes large quantities of urine and feces, the physician should avoid him.

22. If a weak patient eats a greater quantity of food than he used to do



and discharges very little urine and feces, he must be regarded as good as a dead man

23 The man, that eats delicious and most nutritive food but continually deteriorates in strength and complexion, does not survive.

24 The weak man that groans, is short of breath, has loose motions and is afflicted with thirst and parching of the mouth, does not survive.

25 The man that is short of breath and makes all sorts of bodily contortions, him has Ātréya Punarvasu declared to be indeed a dead man

26 If the man of poor complexion, strength and digestive fire, develops inspiratory dyspnea and is overwhelmed with phlegm, he does not survive.

27. If the weak man develops a rigid upward look in his eyes, and his sides of the neck are constantly moving and he is afflicted with great thirst and dryness of the mouth, he does not survive.

28. The man whose cheeks are swollen and who has severe fever and cough and suffers from colicky pain and detestation for food, him no treatment can cure.

29 The man, whose head, tongue and face are distorted, whose brows droop low and whose tongue is covered with thorn-like fur, is verily like a dead man

30. If the phallus is greatly shrunken and the testes hang very loose, or vice versa, both these abnormal signs are suggestive of impending death

31. The man, whose flesh is wasted and who is reduced to skin and bones, and who is fast fading and does not eat any food, does not survive longer than a month

Summary

Here is the recapitulatory verse —

32. The man that knows these many symptoms which forebode the death of a person, is a skilful physician that earns the title of the 'Knower of the Science of Life'

7. Thus, in the Section on Sensorial Prognosis, in the treatise compiled by Agnivéśa and revised by Caraka, the seventh chapter entitled 'The Sensorial prognosis from the observation of the loss of the reflected image in the eye' is completed

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CHAPTER VIII

Prognostics from Topsy-turvy reflection

1. We shall now expound the chapter entitled 'The Sensorial prognosis from the observation of the inverted position of the reflection'

2 Thus declared the worshipful Âtréya

3. If the shadows cast by a patient be topsy-turvy, distorted or without the head, the physician should not undertake to treat him

Prognostics of the Eye lashes

4 If a man's eye-lashes get matted and his sight becomes fixed, the wise physician should not try to treat him

5 If the eye-lids of a wasting patient are swollen and do not meet each other, and the eyes are smeared, he is to be regarded as a dead man

Prognostics of the Hair

6. If either in a man's eye-brows or in his hair there appear many lines like the parting of the hair or whirls, which neither previously existed nor were man-made, the physician should prognosticate impending death

7 With these aforesaid signs an ailing man survives only three days, while the un-ailing one survives six nights at the most

8 The man, who feels no sensation when his hairs are tugged at and pulled out by the roots, will not survive longer than six nights, be he healthy or ailing

9 The man whose hair shines as if anointed though not anointed, him should the wise man avoid, knowing him to have come to the end of his life.

Prognostics of the Nose

10 The man whose nose ridge has become depressed and broadened, and who looks as if swollen though actually not swollen, is not to be treated by the wise physician

11 The man, whose nose is extremely expanded or extremely contracted or distorted or extremely dry, does not survive long

Prognostics of the Lips

12 If a man's face, ears and lips develop an abnormal shade of pale, dark or very red or blue color, he cannot be cured of the disease

Prognostics of the Teeth

13 If a man's teeth become morbidly pale white, or slimy, or acquire blots, he will never get free of his disease and be restored to good health.



Prognostics of the Tongue

14 The tongue that is either rigid, insensible, heavy, covered all over with thorn like excessive fur, dark brown, either shrunken or swollen and projecting out is to be regarded as the tongue of a dead man

Prognostics of the Respiration

15 The man that having breathed out a long expiration followed by a short inspiration faints, should be avoided by the wise physician, knowing him to have come to the end of his life

Other Fatal Prognostics

16 If the hands, feet, the sides of the neck and the palate become very cold or very hard or very soft, it denotes the fading away of life.

17. The patient that strikes the knees against each other and lifting the feet, throws them down violently and turns his face constantly, will not survive.

18 The patient that bites the tips of his nails with his teeth, or clips the hair with his nails, or scratches the earth with a stick, will not recover from his disease

19 The patient that while awake gnashes his teeth and weeps and laughs loudly and is not aware of pain, will not recover from disease

20. The ailing man that repeatedly laughs and shouts and strikes the bed with feet while fingering his eyes, ears and nose, will not survive long.

21 The debilitated patient, who becomes averse to the very things in the possession of which he used formerly to find his greatest delight, should be regarded to be on the verge of death.

22. The patient whose neck is unable to bear the weight of the head, whose back is unable to bear its own weight and whose jaws cannot retain the morsel of food put into the mouth, is about to die

23 Sudden incidence of fever, thirst, fainting, loss of strength and looseness of the joints occur in the man that is about to die

24. If the man that is suffering from Kapha-born fever, perspires profusely in the face at dawn, it is difficult for him to survive.

25 When a man has come to the end of his life, the food ingested does not reach the throat and his strenth ebbs away.

26. The man that is about to die throws his head about and lets fall



his forearms loose with difficulty, his forehead is covered with streaming sweat and his joints become lax.

Summary

Here is the recapitulatory verse—

27 The wise man should diligently observe these signs and symptoms occurring in dying men, as some of the symptoms emerge and manifest themselves suddenly There are none, however, which do not bear fruit

8. Thus, in the Section on Sensorial Prognosis, in the treatise compiled by Agnivéśa and revised by Caraka, the eighth chapter entitled 'The Sensorial prognosis from the observation of the inverted position of the reflection' is completed.

CHAPTER IX

Prognosis from the Dark-red coloration

1 We shall now expound the chapter entitled 'The Sensorial prognosis from the observation of the dark-brown color of the eye of a man'

2 Thus declared the worshipful Ātréya.

3. The patient, whose eyes are dark-brown or have lost their vision or are green of hue, should be known by the wise physician to be affected with a disease that is about to terminate fatally

4 The wise physician should avoid a patient who is unconscious, completely parched in the mouth, and replete with various disorders knowing him to have come to the end of his life

5 The man, whose veins are greenish and whose hair follicles are closed and who craves for sour things, dies of Pitta-disorder

Fatal prognosis of Consumption

6. Consumption will destroy the man whose body shines bright in its terminals and is getting emaciated, and whose strength is waning.

7 The sense of burning in the shoulder region hiccup, vomiting of blood, distension of the stomach and pain in the sides, occurring in a consumptive patient, mark the end

8 9 Those that suffer from diseases of Vāta or epilepsy, or dermatosis, or edema, abdominal disorders, Gulma, diabetes or consumption, if they also suffer loss of strength and flesh, become incurable. Patients suffering from other diseases too, who are of this description—debilitated and emaciated, should be avoided by the physician.



Fatal prognosis in Abnormal distension

10 If the man whose abdominal distension is relieved by purgation, develops thirst and distension in spite of being purged, that man is as good as dead.

11 The man that is unable to drink a beverage on account of the dryness of the throat, mouth and the gullet, does not survive long

Other Fatal prognostics

12 The faint condition of the voice, the loss of strength and body-color, and the untoward development of symptoms—seeing these, the physician should recognise the approach of death

13. The man whose breathing has been shallow, who has lost his body-heat, who feels piercing pains in the groins and experinces not a moment of comfort, should be given up by the wise physician as incurable

14. The man that speaks in an unnatural voice about his approaching death, or who hears sounds that do not exist, should be avoided from a distance

15. If disease leaves the weakened patient all of a sudden, Ātréya is of opinion that his life is in danger

16 If the patient's kinsmen beseech the physician with great importunity for treatment, he should prescribe the diet of meat juice, but purificatory therapy should be administered

17. And if, at the end of a month there is no sign of improvement as the result of the diet of meat-juice and varied other nutritive agents, then the patient's survival is to be despaired of.

18. If a man's sputum, feces and semen sink if cast into water, the wise physicians say that he has come to the end of his life

19 The man whose sputum displays streaks of various colors and which sinks when placed in water, cannot survive long

20. The morbid condition in which the Pitta, arising from heat, mounts up to the temples and accumulates there, is known by the name of 'Śankhaka It kills its victim within three nights

21 The man from whose mouth issue blood and foam together repeatedly and who suffers from piercing pains in the stomach, should be refused treatment by the physician

22. The patient who suffers from rapid loss of strength and flesh, aggravation of disease-symptoms and anorexia, does not live to complete three fortnights



Study of Prognostics Essential

Here are the two recapitulatory verses—

23 These are the signs and symptoms occurring in men that are about to die These should be carefully observed, as also other symptoms of this kind

24 All of these are known to occur in such men as are about to die though they do not all occur in the same dying patient Hence, the need for the physician to be conversant with all the signs and symptoms, prognosticative of death

9 Thus, in the Section on Sensorial Prognosis, in the treatise compiled by Agnivéśa and revised by Caraka, the ninth chapter entitled 'The Sensorial prognosis from the observation of the dark-brown color of the eye of a man' is completed

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CHAPTER X

Prognosis of Impending Death

1 We shall now expound the chapter entitled 'The Sensorial prognosis from the observation of the symptoms of Imminent Death'

2 Thus declared the worshipful Ātréya

3. O, Agnivéśa! I shall describe one by one the symptoms which suddenly developing in a person, to whom life has become a burden to be endured due to disease, will hasten him to his end

4 If the patient, suffering from a full grown malignant Vata-tumor in the cardiac region, develops intense thirst, he will be robbed of his life at once

5 Rendering the calf-muscles flabby and the nose crooked the morbid Vāta, moving about in the body in a provoked condition, robs the victim of his life immediately

6 If a man, who is suffering from a disease charcterised by drooping of the eye-brows and severe internal burning pain, develops hiccup, it will rob him of his life immediately

7 The provoked Vāta, going astray i e in an upward direction in the body of the man who has suffered loss of blood and flesh and whose both the sides of the neck are distended, will take away his life immediately

8 If, in an emaciated man, the morbid Vata, rushing between the pelvic region and the umbilical region, seizes the groins, it takes away his life immediately



9 If in a man whose eyes are rigid and dilated, the Vāta, forcibly stretching out to the front ends of the ribs, seizes the region of the chest, it takes away his life immediately

10 In a weakened man particularly, if the highly provoked Vāta seizes both the cardiac and pelvic regions, it takes away his life immediately

11. If the strongly provoked Vāta, seizing both the groins and the pelvic region of a man, causes dyspnea, it snatches away his life immediately

12. The strongly provoked Vāta breaking into the abdomen, urine top of the bladder and feces and giving rise to piercing pains, carries away the man's life immediately

13 If a man's groins are affected all over with piercing pains due to morbid Vāta, his feces are loose and he is also afflicted with thirst he gives up the ghost immediately

14 The man, whose entire body is saturated with morbid Vāta, whose feces is loose and who suffers from thirst, gives up his life immediately

15 The man, whose body is swollen with the edematous condition due to Vāta, whose feces is loose and who is afflicted with thirst, gives up his life immediately

16 The man whose epigastric region is afflicted with shooting pain, whose feces is loose and who is afflicted with thirst, gives up his life immediately.

17. The man whose gastric region is afflicted with shooting pain and who suffers from thirst and severe spasm of the anus, gives up his life immediately.

18 The morbid Vāta, entrenching itself in the colon, destroys consciousness and causing a stertorous sound in the throat, carries away the man's life immediately

19 The teeth looking as if covered with slimy sordes, the face as if smeared with ashes, and all the limbs streaming with perspiration—these are the symptoms of one on the verge of death

20 The ailing man that is afflicted at once with thirst, dyspnea, headache, stupor, debility, groans and loose stools, gives up his life quickly

The Benefit of the knowledge of such prognostics

Here is the recapitulatory verse—

21 He who recognises correctly these characteristics, knows beforehand the survival or the death of patients.



10. Thus, in the Section on Sensorial Prognosis, in the treatise compiled by Agnivésa and revised by Caraka, the tenth chapter entitled 'The Sensorial prognosis from the observation of the symptoms of Imminent Death' is completed

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CHAPTER XI

Prognosis from the Diminished Vital-heat

1. We shall now expound the chapter entitled 'The Sensorial prognosis from the observation of the Loss of the Vital Heat.'

2. Thus declared the worshipful Ātréya.

Symptoms of death within a year

3. The man, whose vital heat is reduced and is all but extinguished, whose mind is distracted, whose aura has become morbid, who has become perpetually weak minded and who finds no pleasure in life, goes to the regions of the dead within a year.

4. The man whose offerings to the manes are not eaten by crows or other birds, goes to the other world within a year and eats the obsequial offerings made to him by his progeny.

5 The man who cannot see the star named Arundhatī which is adjacent to the constellation called the Seven Sages (the Great Bear), will see the darkness of death within a year

6 If a man acquires or loses his splendor, robustness and wealth without any knowable cause and in an abnormal manner, his life will terminate in a year

Symptoms of Death within Six Months

7. Inclinations, good conduct, memory, the spirit of sacrifice, judgment and strength desert without any reason the man that is to die within six months

8 The man on whose forehead is seen a shining and prominent net-work of vessels which were not seen there before, dies within six months.

9 The life of the man on whose forehead develop crescent-shaped furrows, is to be judged as coming to his end within six months

Symptoms of Death within a Month

10 The man who develops body-tremors, stupor, gait and speech resembling those of an intoxicated man, dies before the end of a month.

11 The man whose semen, urine and feces sink in water and who hates his own kinsmen, will himself sink into the waters of death within a month



12 The man, whose hands, feet and face are emaciated or edematous in a greater degree than the rest of the body, does not live even a month

13 The man, on whose forehead, head and hypogastric region appear dark-blue lines curved like the crescent, cannot survive

14 The man on whose body appear and quickly disappear eruptions resembling coral beads, perishes before long

15 The man who suffers from acute squeezing pains in the neck, swelling of the tongue and extensive suppurations of the inguinal region, the mouth and the throat, should be regarded as ripe for death

16 Extreme confusion of mind, excessive delirious talk and exceedingly breaking pains in the bones, these three, afflict the man that is caught up in the noose of death

17 Goaded by the impending death, the dying man, losing his wits, will pull out his hair and consume excessive quantity of food as if he were in perfect health, though he is weak.

18 The man, that is blinded by approaching death, holds his fingers in front of his eyes and searches about for them, he looks astonished and has a fixed upward gaze

19 The man gropes seeking imaginary things on his bed or seat or on his limbs, on sticks or on the wall, becoming a victim to hallucination caused by the approach of death.

20 The man, that being deluded, laughs where there is no cause for laughter and smacks his lips, and whose feet, hands and breath are cold, does not survive.

21. The man whose mind is covered with the great delusion of death and who calls out for a person that is at hand, be he a kinsman or otherwise, as though he were outside his vision's range, cannot see though endowed with sight

22 The wise physician, on observing that the patient's body exhibits, simultaneously, both excessive and deficient response to sense-stimuli, such as sound etc , should abstain from treating him

23. Owing to the extreme aggravation of disease and deterioration in the strength of the mind, the embodied spirit hurries out of the tabernacle of the body.

24. When life is ebbing away, there is general waning of the complexion and the voice, of the strength of the gastric fire and of the mind, and sleep either disappears altogether or claims the person for ever



25 Those, that have begun to hate the physicians, medicine, food and drink, spiritual teachers and friends, are to be recognised as being already under the grip of that impartial god, Death.

26 In such people, the disease progresses unchecked, while the effect of medicine is neutralised Never should one eat the food offered by them nor even touch the water in their households

27 The presence of all the four basic factors of treatment in all their plentitude of desirable qualities, is of no avail with regard to the man who has come to the end of his life, even as in the absence of substance (namely life-span), there can be no emergence of quality (cure from disease)

In praise of Investigation of the Span of life

28. The physician should study the prognostic signs of life both in the healthy and in the ailing For it is only to the man who knows the prognostic signs of life that the full fruits of the science of life accrue.

Fatal prognostics

Here is the recapitulatory verse—

29. The indication which the morbid humors give of their having transcended the stage of treatment and having pervaded throughout the entire body, is called the evil symptom (arista) prognosticative of death.

11 Thus, in the Section on Sensorial Prognosis in the treatise compiled by Agnivésa and revised by Caraka, the eleventh chapter entitled 'The Sensorial prognosis from the observation of the Loss of the Vital Heat' is completed

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CHAPTER XII

Prognosis from Powder resembling Cow dung Powder

1 We shall now expound the chapter entitled 'The Sensorial progno sis through the observation of the Powder resembling Cow-dung powder'

2 Thus declared the worshipful Atréya

3 The man in whose scalp an unctuous powdery stuff that resembles cow-dung powder is seen to form and stream down, will cease to live at the end of a month

4 The man who walks with a quick shuffling gait and with shoulders drooped—both these actions not being normal—does not live long in this world.

5 The man whose chest-region dries up very soon after a bath and



the ritual painting of limbs, while the rest of the body remains wet, does not survive longer than half a month

Fatal prognostics with reference to Medicine and Food

6 The patient, on whom the physician, though trying his best, is unable to effect the application of the needed therapeutic agent or measure, will hardly survive his disease

7 The patient in whose case well-known and tested remedies fail, even though they have been administerd strictly according to rules, is obviously immedicable.

8. The patient who fails to obtain any benefit from his observance of the dietetic regimen prescribed by the physician, will hardly survive his disease.

Fatal prognostics with reference to the Approach of the Messenger

9 We shall now describe the unfavorable prognostic signs in so far as they relate to the messenger Observing these signs, the wise physician should unhesitatingly refuse treatment.

10 If the physician, while dishevel'ed, naked, weeping or not ceremonially clean, sees the messenger coming, he should conclude within himself that the patient is going to die.

11 If messengers come to the physician while he is asleep or in the act of cutting or splitting something, the physician should not go to treat their master

12 The messengers that approach the physician while he is in the act of tending the sacrificial fire, or offering food-balls to the manes, portend death and destruction to their master's life

13 They are the messengers of doom to the patient, who approach the physician when he is talking or thinking of inauspicious things

14 If the messengers approach the physician while he is dealing with or talking about dead, burnt or destroyed things or other inauspicious matters, the patient is destined to die.

15 If the messenger approaches the physician in a place and at a time that have an affinity with the disease that affects the patient, the physician observing it, should abstain from treating the patient

16 If the messenger that comes to the physician happens to be a woman that is miserable, frightened, hurried, terrified, unclean or of a bad character, or if the messengers be three in number, or if they be deformed or eunuchs, the physician should prognosticate the patient's death.



17. If the messenger happens to be mutilated in any of his limbs, or if he is an ascetic or a diseased man, or one given to cruel deeds, seeing him, the physician should not go to treat the patient

18 Seeing the messenger that has come on behalf of the patient riding in a carriage drawn by a donkey or camel, the physician should foresee the patient's collapse

19-20. Straw, chaff, flesh, bones, hair, nails, teeth, broom, pounding stick, winnowing basket, loosened bits of leather from a shoe, straw, sticks, husk, cinders, clod of earth or stone—if the messengers be touching any of these when the physician first sees them, they forebode the patient's death

21-21½. When the messenger is talking to the physician about the patient's condition, if the physician sees evil omens, he should not go to treat the patient Similarly, on seeing a sorrowing man, a dead body, or the adornments suitable to a corpse, the physician should not go to the patient

22-24½ Likewise, if he sees things that are broken, burning or destroyed or hears words denoting them, or tastes pungent and acute things or smells rank odors as of a corpse — touches objects having an exceedingly harsh feel, or in short, perceives about him any such other inauspicious sensation, whether before or during the speech of the messenger, the wise physician should conclude the death of the patient. Thus have been declared in full, the signs of unfavorable prognosis, as they relate to the messenger

Prognostics with reference to the physician's approach to the patient

25-30 Now I shall declare the inauspicious omens appearing on the way, or in the patient's home Sneezing, shrilling, stumbling, falling, shouting, blows, forbiddance, reviling, any untoward accident to the clothes, the turban, the upper garment, the umbrella or to the pair of sandals, getting the sight of a corpse or a mutilated person, or the falling of a totem tree, flag staff, flag or filled pots, reports of death and inauspicious things, pollution by ashes or dust, the crossing of the road by a cat, dog, or snake, cries of cruel beasts and birds as they go towards the south, the sight of over turned beds, seats and carriages —all these are said to be inauspicious omens by the wise

31-31½. The wise physician seeing such sights on his way or hearing such sounds in the patient's house, should not proceed to the patient's house



Thus have been described the portents considered as unfavourable when met with on the way to the patient's house by the physician.

Prognostics with reference to the Circumstances in the Patient's Dwelling

32 34 Learn now the ill omens to be met in the home of the patient doomed to death Thus immediately on entering the house of the doomed patient, the physician sees a pot full of water, fire, earth, seeds, fruit, ghee, a bull, a brahmin, precious stones, cooked food or idols of gods--all coming out, or the sight of vessels containing fire, either broken or with the fire extinguished in them

35 The people in the house of the patient who is destined to die will be found using things that are broken to bits, burnt, split, or crushed or frail.

36 There is no remedy for the man whose bed, clothes, carriage, movement, food and voice are inauspicious in aspect

37 The man whose relations arrange the bed, clothing, carriage or other accoutrements in the manner suited to a corpse, is indeed a corpse

38. There is no remedy for the man whose food gets exceedingly rotten or whose fire in the hearth gets extinguished though there is no wind and there is plenty of fuel.

39. If the vessels in the patient's house fall or break very often, the life of that patient is difficult to save.

Recapitulation of the whole section

Here are verses again—

40-41. The signs portending death that have been described at length in the preceding twelve chapters, we shall describe again in brief and in different words The re exposition of a subject in diffent words makes for the elucidation of the meaning

42 We do not, however intend here a very elaborate representation of the subject, since it has been fully set forth in the foregoing chapters

43-45. I shall now describe as proposed and in keeping with the authority of scripture, the premonitory signs and symptoms of death and the changes that take place in those embodied souls who are in the last period of their lives and are about to meet their end, who are on the eve of departing to the other world, who are about to relinquish their life and leave this beautiful habitation behind, and who, on breaking up of the organic unity of the body, are precipitated into final darkness.



46. These are the changes that occur in them:—the life-breaths become afflicted; the understanding becomes clouded; the limbs are drained of vitality, the movements gradually cease

47. The senses are put out of action, consciousness gets blurred, the mind becomes restless and fear enters into it

48 Memory and intelligence depart, natural modesty and bloom slip away, diseases born of sinfulness afflict him, vitality and lustre vanish

49. Natural dispositions suffer a complete change and inclinations become perverted, the reflections become deformed, the aura, too, suffers distortion.

50. The semen is expelled from its place, the Vāta goes astray, the flesh wastes away; the blood, too, suffers diminution

51 The various thermal processes ebb away, the joints become loose, the smells emanating from the body become abnormal, complexion and voice likewise suffer alteration

52. The body undergoes discoloration, the body-channels become contracted, smoke springs from the head as also the powdery stuff recorded as a fatal prognostic sign

53. The body-parts which are seen constantly to pulsate, will cease to move altogether all of them becoming rigid

54 The qualities of the various parts of the body such as cold, heat, softness and hardness are observed to be reversed and similar are the experiences with other things outside the body.

55. Flower-like spots show in the nails and sordes appears on the teeth, the eye lashes become clotted and partings appear in the hair of the head

56. The physician does not succeed in obtaining the necessary drugs, such drugs as can be obtained fail to produce their proper action

57 Fell maladies of diverse description requiring various lines of treatment, crop up in no time, overpowering the patient's strength and vitality.

58 Only inauspicious sounds, touch, tastes, sights, smells, actions and thoughts assail the physician during the conduct of the treatment

59 Evil dreams are seen, the patient s dispositions become evil, the attendants turn hostile, death symptoms appear.

60. The healthy signs dwindle down exceedingly and the morbid signs



rapidly increase. In short, all the ominous and unfavourable prognostic signs are observed

61 Such are the signs and symptoms of those who are about to die, which we have set forth according to our declaration and in conformity to traditional authority

Fatal prognosis not to be divulged by the physician

62. The knower of the medical science should not declare the approach of death, if he is not questioned concerning it, although he clearly perceives the signs prognosticative of the end

63 Even if he is questioned, the physician should not immediately pronounce the prognosis of death where such inconsiderate action on the part of the physician, may cause shock to the patient and distress to others

64. While refraining from anouncing the approach of the end, the experienced physician should not however undertake treatment in a case where he finds that the prognostic signs of death are present

65 66 But if the physician observes signs which are of a contrary character to those laid down as prognosticative of death, he should certainly declare the approach of recovery as indicated by the auspicious nature of the signs relating to the messengers, the omens met on the way, the circumstances obtaining in the patient's household, the behaviour and disposition of the patient and the happy circumstances of wealth and abundance of the required materials at his disposal.

Auspicious omens pertaining to the Messenger etc

67 70 The physician should regard the messenger of the following description as auspicious, i e. indicative of favourable prognosis for the patient One who is of good conduct, of pleasant demeanour, whole of body, of good report, clad in white garments, unshaven of his head, unmatted of his hair, of the same caste, style of dress and occupation as the patient, not seated in a vehicle driven by a camel or a donkey, arriving at times other than those marked by the two twilights, inauspicious conjunction of planets, constellations which are unstable and of a fierce or baleful aspect, the 'void' days of the fortnight comprising the fourth, ninth and fourteenth days, the mid-day and the midnight, earth quake, eclipse, traversing over country which is not unholy and meeting with omens that are not untoward

71-79. The omens of the following descriptions met with on the way to the patient's house or when



entering it, are to be considered indicative of a good prognosis, viz, the sight of curds, ceremonial rice, a Brāhmaṇa, a bull, a king jewels, pots full of water, a white horse, flags and banners set up in honour of Indra, fruits, lac-dye, little boys and girls seated in the lap of elders, a single tethered animal, upturned earth, a blazing fire, sweet meats, white colored flowers, sandal paste, attractive articles of food and drink, a carriage full of people, a cow with her young one or a mare with her colt or a woman with her child, the common mynah, Siddhārtha, Sārasa crane, Cātaka, swan, bird of paradise, blue jay and the peacock, fish, goats, elephant's tusks, conch-shells or fragrant poon or ghee, or the sign of Swastika, a mirror, white rape seed, ox-bile, the smell of fragrant odours, the sight of perfectly white objects, the tasting of sweet tastes, good and auspicious sounds of beasts, birds or human beings the sight of the hoisting of umbrellas, flags and banners, the sounds of praise or kettle drums, drums and conches, of benedictory cries and of Vedic recitation and the touch of pleasant and auspicious breezes.

Signs of Good health

80-87 The following also are auspicious and indicative of good prognosis The people of the patient's household, together with the patient, being endowed with good conduct, faith, friendly disposition, abundant wealth and resources, happiness, accumulation of money and power by easy means, the acquisition of the desired things with ease, the availability of all the required drugs and their successful application, the patient's vision in dreams of mounting the top of houses, mansions and mountains, or on the backs of elephants, bulls, horses and of men, the sight in dreams of the moon, the sun, the fire and Brāhmaṇas, of cows, of men carrying milk or of the crossing of seas, of the attainment of growth and the release from calamity, discourse in dreams with the gods and ancestral shades wearing a propitious aspect, the sight in dreams of flesh, fish, poison, excrement, umbrella and mirror, the auspicious sight in dreams of white-colored flowers, riding in dreams on horses, bulls or in chariots, or travelling towards the north-east, weeping aloud in dreams or rising from a fall or the vanquishing of enemies.

88. The man endowed with auspicious characteristics obtains through the medium of good health, great strength, longevity, happiness and many other such desirable things.



Summary

Here are the two recapitulatory verses—

89 In this chapter entitled 'The appearance of powdery stuff resembling the Cow-dung powder,' the prognostic signs of death and of restoration to good health have been laid down with reference to the messengers, dreams, the patient, omens met on the way, application of therapeutic measures and success

90. Thus, we have propounded the subject under consideration correctly. The student of the medical science should pay constant heed to it. Thus alone will he become a successful practitioner, securing for himself success, enduring fame and riches.

12. Thus, in the Section on Sensorial Prognosis, in the treatise compiled by Agnivésa and revised by Caraka, the twelfth chapter entitled 'The Sensorial prognosis through the obsereva-tion of the Powder resembling Cow-dung Powder' is completed



THE

CARAKA SAṂHITĀ

(CIKITSĀ STHĀNA)

The Section On Therapeutics



CHAPTER I

The first quarter of the chapter on Vitalization

1 We shall now expound the first quarter entitled "The Virtues of the Chebulic and Emblic Myrobalans" of the chapter on Vitalization.

2. Thus declared the worshipful Ātréya

3 "Treatment," "Disease remover", "Corrective," "Remedy," "Drug," "Redress," "Sedative," "Restorative," and "Wholesome agent"—all these, it should be known, are different names of medicine.

Two Kinds of Medicine

4 Now, medicine is of two kinds—one kind is promotive of vigor in the healthy, the other, destructive of disease in the ailing

5. The opposite of medicine is also of two kinds—one causing immediate disorders and the other causing remote ill-effects

6 What has been described as promotive of vigor in the healthy is, in the main, virilific and promotive of vitality, the other is, in the main, regarded as alleviative of disease. The term 'in the main' means 'in a special degree' For, either kind in fact performs the work of both in more or less degree

7-8. Long life, heightened memory and intelligence, freedom from disease, youth, excellence of lustre, complexion



and of voice, optimum strength of body and senses, utterance that always gets fulfilled, the reverence of people, body-glow— all these does a man obtain by the use of 'vitalizers The vitalizers are so called because they help to replenish the vital fluids of the body

9 12 Whatever ensures the perpetuation of one's lineage, causes immediate exhilaration of spirits, enables one to approach women in an unfrustrated manner, endowing him with great strength like to that of a stallion, makes one greatly endearing to women, increases one's proportions and strength, causes the seminal secretion even of the aging to remain undiminished and fertile, establishes a man, by surrounding him with many and excellent offsprings, in the honor and respect of people, like to a great tree with many and wide-sweeping branches and like to a high monument secures for one after death the earthly immortality that rests on posterity and finally confers fame, prosperity, strength and robustness, that is designated (Vājīkarana) virilific

13 That medicine, which has thus been described to be of two kinds, is vitalizing and is indicated in the healthy As regards the other kind, which destroys disease, we shall describe it in the Section on Therapeutics.

14. By Treatment we mean such therapeutic measures as are employed against diseases We shall first describe the procedure of vitalization and that of virilification

15 That which is of a contrary character to medicine is to be known as "Contra-medicine" It is unfit for use Accordingly we shall confine to describing that which alone is fit for use

Two Modes of Vitalization

16 The sages adumbrated two modes of administering vitalization—one by immurement in a retreat, the other by recourse to air and sun baths

17-23 We shall set down the procedure regarding the immurement therapy. In an area resided in by princes, physicians, the twice-born communities, saintly men and men of virtuous deeds, free from alarm, salubrious, close to a city, where the necessary appurtenances may be had, one should, having selected a good site, cause a retreat to be built with its face towards either the east or the north It should be of the following description, high roofed and commodious, built in three concentric courts, furnished with narrow ventilators, thick walled; congenial in all weathers, well lighted, pleasing to the mind, proof against noises and other disturbing agents;



untenanted by women, equipped with all the requisite appurtenances, and having physicians, medicines and Brāhmaṇas ready at call Thereafter, during the sun's northern course, in the bright half of the month, when the day (tithi) and the constellation are propitious and the Muhūrta and Karaṇa are favorable, the man seeking vitalization should getting shaven, enter the retreat, having fortified himself in his resolution and purpose, full of faith and single-mindedness, having cast off all sins of the heart, cherishing good will for all creatures, having first worshipped the gods and then the twice-born, and having performed the circumambulation of the gods, the cows and the Brāhmaṇas.

24. Therein, being cleansed with the purificatory measures and on having regained his happiness and normal strength, he should undergo the vitalization procedure. We shall first describe the cleansing procedure

The purificatory procedure

25-27. A person desiring vitalization should, after he has been subjected to the sudation and oleation procedures, drink with warm water, the powder of chebulic myrobalans, rock-salt, emblic myrobalans, gur, sweet flag, embelia, turmeric, long pepper and dry ginger, all of equal part After his body has thus been cleansed and he has been put on a rehabilitatory diet, he should be given to drink thin barley-gruel mixed with ghee, for a period either of three nights or five days or seven days, until his intestines have been purged of all fecal accumulations

28 On being satisfied that the person's bowels have been properly cleansed, the physician, versed in the knowledge of age, habitus and homologation, should administer that procedure of vitalization which may be found suitable in each given case

The Qualities of Chebulic Myrobalan

29 34 The chebulic myrobalan, it should be known, contains all the tastes except one, i e the salt taste, is hot, beneficial, corrective of the humors, light, stimulative of the gastric fire and digestive, promotive of life, roborant, auspicious, the best of vitalizers, a panacea, promotive of the intellect and sense-vigour. The chebulic myrobalan is a quick subduer of the following disorders -dermatosis, gulma, misperistalsis, consumption, anemia, intoxication, piles, the assimilation disorders, chronic irregular fever, cardiac disorders, diseases of the head, diarrhea, anorexia, cough, urinary anomalies, abdominal distension, splenic disorders, recent abdominal affections, discharge of mucus,

hoarseness of voice, impairment of complexion, jaundice, helminthiasis, edema, asthma, vomiting, impotence, lassitude of the limbs, various kinds of obstruction of body-channels, collection of fluids or fat about the lungs or the heart, and stupefaction of memory and understanding

35 Dyspeptics, eaters of 'dry' foods, those who have been weakened by indulgence in women, drink and poisonous addictions, and those who are afflicted with hunger, thirst and heat, should not take the chebulic myrobalan, that is to say, it is contra-indicated in such conditions

The Qualities of Emblic Myrobalan

36-37. It should be known that all these virtues spoken of in connection with the chebulic myrobalan are also found in the emblic myrobalan, the potency, however, is of the opposite type In view of the above consideration, the physician should esteem the pulp of both chebulic and emblic myrobalans as being equal in virtue to nectar, the food of the gods itself

38-40 The best of habitats for medicinal plants is the Himalayas, the most majestic of mountains It is the fruits grown in the Himalayas that are therefore to be properly culled every season, selecting such fruits as are in season, rich with juice and potency, mellowed by the sun, wind, shade and water, unnibbled at by bird or beast, unspoiled, and unmarked with cuts or diseases We shall now describe the modes of administration and the excellent effects of these fruits.

Brahma Vitalization

41-47 Take forty tolas of each of the five groups of penta-radices, a thousand fruits of chebulic myrobalans and thrice that number of fresh emblic myrobalans The five groups, each group consisting of five roots, are as follows –(a) Ticktrefoil, Indian night-shade, painted leaved uraria, yellow berried night shade and small caltrops, constitute the first group called 'The ticktrefoil group' (b) Bael tree, wind killer, Indian calosanthes, white teak and wild snake gourd, constitute the second group called 'The bael group c) Hog's weed, the two Sūrpa parnīs viz, wild green gram, and wild black gram, heart leaved sida and castor oil plant constitute the third group called 'The castor oil plant group' (d) Jīvaka, Rsabhaka, Médā, cork swallow wort and climbing asparagus constitute the fourth group called 'The Jīvaka group (e) Small sacrificial grass, sugar-cane, sacrificial grass, thatch grass and paddy roots constitute the fifth group called 'The grass group' Of each of

these five groups of penta radices, take as instructed above and mixing them, boil the whole in ten times the quantity of water, when the decoction is boiled down to a tenth of its quantity, it should be filtered and the fluid part kept Take now the fruits of the chebulic and emblic myrobalans and after de-seeding and crushing them in a mortar with a pestle, throw the pulp into the decoction mentioned above

48-53. Add to this the powder of the following, the measure of each ingredient being 16 tolas, Indian pennywort, long pepper, kidney leaved ipomea, rush nut, nut grass, embelia, sandal wood, aloe wood liquorice, turmeric, sweet flag, fragrant poon, the small cardamom and cinnamon Add to this the powder of sugar-candy, measuring 4,400 tolas in weight, 512 tolas of oil and 768 tolas of ghee Boil all this in a copper vessel on a low fire, taking care to see that the decoction has changed into a linctus but is not burnt Take it down and after it has cooled, add honey to it The measure of honey to be added is half that of the oil and ghee combined The whole linctus should be kept well-mixed in an earthen jar which has been saturated with ghee It may then be administered in proper dosage and at the proper time. The dose should be such as not to interfere with the taking of the patient's meals When the medicine has been digested, the patient should be given to eat a dish of Sastika rice with cow's milk

54-56 The hermits known as the Vaikhānasas and the Valakhilyas and likewise other celebrated ascetics attained immense longevity from the use of this Rasāyana Shuffling off their decayed bodies, they secured for themselves fresh youth freed themselves from langour, weariness and dyspnea and were unhampered by disease, were single-minded, and endowed with intelligence memory and strength. These mighty ascetics practised spiritual austerities and celibacy for unending years with exceeding devotion

57 This divine Rasāyana should be made use of by one who desires long life, by so doing, he will attain longevity, rejuvenation and all the desires of his heart Thus has been described the Brāhma Rasāyana

Brahma Vitalizer

58 Take a thousand fruits of the emblic myrobalan, of the qualities described above Soften them well by the steam-process by keeping over a kettle of boiling milk, and dry them in the shade and after de seeding them, crush them to powder This powder should then be macerated in the expressed juice of a thousand fresh fruits of the emblic myrobalan Add to it

the following, each of the measure of an eighth part of the powder of the emblic myrabalan Tick-trefoil, hog's weed, cork swallow wort, gingo fruit, heliotrope, Indian penny wort, climbing asparagus, kidney leaved ipomea, long pepper, sweet flag, embelia, cowage, guduch, sandal-wood, eagle-wood, liquorice and flowers of mahwa, blue water lily, lotus, arabian jasmine rose, small jasmine and yellow jasmine, the compound should then be macerated in the expressed juice of 4,000 tolas of gingo fruit plant It should then be dried in the shade Ghee of twice the measure of ghee and honey of twice the measure should then be mixed with it The whole mass should be reduced to look like liquid gur and kept in a clean and strong earthen vessel that has been saturated with ghee The vessel, having been sealed and made secure by one who is versed in the Atharva veda, should be deposited under ground below a heap of ashes, for a fortnight. When the prescribed period is over, it should be unearthed and the contents mixed with the powder of gold, silver, copper, coral and iron the measure of these being one eighth of the whole mass It should be taken each morning in a gradually increasing dose, beginning with half a tola, with due heed to one's strength of digestion When the dose has been fully digested, a meal consisting of cooked Sastika rice and milk seasoned with ghee, should be eaten Taking this medicine in this manner, one attains all the benefits described earlier in the case of the first Brāhma Rasāyana.

Here are verses again—

59-61 The Brāhma Rasāyana described above was made use of by the great sages Using it, one becomes immune to disease, long lived, endowed with great strength, attractive to people, fulfilled of desires and equal in lustre to the sun and the moon One will be able to retain in memory all that one has heard, and will possess the mental faculties of the seers One will moreover, have a frame like adamant and strength like that of the wind In such a body even poison will be rendered innocuous Thus has been described the second Brāhma Rasāyana

The 'Cyavana Prasa' Linctus

62-74 Take 4 tolas of each of the following Bael, wind killer, Indian trumpet flower, white teak, trumpet flower, heart leaved sida, the four Parnīs, ticktrefoil, painted leaved uraria, wild green gram and wild black gram, long pepper, small caltrops, Indian night shade and yellow berried nightshade, galls, ground phylanthus grapes, cork swallow-wort, german iris, eagle wood, chebulic myrobalans, heart-leaved



moon-seed, Ṛddhi, Jīvaka, Ṛṣabhaka, zedoary, nut grass, hog's weed, Méda, cardamom, sandal wood, blue lily, white yam, Vasāka root, Kākoli, and small stinking swallow wort, to these add five hundred fruits of the emblic myrobalans Boil the whole in 1024 tolas of water On ascertaining that the drugs have been thoroughly decocted, the brew together with emblic myrobalans, should be taken down. The myrobalans should be removed and de-seeded They should then be fried in 48 tolas of ghee and oil The physician should then boil the fried substance in the decoction already obtained, adding to it two hundred tolas of pure candied sugar. He should keep stirring the whole with a clean iron ladle till it is reduced to the proper consistency, then it should be taken down After it has cooled, mix it with 24 tolas of honey, 16 tolas of bamboo manna, 8 tolas of long pepper, 4 tolas of cinnamon bark, cardamoms, the leaves of the cinnamon tree and of fragrant poon combined, and all ground to powder This is that very Cyavanaprāśa, the elixir of the Ṛsi Cyavana, which is celebrated as the highest Rasāyana It is specially recommended for the cure of cough and dyspnea and as a body-builder for the wasted, for those suffering from pectoral lesions, for the old and for children. It also subdues such disorders as loss of voice, diseases of the chest, diseases of the heart thirst and disorders of the rheumatic condition It should be made use of in such doses as will not interfere with the ordinary eating of meals By its use, Cyavana, though grown very old, became young once again. Intelligence memory, lustre, immunity from disease, longevity, increased sense-power, amative delights, heightened activity of the gastric fire, clearness of complexion, the regularity of the peristalsis—all this, does a man obtain from the use of this Rasayana By retiring into a retreat and resorting to this medicine, a man will shed his infirmities and emerge with fresh youth Thus has been described the 'Cyavana-prāśa' linctus

The Emblic Myrobalan Vitalizer

75 Take a quantity of chebulic and emblic myrobalans or of emblic and beleric myrobalans or chebulic and beleric myrobalans, or of all the three. Wrap them in the bark of the Palāśa tree and smearing the exterior of the bundle with clay, heat them over a cow dung fire. Removing the stones take a quantity weighing 1,000 tolas. Crush this in a stone mortar. Mixing the paste with an equal quantity of curds, ghee, honey, til paste, til oil and sugar, take according to the rules laid down earlier, abstaining from diet



the while. Thereafter the return to the normal mode of diet should be gradually effected through the taking of gruel etc; and one should take inunction with ghee and massage with the powder of barley. This may be increased to a course of two doses a day according to the strength of digestion. The transition to normal diet must be effected through a course of cooked Sastika rice, seasoned with ghee taken either with gruel or milk Thereafter, one may conduct oneself according to one's inclinations and eat whatever one desires. By the use of this Rasāyana, the sages regained their youth, lived for hundreds of years free from disease. Besides being possessed of the strength of body, mind and senses, they were able to prosecute their austerities with the greatest devotion Thus has been described the fourth variety of Emblic Myrobalan Vitalizer

The preparations of chebulic myrobalans

76 Make a decoction of the chebulic, emblic amd beleric myrobalans together with all the five groups of penta-radices Add to it the paste of long pepper, liquorice, mahwa, Kākolī Ksīra-kākolī, cowage, Jīvaka, Rsabhaka and milky yam Add to it the infusion of white yam. Cook the whole thing in eight times the quantity of cow's milk and 2048 tolas of ghee Taking this Rasāyana in the dose determined by one's digestive strength and following it on its digestion by a meal of Sāli or Sastika rice, with ghee and milk and the post-prandial potion of hot water, one becomes exempt from the consequences of old age, disease, sin and black magic and gaining unrivalled strength of body, senses and intelligence, becomes a man of unthwarted enterprises, and attains great longevity Thus has been described the fifth Emblic Myrobalan recipe.

77. Take a quantity of chebulic, emblic and beleric myrobalans, turmeric, ticktrefoil, heart leaved sida, embelia, guduch dry ginger, liquorice, long pepper and gum arabic tree, and cook in ghee extracted from milk and mix it with honey and sugar. Add to the above, the powder of emblic myrobalan, which has been impregnated a hundred times with the fresh juice of emblic myrobalans together with one fourth the quantity of iron powder Of this Rasāyana, take every morning one tola in accordance with the rules already laid down In the evening, eat a meal consisting of cooked Sāli or Sastika rice, seasoned with ghee, in conjunction with either the soup of green gram or cow's milk By taking a course of this Rasāyana in this manner for a period of three years, one remains young for a hundred years, improves one's memory and overcomes all diseases In such



a man's body, even poison becomes innocuous, his limbs grow hard and compact like stone; he becomes invulnerable to creatures

Virtues of Vitalization

Here are verses again—

78-80 As is ambrosia to the immortals, as is the nectar to the serpents, so in the days of yore, was the procedure of vitalization to the great sages, These sages of yore, who were votaries of Rasāyana, lived for thousands of years, transcending old age, infirmity, disease and even death itself He who makes use of Rasāyana in the prescribed manner, not merely attains longevity on the earth but dying, goes by the auspicious way of the divine sages and reaches the immutable Brahma itself

Summary

Here is the recapitulatory verse--

81 In this quarter of the chapter on 'The virtues of the Chebulic and Emblic myrobalans,' six tested recipes have been described of the therapy of vitalization whereby life is prolonged

1-(1) Thus, in the Section on Therapeutics in the treatise compiled by Agnivésa and revised by Caraka the first quarter of the first chapter on Vitalization entitled 'The Virtues of the Chebulic and Emblic Myrobalans is completed

The second quarter of the chapter on Vitalization

The Lust for Life

1 We shall now expound the second quarter entitled 'The Urge to Live' of the Chapter on Vitalization

2 Thus declared the worshipful Ātréya.

Preparation before Vitalization

3-(1) O, Ye, lovers of life! listen to the ensuing exposition of vitalization which is like the very ambrosia—the blessing enjoyed by the sons of Aditi (the mother of gods) Vitalization is possessed of inconceivable and wonderful possibilities, being promotive of longevity and health, preservative of youth, dispersive of somnolence, torpor, fatigue, exhaustion, indolence and weakness, restorative of the balance of the Vata, Kapha and Pitta, stabilizing, curative of flabbiness of the flesh, stimulative of the internal gastric fire and promotive of lustre, complexion and voice

3 (2) By recourse to this vitalization, the great sages, such as Cyavana and others regained their youth, became most attractive to women, acquired compact, even and well-proportioned limbs, as also well-knit compact frames, unblemished



strength, complexion and sense-faculties irresistible power in everything and the capacity to bear all hardships.

3-(3) All ills of the body arise from addiction to an urban dietary, manifesting as they do in persons of the following description: consumers of sour, salt, pungent and alkaline articles dried vegetables, flesh, til til paste and pastries, eaters of grains and pulses that have either begun to sprout or are very new or of other foods that are either disagreeable, non-homologous, dry, alkaline and deliquescent, partakers of softened, heavy, putrid or stale foods, of meals at irregular times or in irregular quantities or too frequently i e over a stomach that has not yet recovered from the last meal, addicts to day-sleeping, sex-pleasures and wine-bibbing, persons whose bodies have been strained by faulty or inordinate indulgence in exercise, and victims to fear, anger, grief, greed, infatuation and over-work

3-(4) It is on account of such practices that the muscles become flabby, the joints become loose, the blood becomes decomposed, the fat gets extremely liquefied, the marrow does not cling to the bone, the semen is not secreted in sufficient quantity and the vital essence becomes depleted As the result of this, one becomes exhausted, languid, and a victim to sleepiness, torpor and sluggishness, he gets dispirited and breathes hard Such a man, rendered incapable of any bodily or mental labor, deprived of memory, intelligence and body-lustre, and turned into a home of diseases, fails to enjoy his full measure of life

3 Therefore, having regard to such ills, one should, giving up the above mentioned unwholesome diet and regimen of life, avail oneself of vitalizing processes Having observed thus, the worshipful Punarvasu Ātréya spoke again and said—

The Emblic Myrobalan Ghee

4 (1). First cook in 256 tolas of ghee four times its quantity of the expressed juice of emblic myrobalans which are grown on a good soil, matured in the proper season, unimpaired in respect of smell, color and taste and endued with fulness of juice, size and potency, along with the paste of hog's weed of one fourth part of the expressed juice of the emblic myrobalans Then re-cook the whole thing in the expressed juice of white yam and the paste of cork swallow wort Once again re-cook the whole with four times as much of milk and the decoction of heart-leaved sida and common mallow, together with



the paste of climbing asparagus In this manner, the concoction should be cooked a hundred times over or even a thousand times. It should then be mixed with sugar and honey of one fourth its quantity and the whole placed in a vessel, either of gold, silver or clay, clean and strong and lined with ghee This preparation should be taken every morning according to the capacity of digestion and in conformity with the rules laid down earlier After the dose has been fully digested, a meal of cooked Śāli or Ṣaṣṭika rice should be eaten supplemented by milk and ghee

4 By the use of this vitalizer, one remains young for a hundred years, recollects all that one has heard, gets cured of all maladies, acquires unimpaired sex-vigor and becomes a parent of many children.

Here are two verses again—

5 6. The man who partakes of this vitalizing elixir will acquire a mighty frame hard as adamant and imbued with sense-faculties that are unwavering and are possessed of great energy, invincibility, great comeliness of form and the gifts of honor, worship and happiness of mind He will also acquire great strength, purity of complexion, a voice like the thunder of massed rain clouds, and numerous and enduring progeny Thus has be[en] described the Emblic Myrobalan Ghee

Emblic Myrobalan Linctus

7-(1). A thousand fruits of the emblic myrobalans together with a thousand fruits of long pepper should be soaked in the alkaline water prepared from the ashes of a young palas When the myrobalans have become fully saturated, they should be dried in the shade, where after, the myrobalans should be de seeded and ground along with fruits of long pepper into powder To this should be added honey and ghee, each of four times the measure of the powder, and sugar one fourth the measure of the powder Placing the whole thing in an earthen jar which has been saturated with ghee, it should be kept underground for a period of six months. On completion of the period, the linctus becomes fit for use It should be taken in the measure suited to one's digestive capacity The time for taking it is forenoon, never the afternoon As regards the dietetic rules, they are determined by the constitution of the user

7 The benefits accruing from the use of this are the same as those mentioned with regard to the last, namely, youthful life for a hundred [y]ears etc Thus has been described



'The Emblic Myrobalan Linctus'

Emblic Myrobalan Pulvis

8-(1) 256 tolas of the powder of emblic myrobalans should be kept soaking in the expressed juice of a thousand emblic myrobalans for a period of twenty one nights Mix this with 256 tolas each of honey and ghee, adding one eighth part 32 tolas of the powder of long pepper and one fourth part viz, 64 tolas of powdered sugar. Placing the whole in a pot saturated with ghee, keep the pot in a heap of ashes during the entire period of the rains; at the close of the rainy season, the medicine should be taken, and the homologatory and wholesome dietetic rules observed

8 The benefits accruing from the use of this medicine are a century of youthful life and other results described with reference to the previous preparations Thus has been described 'The Pulvis of Emblic Myrobalans'

Embelia Linctus

9 Take 256 tolas each of the powder of the grains of embelia and long pepper; and 384 tolas of sugar candy and 512 tolas each of ghee and til oil and honey, and mixing all these six, place in a ghee-pot Keep it in a heap of ashes during the rains. The rest of the description including the virtues of the preparation is the same as that related previously Thus has been described 'The Linctus of Embelia'

10 (1) Place a thousand fruits of the emblic myrobalans, conforming to the description given earlier, in a vat made of green palas wood furnished with a lid and sealing the contents hermetically, cook over a fire of cow dung cakes that have been gathered from the forest After the myrobalans have been properly softened in the steam and allowed to cool, they should be deseeded and rubbed. This paste should be mixed with 256 tolas of the powdered long pepper, 256 tolas of powdered grains of embelia, 384 tolas of powdered sugar and 512 tolas each of oil, honey and ghee, and the whole should be placed in a clean, strong, ghee-saturated earthen vessel and allowed to mature for a period of twenty-one nights Thereafter, it becomes fit for use

10 As a result of the use of this recipe, the person lives a hundred years of youthful life as in the case of the previous recipes. Thus has been described 'Another variety of Emblic Myrobalan Linctus'

Gingo fruit Vitalizer

11-(1) Collect roots of the gingo fruit plant of the following description and in the following manner First as



regards description —The plant to be selected must be found growing on dry scrub-land overgrown with sacred grass, in a soil that is sticky, black and sweet to the taste, or in golden colored loam, in a tract free from poisonous things cruel animals and the ravages of wind, water and fire, not used for tillage, uncovered with ant-hills and far from a cremation ground, memorial structure, a barren saline patch, or habitation, and enjoying seasonal and pleasant breezes, rains and sunshine The roots should be undamaged, unsmothered by those of a neighbouring tree, neither too tender nor too old, and fully imbued with potency and of a plant that has shed its old leaves but has not yet put forth fresh ones Now, concerning the time and mode of collection —Either in the month of Māgha or in that of Phālguna, the plant-collector who has previously purified and consecrated himself and has obtained the blessings of the Brāhmanas in his expedition, should, choosing an auspicious Muhūrta, pull out the gingo fruit plant by its roots After washing the roots thoroughly, their bark should be pounded into smooth paste to form a bolus either of the weight of four tolas or one tola and mixing this in milk, it should be made use of as potion early in the morning Or the drug may be turned into powder and taken with milk, or the powder may be licked up mixed with honey and ghee After it has been digested, the person should eat a dish of cooked Śāli or Ṣaṣṭika rice with milk and ghee

11 By using this vitalizer for a period of one year, one remains young for a hundred years The rest of the benefits are the same as those described earlier Thus has been described 'The Gingo fruit Vitalizer '

Vitalizers of Sida etc

12-(1 Take the expressed juice of heart leaved sida, common mallow, sandal wood, aloe wood, oojein, catechu, rose wood, Asana, and the expressed juice of the group of the ten plants ending with bog's weed The mode of preparation and administration is the same as that laid down for gingo fruit

12 In cases where the fresh-pressed juice of drug is not available, the following procedure should be resorted to as an alternative Take 256 tolas of the powder of the drug whose expressed juice is required, and keep it soaking in 256 tolas of water for a period of 24 hours, squeezing and straining that water, use it in place of the expressed juice.

The preparations of Marking nut

13 (1) Collect either in the month of Jyéṣṭha or Āṣādha a quantity of



marking nuts, which are undamaged, undiseased, conforming to the specifications as regards the juice, size and potency and of the color of ripe jambul fruits and store them in a heap of barley-corn or black gram The nuts should be stored for a period of four months They may be used in the month of Mārgaśīrṣa or Pauṣa in the following manner, after the person wishing to take it has prepared his body with cooling unctuous and sweet articles

13-(2) First of all, taking ten of the marking nuts and having crushed them in a mortar, boil the pulp well in eight times its quantity of water When the decoction has boiled down to one eighth of its original quantity, it should be filtered and taken with milk, the mouth being previously smeared inside with ghee.

13 (3). Increase the number of the marking nuts by one each succeeding day, till the total becomes thirty, thereafter, decrease the number by one in the same manner till the initial number of ten is reached. This dose should not be exceeded The maximum dose is thirty and minimum ten. This ascending and descending scale of dosage should be maintained until the total number of marking nuts consumed reaches a thousand When the daily dose is fully digested, a meal of cooked Sāli or Sastika rice supplemented with milk and ghee, should be eaten After the completion of the course, only two meals a day with milk should be taken

13 By the course of this vitalizing drug for a period of one year, one attains the benefits enumerated earlier such as the retention of youth for a hundred years etc Thus has been described 'The Marking-nut Milk.'

14 (1) Crush a quantity of marking nuts and place the pulp in a pot with a number of small holes at the bottom and keeping this pot over another which has been saturated with ghee and buried upto its neck in the ground, kindle a circular fire of cowdung cakes The part where the two pots meet should be lined with black clay and a tight fitting lid placed over the upper pot. The essence of the marking nuts which is then distilled into the lower part should be used, mixed with its eighth part of honey and twice its quantity of ghee

14. By the use of this vitalizing drug one remains young for a hundred years etc , as described earlier. Thus has been described 'The Marking-nut Honey '

15 Take 256 tolas of the oil of the marking nut prepared in the



above way and mixing it with cow's milk and a tola of the paste of liquorice, cook it a hundred times The rest of the details are the same as those mentioned in the case of earlier prescriptions Thus has been described 'The Marking-nut Oil

16. Marking nut ghee, marking nut milk, marking nut honey, marking nut gum, marking-nut soup, marking nut oil, marking-nut paste, marking-nut flour, marking-nut salt and marking-nut demulcent drink, thus have been described the various pharmaceutical preparations of the marking nut

The qualities of Marking-nut

Here are verses again—

17. The marking-nut is hot, suppurative and fiery in character. Administered properly it rivals ambrosia itself

18. The ten modes of its preparations have been described The physician who is conversant with disease, habitus and homologation should prescribe the suitable preparations

19. There is no disease born of Kapha or disorder partaking of the nature of constipation, which cannot be cured quickly by the use of marking-nut, it is also promotive of intelligence and the gastric fire. Thus ends the prescriptions relating to the Marking nut

20 In the beginning, the great sages such as Cyavana and others, having become aged but being moved by the urge for life, succeeded in prolonging their lives indefinitely by the use of excellent vitalizers

21 These long-lived ones, having prosecuted spiritual austerities, celibacy and meditation of the spirit to their hearts' content, betook themselves to heaven

22. Hence those who are moved by the urge to live and the quest for happiness, should, in order to have abundant life, betake themselves with great attention and in the prescribed manner, to the procedure of vitalization

Summary

Here is the recapitulatory verse—

23 Thirty seven infallible modes of the application of vitalizers have been set out in this quarter entitled 'The Urge to Live' by the sage, the well wisher of all creatures

1-(2) Thus, in the Section on Therapeutics, in the treatise compiled by Agnivésa and revised by Caraka, the second quarter of the first chapter on Vitalization entitled 'The Urge to Live' is completed



The third quarter of the chapter on Vitalization

Fruits plucked with the Hand

1 We shall now expound the third quarter entitled 'Culled with the Hand' of the chapter on Vitalization.

2 Thus declared the worshipful Ātréya

Emblic Myrobalan Vitalizer Etc

3 Of emblic myrobalans, agreeing with the description given earlier and plucked with the hand during the Phālguna or the Māgha month, de-seeded and dry-pounded, take 256 tolas of powder and macerate it in the expressed juice of fresh emblic myrobalans, repeating the process of maceration twenty-one times Keep this apart Now put together the several herbs coming under the five heads of decoctives namely, life-promoters, roborants, galactagogues, the seminiferous and rejuvenators described in the chapter entitled 'The six hundred purgatives' (chapter IV of Sūtra Sthāna) and the pith of sandal-wood, crane tree, oojein, acacia, catechu, black-wood, sissoo tree, Asana, as also chebulic myrobalans, beleric myrobalans, long pepper, sweet flag, piper chaba, white-flowered leadwort and embelia. Cut all these up into bits and taking 256 tolas of them cook in 2560 tolas of water till the decoction boils down to one tenth the quantity of water i e 256 tolas Straining the decoction, put in it the powder of the emblic myrobalans spoken of at the outset and cook over a fire of dry cow-dung cakes or of bamboo splinters or the reeds of pen-reed grass, or of Tejana weeds, till all the water has evaporated, taking care to see that the stuff does not get burnt Then spreading it on iron pans dry it. After it is thoroughly dried, grind it into a soft powder in a stone-mortar placed above the skin of a black deer Then store it carefully in an iron vessel This powder mixed with one eighth its quantity of iron-powder, should be given with honey and ghee according to the patient's capacity of digestion

Here are verses again —

4-5 Making regular use of this Rasāyana long ago, Vasistha, Kaśyapa, Angiras, Jamadagni, Bharadwāja Bhrgu and other sages like them, being self-controlled, by its virtue freed themselves from the fear of weariness, disease and old age and being endowed with great powers, carried on their austerities as long as they desired

6 This vitalizing elixir, capable of keeping a man alive for a thousand years, a destroyer of old age and disease, and promoter of the powers of

understanding and the senses, was first invented by Brahma, the creator him self Thus has been described 'The Brāhma vitalizer containing Emblic Myrobalans and Iron

7-8 The great sages in early times, living lives consecrated to austerity, celibacy, meditation and peace were able to secure longevity by means of the vitalization procedure, their lives being of indeterminate life-span To be sure, there is no vitalizing drug or procedure that is efficacious in the case of persons who are worldlings, pre-occupied in other than spiritual or moral endeavour and are not self-controlled

Simple Emblic Myrobalan Vitalizer

9-14. Let a man live continually for a year in the midst of kine, subsisting only on milk diet and meditating in his mind on 'Sāvitri,' observing celibacy and keeping his senses under control Thereafter, at the end of the year let him on a full-moon day of either Pausa, Māgha or Phālguna month, having fasted for the three preceding days, enter a grove of emblic myrobalans Getting up on a big tree with a plentiful crop of fruits on its stem, let him, holding in his hand a bunch of fruits, keep meditating on Brahman till ambrosia descends into the fruits For, of a certainty, ambrosia dwells in the fruits of emblic myrobalans at such a moment and they become, by the presence of ambrosia, sweet to the taste like sugar or honey, unctuous and soft. As many fruits as he eats, so many millenniums does he live, with youth restored Eating to his fill of such fruits, he becomes like unto the gods in splendour, and of their own accord the goddesses of Good fortune, Knowledge and of Speech will wait upon him in person Thus has been described 'The pure Emblic Myrobalan Vitalizer '

Iron Vitalizer

15-20. Get some tempered steel beaten out into leaves 4 fingers long, and as thin as a til seed Having heated them red-hot in the fire, dip them in order in the juice of the three myrobalans, in cow's urine, in a solution of the alkali of staff-plant, or the alkalis prepared from zachum oil-plant and bengal kino in succession, repeating the heating process before such submersion When after this process the steel leaves have turned black as collyrium, they should be ground into fine powder. Add to it sufficient honey and the fresh juice of emblic myrobalans to form the consistency of a linctus saturated with ghee Placed in an earthen vessel, it should be kept in a granary of barley-corn for a whole year During this period, it should be well-stirred once every month, and the wise pharmacist should take care to see that

the stirring up is thorough At the end of the year, it should be taken with honey and ghee every morning, with due regard to one's strength of digestion Wholesome meals should be eaten only after complete digestion of the medicine This is the procedure laid down in the case of all metals

21-22. A man who makes use of this elixir for a period of one year will become invulnerable to trauma, immune to diseases, to old age, and to death He will have the vitality of an elephant and be ever endowed with great strength of the senses He will acquire high intelligence, renown, eloquence, memory and opulence.

23. In the same manner, the use of elixirs made of other metals such as gold and silver, is promotive of longevity and a tried panacea Thus has been described the procedure of elixirs made from iron and other metals.

Aindra Vitalizer

24-26 Take Aindrī, Matsyākhyaka, Brāhmī, sweet flag, Brahma-suvarcalā, long pepper, rock salt, gold, small-leaved convolvulus, aconite and ghee. Take three barley grains' weight of each of these drugs excluding gold ghee and aconite. Add to this, two barley grains' weight of gold, one til-seed's weight of aconite and four tolas of ghee. Mixing all together, administer it After it has been digested the patient should be recommended to eat a meal with plenty of ghee and honey.

27-29 This tried elixir, named Aindra Elixir is curative of old age and diseases, highly stimulative of memory and intelligence, promotive of longevity, plumpness and prosperity, it improves the voice and complexion, and is an excellent energiser Neither poison nor disease can assail one who makes use of this elixir By the use of this elixir, one obtains freedom from leucoderma and dermatosis, abdominal affections, Gulma, splenic disease, chronic and irregular fevers, diseases destructive of intelligence, memory and knowledge, and highly provoked disorders of Vāta. Thus has been described 'The Aindra Vitalizer'.

Brain Vitalizer

30 The expressed juice of Indian pennywort may be used as an elixir, so also the powder of liquorice with milk. The juice of guduch may similarly be used likewise the paste of small-leaved convolvulus together with its roots and flowers

31 These four drugs are promotive of life and curative of disease and they improve one's strength, digestive power, complexion and voice. They are all brain-tonics, particularly the small-leaved convolvulus Thus have been



described 'The Brain-tonic Vitalizers.'

Long pepper Vitalizer

32-35. One desirous of the benefits of vitalization may take five, eight, seven or ten long-peppers a day in conjunction with honey and ghee for a period of one year A seeker after the benefits of vitalization who wishes to get rid of cough, consumption, wasting, dyspnea, hiccup, throat affections, piles, assimilation disorders, anemia, irregular fever, cacophonia, coryza, edema, gulma and Vāta cum Kapha should take a course of long pepper impregnated with the alkali prepared of Bengal kino and fried in ghee. They should be taken in conjunction with honey, three in the morning, three before the mid-day meal and three after. Thus has been described 'The Vitalization Procedure through a course of Long Pepper'

36 Another course of long pepper consists in increasing the number of long pepper by ten every day for a period of ten days, beginning with ten long peppers on the first day From the eleventh day, the number is to be reduced by ten every day till on the nineteenth day the number of long peppers returns to the original ten

37-39 After each dose has been digested, cooked Sastika rice should be eaten with milk and ghee the whole course consisting of one thousand long peppers Long peppers should be taken in the form of paste by persons of high vitality Those of middling vitality should take them in the form of decoction, while persons of low vitality should take them in the form of powder The dose and mode should also correspond to the intensity and nature of the morbid humor and disease concerned The course of long peppers, which begins with ten and returns to ten by a daily increase and decrease of ten, is the best, that which starts with six and returns to six by a daily increase and decrease is of moderate virtue, that which starts with three and returns to three by a daily increase and decrease of three is the lowest. This last is indicated in the case of persons of low vitality

40. The vitalization procedure by means of long peppers is roborant, promotive of voice and longevity, curative of splenic disorders and abdominal affections, rejuvenating and a brain tonic. Thus has been described 'The Vitalization Procedure of a daily increasing dose of Long Pepper.'

The three Myrobalan Vitalizers

41-42 One chebulic myrobalan together with honey and ghee on the completion of the digestion of the previous day's meal, that is in the morning, two beleric myrobalans



together with honey and ghee before the day's meal and four emblic myrobalans together with honey and ghee after the meal by taking the three kinds of myrobalans in this manner for a full period of one year, one lives for a hudred years immune from disease and old age. Thus has been described 'The first vitalization procedure by means of the Three Myrobalans'

43 44 A new iron pan should be smeared with the paste of the three myrobalans and allowed to stay for a day and a night The paste should be collected by washing the iron pan in honey water (hydromel) and the solution drunk When the potion has been digested, a meal with plenty of unctuous substance is recommended By a year's course of this procedure, one becomes free from old age and disease, and will live for a hundred years Thus has been described 'The second vitalization procedure by means of the Three Myrobalans.'

45 The three myrobalans make a tried vitalizing medication when combined with liquorice, bamboo manna, long pepper, honey, ghee and sugar Thus has been described 'The third vitalization procedure by means of the three myrobalans.'

46-47 A course of the three myrobalans in combination with the five metals (tin, lead, copper, silver and iron), gold, sweet-flag, honey ghee, embelia, long pepper and rock-salt, taken for a period of one year will promote intelligence memory and strength, increase the life-span, induce prosperity and dispel old age and disease. Thus has been described 'The fourth vitalization procedure by means of the Three Myrobalans'

Mineral pitch Vitalizer

48-54½ Mineral pitch is astringent, slightly acid in taste, pungent in post-digestive effect, neither very hot, nor very cold and is derived from the four minerals – gold, silver, copper and iron, when used systematically, it serves as a vitalizer besides acting as a virilific and a remedial agent in disease. When the various decoctions curative of Vāta, Pitta and Kapha are made to impregnate the mineral pitch either all at once or one by one, its potency is increased The method of impregnating mineral pitch is to immerse it in luke warm decoction of the specified drugs and to remove it and re-immerse it in the decoction which has again been rendered lukewarm This process should be repeated for a period of seven days. Such mineral pitch when taken in milk, together with the powder of metals prepared according to the formula given earlier, will ensure long life crowned with happiness. This vitalizing elixir which removes old age and disease, gives great firmness of the body, increases intelligence and memory



and promotes prosperity; it should be taken in conjunction with a milk diet As regards the course of this vitalizing mineral pitch, it is divided into three classifications viz, maximum, medium and minimum The maximum consists of seven weeks, the medium of three weeks and the minimum of one week As regards the dose, it is divided into three classifications—four tolas, two tolas and one tola

55-61 Now, I shall describe the virtues pertaining to different varieties of mineral pitch, as also the procedure relating to the administration of each Mineral pitch is the name given to that excretory stuff which is exuded by mountain-rocks loaded with gold and other metallic ores when heated by the rays of the sun and which resembles lac and is soft, clayey and clear That variety of this stuff which is sweet and slightly bitter in taste, resembles the china rose in color, is pungent in post digestive effect and cold, is the exudation from gold ore The exudation from silver ore is pungent in taste, white in hue, cold and sweet in post-digestive effect The exudation from copper ore is of the hue of the peacock's throat, bitter in taste, hot and pungent in post-digestive effect That exudation which is of the hue of gum guggul, bitter and slightly saltish in taste, pungent in post-digestive effect and cold, is from the iron ore. It is the best of all All varieties of mineral pitch have the smell of cow's urine and are suitable for use in all kinds of therapeutic measures However, the last variety, the exudate of iron ore, is the one most esteemed in vitalizing procedures The four kinds of exudations from the four kinds of metallic ore beginning with gold are specially recommended in disorders of Vata and Pitta, in disorders of Kapha and Pitta, in disorders of Kapha and in tridiscordance, in the respective order mentioned

62-65. While taking a course of mineral pitch, care should be taken to see that irritating and heavy articles are excluded from the dietary As ragards horse gram, it is prohibited at all times Horse-gram has the quality of splitting rock and is in extreme opposition to the stony element. Accordingly, its use is prohibited as being incompatible with mineral pitch which is a stone-exudate Milks, butter-milk, meat-juices, gruels, waters, cow's urine and various kinds of decoctions are recommended for mixing with mineral pitch These should be made use of as required by the occasion There is no curable disease on earth which mineral pitch cannot perforce subdue. When administered at right time, well prepared and in the right manner, it will secure for the healthy subject the optimum



measure of vitality Thus has been described 'The procedure of vitalization by means of Mineral Pitch.'

Summary

Here is the recapitulatory verse—

66 In this quarter entitled 'Culled with the hand' the great sage has given out the formulas of sixteen tried procedures of vitalization.

1-(3) Thus, in the Section on Therapeutics, in the treatise compiled by Agnivéśa and revised by Caraka, the third quarter of the first chapter on Vitalization, entitled 'Culled with the Hand' is completed.

The Fourth quarter of the Chapter on Vitalization

Revival of Ayurveda

1 We shall now expound the fourth quarter entitled 'The Advent of the Science of Life' of the chapter on Vitalization

2 Thus declared the worshipful Ātréya

3 (1) It came about that in the course of time the Rsis, both the cloistered and the peripatetic, became by taking to an urbanized dietary and drugs, luxurious and leisurely in their habits, and for the most part deficient in health.

3 Finding themselves in consequence, unequal to the observance of the code of obligations which this order entailed and realising that the blame lay with their urban residence, these Rsis, headed by Bhrgu, Angiras, Atri, Vasistha, Kaśyapa, Agastya, Pulastya, Vāmadeva, Asita, Gautama and others returned to their original dwelling, remote from the evils of city life, namely the Himalayas which are auspicious, holy, majestic, pure, inaccessible to any but the righteous, which are the source of the Ganges, frequented by the Gods, the Gandharvas and Kinnaras, the store-house of various kinds of gems possessed of inconceivably wonderful virtues, frequented by the divine sages, adepts and panegyrists, the birth-place of divine streams and medicinal plants, and the holiest of sanctuaries, being under the protection of the Lord of Immortals himself.

4. Addressing them, the myriad-eyed chief of the gods said, "Welcome to you, O, knowers of Brahma, rich in understanding and spiritual endeavor, seers of the Brahmic order! I see, you are afflicted with weariness and loss of lustre and have suffered impairment in voice and complexion. These are the evils resulting from living in towns and its unhappy consequences. Town-dwelling is indeed the source of all evils. Therefore, by coming here you, who are doers of good, have conferred a boon on humanity The



time has come for Brahmic sages to protect their own health and for the imparting of the Science of Life The Aświns imparted to me the Science of Life for my own and the people's benefit Prajāpati has given it to them and Brahmā to Prajāpati The life of human beings is indeed short and that too, full of infirmities and afflictions, of unhappiness and unhappy consequences Having regard to the fact that life being short, the store of merit which one may gather by spiritual endeavour, sense control, discipline, alms-giving and study, is limited, it behoves you to learn from me, as also to retain and to publish for the benefit of humanity, the knowledge of this most sacred Science of Life, which makes for the plentitude of life, the alleviation of infirmity and disease, the increase of vitality, and which is immortal and beneficient and which accords protection and is lofty This work is befitting sages and seers and calls for good-will, compassion, the highest virtue, nobility, Brahmic and imperishable quality "

5 Hearing these words of the chief of the gods, all the assembled sages felicitated the foremost of the immortals with praise-psalms and being delighted, applauded his words.

The Vitalization taught by Indra

6 Then Indra, coming over to the sages, imparted to them the immortal Science of Life He concluded the initiation with the following injunctions 'All this must you do This is the propitious time for carrying out the vitalizing therapy Sovereign herbs growing in the Himalayas are ripe with potency Such, for instance as Aindrī, Brahmī, milky yam, Ksīrapuspī, east indian globe thistle, climbing asparagus, white yam, cork swallow-wort, hog's weed, gingo fruit, ticktrefoil, sweet flag wild dill, wild fennel, Medā, Mahāmedā--these and such other life-promoting drugs of proved virtue taken in conjunction with cow's milk, secure for their user, after a course of six months, optimum length of life, youthful age, immunity from disease, excellence of voice and complexion, full physical growth, intelligence, memory, the highest kind of power, and all other desirable qualities.' Thus has been described the vitalization procedure taught by Indra

7-(1). There is a herb by the name of Brahma-suvarcalā which exudes a golden colored sap and has leaves resembling those of white lotus The herb which is called 'Sūrya-parnī' ('Sun leaved') is also known by the name of 'Sūrya-kānta' It also exudes a golden colored sap and has flowers like the disk of the sun The



herb called 'Nārī' which is also known by the name of 'Aswabala' has petals resembling those of the Balvaja The herb called 'Kāsthagodhā' is shaped like the iguana, while the herb called 'Sarpa has a form resembling the snake The sovereign herb which is known by the name of 'Soma' has fifteen joints for knots, it wanes and waxes like the moon The herb called 'Padmā' is similar in shape to a lotus, is red like a lotus and smells too like a lotus The herb called 'Ajā' is also spoken of as 'Ajaśingī.' The herb known as 'Nīlā' has blue sap and blue flowers It is a creeper with luxuriant growth

7 Out of the above-mentioned herbs, one should drink to one's fill, the juices of such as are available, he should then lie down naked in a vat furnished with a lid, made of green bengal kino wood and saturated with ghee. Living like this, one's body will dwindle down to nothing, in the course of six months he rises with a reformed body His only sustenance shall be goat's milk. On completing the course of six months, he becomes like the gods in the matter of youth, complexion, voice, form, strength and lustre To him all excellences of speech come of their own accord He becomes endowed with clairvoyance and clairaudience. He will be able to cover a thousand Yojanas at one stretch and will live for a period of ten thousand years without any ailment.

Here are verses again—

8. Only persons like you will be able to tolerate the strength of these sovereign herbs, un-self-controlled persons will be unable to bear it

9 By the virtues of the herbs and by devotion to your duties, all the auspicious results will accrue to you

10 It is only the hermits and house holders that have pious and disciplined natures, that are competent to make use of these herbs born in this divine clime

11 As regards those herbs too, which, in the matter of habitat and virtues, are of a middling order and thus inferior to the Himalayan herbs in respect of potency, the mode of administration is the same

12. For the benefit of those, who, while unable either to procure or tolerate the Himalayan herbs, seek, nevertheless, the blessings of vitaliza tion, we recommend the following separate procedure.

13-23. Collect separately the juice of each of the following drugs, the decade of each of the four groups—tonics, life-promotives, roborants and rejuvenators as also of catechu



feather foil, date, mahwa, nut-grass, blue lotus, grape, embelia, sweet-flag, white-flowered leadwort, climbing asparagus, milky yam, long pepper, eagle wood, Rddhi, gingo fruit plant, Indian teak tree, crane tree, the three myrobalans, Indian night shade, white yam, sandal wood, sugar-cane, roots of reed grass, white teak and oojein. These juices as also palas alkali should be taken in the measure of four tolas each and combined This mixture should be further combined with four times its quantity of cow's milk and 512 tolas each of til oil and cow's ghee. All this should be cooked in one vessel and the unctuous portion taken out Add to the unctuous portion thus obtained, 256 tolas of the pulvis of emblic myrobalans which has been impregnated a hundred times in the fresh juice of the emblic myrobalans, 256 tolas of very fresh honey, 256 tolas of the powder of sugar-candy, and 64 tolas each of bamboo manna and long pepper Mixing the whole thing well, allow it to mature for a fortnight in a perfectly clean earthen vessel which has been saturated previously with ghee. It should then be used in the dose commensurate with the digestive power of the person concerned. This linctus should be mixed with one-sixteenth its quantity of the powders of gold, copper coral, iron, crystal, pearls, cat's-eye gem, conch-shell and silve[r] The user should avoid during the course of treatment all strain and sexual activity On digestion of the medicine, he should eat a meal consisting of Sastika rice with milk and ghee.

24-26. This is a panacea, a virilific and the best promoter of longevity. It also promotes intelligence, memory, digestive power, understanding and acuity of the sense It is, moreover, an excellent vitalizer and a promoter of complexion and voice. It is a talisman against poison and ill-luck and a giver of all blessings that speech can give This Brāhmic vitalizer of mighty potency, should be systematically used by those who seek success in enterprise, new youth, popularity and renown in the world. Thus has been described 'The Second Vitalizer revealed by Indra'

Immurement and Open air modes of Vitalization

27. The mode of immurement in a retreat is indicated in the case of those who are fit, diseaseless, strong-willed, self-controlled, leisured and endowed with means

28. For those who are differently circumstanced, the mode laid down is that of exposure to sun and wind. The first mode of the procedure—[im]murement in a retreat; is no



doubt the more excellent of them two but is indeed very difficult.

29. If disease supervenes as the result of incorrect application of the vitalizing procedure, the procedure should be forthwith suspended and the disorders duly treated.

Vitalizer of Good conduct

30-35. One who speaks the truth, who is free from anger, who abstains from alcohol and sexual congress, hurts no one, avoids over-strain, is tranquil of heart, fair spoken, is devoted to repetition of holy chants and to cleanliness, is endowed with understanding, given to alms giving, diligent in spiritual endeavour, delights in reverencing the gods, cows, Brāhmanas, teachers, seniors and elders, is attached to non-violence, and is always compassianate, moderate, and balanced in his waking and sleeping, is given to regular taking of milk and ghee, is conversant with the science of clime, season and dosage, is versed in propriety, devoid of egotism, blameless of conduct, given to wholesome eating, spiritual in temperament, and attached to elders and men who are believers and self controlled and devoted to scriptural texts; such a one should be known as enjoying the benefits of vitalization therapy constantly If one who is endowed with all these qualities makes use of vitalization therapy, that man will reap all the benefits of vitalization which have been described above Thus has been described 'The Vitalization procedure through Good Conduct.'

Vitalization only for the Pure in mind and body

36 No man who has not rid himself of the evils, both of mind and body, beginning with the gross ones, can ever expect to come by the benefits resulting from vitalization

37 These procedures, which are laid down for prolonging life and removing old age and disease, prove effective only in the case of those who are pure in body and mind and are self-controlled

38 No part of this knowledge should ever be imparted to those whose natures are depraved, who are free from disease, who are outside the fold of the twice-born and to those who have no eagerness to learn.

39 All vitalization procedures, all procedures of virilification and all medicine for the alleviation of disease —all this is dependent on the physician.

40. Therefore the intelligent man should revere, to the best of his ability, the physician who is the



master of life, who is wise and has mastered the Vedas, just as Indra cherishes the Aświn Twins

In praise of Physicians

41-45 The Aświns who are the physicians of the gods are celebrated as the re-suscitators of Sacrifice, for it is they that reunited the severed head of Sacrifice It is these two, again, that successfully treated Pūsan when his teeth had become loosened, Bhaga when he had lost his eye sight and Indra when his arm had become stiffened These two, moreover, cured Soma, the moon god, of consumption and restored him to his happiness when he had fallen from his state of good health When Cyavana, the son of Bhigu, had become decrepit with loss of voice and body-lustre as the result of old age, but hankered still for sense pleasures, it was the Aświn pair that made him young once again. On account of these and many other miracles of healing, these two, the greatest of physicians, came to be regarded with honor by great personages such as Indra and others

46-50. Cups of Soma, psalms, hymns, various kinds of burnt offerings and smoke-colored cattle are offered in sacrifice by the priests in honor of these two In the morning Indra drinks the libatory Soma along with these two in the sacrificial place It is again in their company that the Great God rejoices in the 'Sautrāmanī sacrifice.' Indra, Agni and the two Aświns – these are the four deities that are the most commonly invoked by the priests. No gods are praised in the vedic hymns to the same extent as these four. If the Aświn twins, by virtue of their office as healers, are thus held in honor by the very gods, including their chief, all of whom are unaging, immortal, changeless and self-controlled, what need then, is there to say, that physicians can never be honored too much by mere mortals, who are subject to death, disease and old age and are for the most part miserable and who hunger for happiness?

51 The twice-born physician, who is endowed with character, intelligence and reason and has mastered the science of healing, deserves to be reverenced as a mentor by all men He indeed is regarded 'Life's Guardian'

52. On the completion of his studies, the physician is said to be 'reborn' and acquires the title of 'physician' For no one is a physician by right of birth.

53 On the completion of his studies, the spirit of revelation or of inspiration of the truth descends into the student It is by reason of this



initiation, then, that a physician is called a 'Dwija' or a twice born one.

54. No thoughtful man, therefore, who seeks enduring life, should ever covet the possessions of the 'Guardian of Life' or revile him, or do any harm.

55. Whoever, having been treated by a physician, does not recompense him, whether or not there be a previous understanding for remuneration, that man, is beyond redemption.

Physician's attitude towards patients

56. For his part, the physician, too, should regard all his patients as if they were his own children and vigilantly guard them from all harm, considering this to be his highest religion.

57. With the object of righteousness, wealth and sense-satisfaction, the great sages devoted to righteousness and to seeking the indestructible state, promulgated the Science of Life.

58. He who practises medicine neither for gain nor for gratification of the senses, but moved by compassion for creatures, surpasses all.

59 Those who, for the sake of a living, make merchandise of medicine, bargain for a dust-heap, letting go a heap of gold.

Physician the Life-giver

60-61. There is no benefactor, either moral or material, comparable to that physician who regains those who are being dragged away by fierce diseases towards the abode of death, back to life, by severing the noose of death. For there is no other gift greater than the gift of life

62. He who practises medicine, holding compassion for creatures as the highest religion, is a man who has fulfilled his mission, and attains supreme happiness

Summary

Here are the two recapitulatory verses—

63 64. The advent of the Science of Life and the auspicious administration of sovereign herbs, the procedure, well nigh comparable in virtue to Ambrosia itself, of vitalization by precious minerals etc., which were propounded by the Lord of Immortals to the adepts in Brahmacarya—all this has been set forth in this quarter on the 'Advent of the Science of Life.'

1-(4) Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka the fourth quarter entitled 'The



'Advent of the Science of Life' of the chapter on Vitalization is completed

1. Thus the first chapter on Vitalization is completed

CHAPTER II

The first quarter of the chapter on Virilification

1. We shall now expound the first quarter entitled 'The preparations of roots of pen-reed grass', of the chapter on Virilification

2. Thus declared the worshipful Ātréya.

3-3½. The man of self restraint should seek, always, to maintain his virility by means of virilification, as righteousness, wealth, affection and good repute are dependent on the maintenance of healthy manhood. It, again, is the means of begetting a son in whom these qualities are based

Woman, the best of virilifics and the Woman worthy of Approach

4-7½. The best means of stimulating one's manhood (the best agent of virilification), is an exhilarating sexual partner in the wife When the desired sense-objects yield great pleasure even if singly experienced by the senses, then what need be said of the person of the woman in whom the delectable objects of all the senses are found established together Such a combination of the delectable objects of all the senses is found only in the person of the woman and nowhere else Indeed, it is the object that is found in the person of the woman that evokes our pleasure fully Hence it is that man's pleasure is mainly in the woman and that in her is established the source of progeny. In her also are established righteousness, wealth, auspiciousness and the two worlds—this and the other. The woman who is good-looking, young, endowed with auspicious physiognomic marks, and is amiable and skilled in the fine arts, acts as the best virilific.

8-15½ The qualities of beauty etc, in the woman develop suitably to the nature of the husband. They are found either as a result of their destiny or as a result of the varied tastes of people. She, who is the best of women for a man, and endears herself to him quickly by virtue of her age, form, speech and gestures either as a result of destiny or of the merits of action in this very life, who is the delight of his heart, who returns his love in equal measure, who is akin to him in mind, who is amenable to and is pleased with his advances, who enthralls all

his senses by her excellent qualities, separated from whom he feels the world to be desolate and joyless, but for whom he feels his body a burden and as if devoid of its senses, at the sight of whom he is untouched by grief, distress, depression or fear, approaching whom he gains confidence, seeing whom he gets greatly elated, whom he approaches daily with great eagerness as if for the first time, and uniting with whom in sex repeatedly he remains yet unsatisfied, such a woman, is the best of virilifics to him; and men, indeed, are of varied temperaments The man in perfect health should approach, desiring progeny, such a woman, who is of a different clan, who is free from ill-health, who has taken her post-menstrual purificatory bath and who is cheerful and responsive

In Dispraise of the Childless person

16 18½. The man without progeny is like a solitary tree that yields no shade, which has no branches, which bears no fruit and is devoid of any pleasant odor. The man without progeny is to be regarded as a painted lamp, a dried-up lake, or a pseudo-metal 'which only has the appearance of the precious metal, and is like a man of straw possessing only the shape of man. Again such a man without progeny, is regarded to be not well-established, bare, like a void, and possessed of only one sense and as having lived a purposeless life.

19-20½. The man of numerous progeny is praised as one possessing a multiplicity of forms, faces, structures, actions, eyes, intellects and souls Such a man is hailed as being auspicious, praiseworthy, blessed, virile and the source of many geneological branches

21-22½. Affection, strength, happiness, livelihood, expansion, numerousness of kinsmen, fame, the happy results pertaining to all the worlds and satisfaction are all dependent upon progeny. It is, therefore, that the man desirous of progeny, the merits dependent on progeny and the pleasure of conjugal life, should always take virilifying medications.

23. We shall hereafter describe tried virilifying preparations which increase the pleasure of sexual union, virility and progeny.

The Virilific pill

24-31½. The roots of pen reed grass, sugarcane, giant sugarcane, long leaved barleria, climbing asparagus, white yam, yellow berried night shade, cork swallow wort, Jīvaka, Medā, cuscus grass, Ṛsabhaka, heart-leaved sida, Ṛddhi, small caltrops, Indian groundsel, cowage, hog's weed—



12 tolas each of these with 256 tolas of fresh black gram, should be decocted in 1024 tolas of water till it is reduced to one fourth of its quantity In it should be added the paste of liquorice, grapes, figs, long pepper, cowage, mahwa, dates, and climbing asparagus 64 tolas in all, 256 tolas of the juice of each of emblic myrobalan, white yam, and sugar-cane, along with ghee 256 tolas and milk 1024 tolas—all these the physician should boil till only the ghee is left and should strain it well with a piece of cloth; then he should mix it again with 64 tolas each of sugar and the powder of bamboo manna, long pepper 16 tolas, black pepper 4 tolas, two tolas in all of the powders of cinnamon, cardamom and fragrant poon and of honey 32 tolas, the physician should prepare from this thickened mass, pills of 4 tolas each and prescribe them according to the strength of the patient's gastric fire.

32-32½ This preparation is highly virilific, roborant and strengthening, and acquiring by its use, stallion-like vigor, man enjoys sexual intercourse. Thus has been described 'The Roborant Pill'.

The Virilific Ghee

33-37½. Fresh black gram and fresh seeds of cowage each tolas 256, Jīvaka, Ṛṣabhaka, Vīrā, Medā, Ṛdd- climbing asparagus, liquorice, and winter cherry each 16 tolas should be decocted together. In this decoction, cow's ghee tolas 64, cow's milk tolas 640, juice of white yam tolas 64 and sugar cane juice tolas 64, should be boiled over a low fire and the ghee thus prepared should be mixed with sugar, bamboo manna and honey, each 16 tolas and of long pepper tolas 4. He, who wishes to have an inexhaustible store of semen and great phallic strength, should take a dose of 4 tolas of this ghee as linctus before meals. Thus has been described 'The Virilific Ghee'

The virilific essence

38-40½ With these six—sugar, broken black-gram, bamboo manna, milk, ghee and wheat flour, (Utkārikā) sweetmeat should be prepared in ghee. This without being over-roasted over the fire, should be crushed and cast into the sweet and warm spiced meat-juice of the cock and mixed in it till the juice gets thickened, this thickened juice is virilific, tonic and strengthening. Imbued with stallion-like vigor by its use, a man enjoys sexual intercourse with heightened virility.

41. The thickened juice of the peacock, partridge or swan in similar manner, is regarded as promoter of strength, complexion and voice. A



man acquires increased virility by taking a course of these preparations. Thus has been described 'The virilific thickened meat-juices'

The Virilific Meat Juices

42-43. Ghee, black-gram and the testes of the goat should be cooked in the juice of buffalo flesh It should then be strained and acidified with fruit-acids and fried in fresh ghee It should then be mixed with a little salt, coriander, cumin seeds and dried ginger. This most excellent juice is virilifying, strengthening and roborant. Thus has been described 'The virilifying Meat-juice of the Buffalo.'

44-45 Sparrows cooked in the meat-juice of partridge or partridge cooked in the meat juice of the cock, or the cock cooked in the meat-juice of the peacock, or the peacock cooked in the meat juice of the swan in fresh ghee, acidified with fruit acids and fried or sweetened according to one's homologation and mixed with fragrant articles should be taken for promoting strength. Thus have been described 'The other virilifying Meat-juices.'

The Virilific Flesh-preparations etc.

46. The man that after a surfeit-meal of sparrow-flesh takes milk, does not experience phallic depression or suffer decrease of seminal store through out the night Thus has been described 'The virilifying Diet of Meat'

47 One who drinks milk after a meal of the Sastika rice mixed generously with ghee and with black-gram gruel, remains awake with an undiminished sex-urge through the entire night Thus has been described 'The virilifying preparation of Black gram.'

48. A man who has eaten his surfeit of the cock's flesh fried in the semen of the crocodile, cannot sleep during many nights owing to continual erection of the phallus Thus has been described 'The virilifying preparation of the Cock's Flesh.'

49½ One should take the juice squeezed out of the eggs of the fish seasoned with ghee, and similarly eggs of the swan, peacock and cock should be used. Thus has been described 'The virilifying Egg-juice'

Purification before Virilification

Here are two verses again—

50-51. If a man takes in due dose and at proper time, the virilifying recipe, after the body channels have been cleansed and his body has been rendered free from impurities, he thereby greatly increases his virility The recipe also acts as a roborant and



tonic. It is therefore that purification of the body must be first undertaken with due regard to the patient's strength, for virilific preparations do not bear fruit if tried on an uncleansed constitution, even as dyes do not stick properly on an unclean cloth.

Summary

Here are the two recapitulatory verses—

52-53. The virtues of virilification, the qualities of the woman who is a proper sexual partner for a man, the disadvantages of men without progeny and the advantages of those with progeny, and the 15 preparations that promote virility and progeny as well as robustness and strength, have all been described in this quarter entitled 'The roots of pen-reed grass.'

2-(1). Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka the first quarter of the second chapter on Virilification entitled 'The roots of pen-reed grass' is completed

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The Second quarter of the chapter on Virilification

Milk-soaked rice

1. We shall now expound the second quarter entitled 'Milk-saturated rice and other preparations' of the chapter on Virilification.

2. Thus declared the worshipful Ātréya

Virilific Pills

3-9. Pound well in a wooden mortar clean Sastika rice soaked in and fully saturated with milk, while yet wet, and press it. Take that juice after straining and mix it with cow's milk, the juice of the seeds of cowage, juice of coriandar and black-gram, of heart-leaved sida and common mallow, wild black gram and wild green gram, and of cork swallow wort and Jīvaka, of Rddhi, Ṛsabhaka, Kākolī, small caltrops, liquorice, climbing asparagus and white yam, and also of grapes and date—all these the physician should mix in proper measure and add bamboo manna and the flour of black gram, Śāli rice, Sastika rice and wheat in such a way that the juice gets thickened, in that thickened juice, add a large quantity of honey and sugar, this should be made into pills of the size of the jujube and fried in ghee. If a man, even though aged, takes these pills along with a diet of milk and meat-juice according to the strength of his gastric fire, he begets numerous progeny and enjoys undiminished secretion of semen. Thus has been described 'The Procreant compound Sastika rice pill.'

Virilific Pancakes

10-13. The physician should collect



the semen of the sparrow, swan, cock, peacock, estruant crocodile, and the nekoo crocodile, as also cow's ghee, boar's fat and sparrow's fat, the flour of the Sastika rice and of wheat. With these should be prepared (Pūpalikā) pancakes, (Śaskuli) dough-nuts, coils, sweet cakes, Dhānā sweets and other sweetmeats of diverse kinds. By taking a course of such preparations, a man is enabled to copulate with a woman for as long a time as he wishes with equine virility, with full erection of the phallus supported by seminal fullness. Thus have been described 'The virilifying preparations of Pan-cakes etc.'

Procreant Extract

14-17 Take seeds of cowage, black-gram, dates, climbing asparagus, Indian water chest-nut and grapes; boil 8 tolas of each of these with 64 tolas of milk and 64 tolas of water, till the whole is reduced to a quantity of 64 tolas, then after straining it with a clean piece of cloth, mix it with 24 tolas each of sugar, bamboo manna and fresh ghee. This should be taken with honey followed by a meal of Ṣastika rice Even a man who is infirm with age or impotent, will be able, by taking this preparation, to beget numerous progeny and acquire the virility of youth. Thus has been described 'The Procreant Extract.'

Virilific milk

18-20. Take tender shoots of the date, black-gram, milk-yam, climbing asparagus, dates, mahwa, grapes and cowage fruits Boil 4 tolas of each of these in 256 tolas of water till the whole is reduced to one fourth of the quantity. Then it should again be cooked in 64 tolas of milk. When it is reduced to the original quantity of milk (64 tolas), it should be taken with cooked Sastika rice, mixed liberally with ghee and with sugar. This preparation is regarded as highly virilific. Thus has been described 'The virilific Milk.'

Virilific Ghee

21-23. Jīvaka, Rsabhaka, Medā, cork-swallow wort, the two kinds of east Indian globe thistle, dates, liquorice, grapes, long pepper, ginger, Indian water chest-nut, white yam, fresh ghee, milk and water, the ghee prepared of these and reduced to the quantity of ghee should be mixed with one fourth of its quantity of sugar and honey; and this taken with the Sastika rice with due regard to the strength of the digestive fire, acts as an excellent virilific, promoter of strength, complexion and voice and as a roborant Thus has been described 'The virilific Ghee'

Virilific Curds-cream

24-26. The wise physician should



mix the cream of curds which is white as the autumnal moon and wholesome in due manner, with sugar, honey, black pepper, bamboo manna and small cardamom and strain the mixture through a clean piece of cloth into a new earthen pot containing the Saṣṭika-rice cooked and cooled and mixed liberally with ghee Taking a meal of this rice, one should drink the Rasālā preparation of the curds described above, in due dose A person increases, thereby, in complexion, voice and strength and gets virilified. Thus has been described 'The virilifying preparation of Curds-cream.'

Virilific rice

27. One who takes the Sastika rice white as the light of the moon, mixed with a large quantity of ghee together with milk, sugar and honey, gets virilified. Thus has been described 'The procedure of virilification by cooked Sastika rice'

Virilific Pancake

28-29. The eggs of the crocodile and the cock mixed with the flour of Sastika rice should be made into sweet pan cakes in fresh hot ghee. These sweet pan cakes should be eaten followed by a draught of supernatent part of Vāruṇī wine by one that desires equine virility and elephantine abundance of seminal ejacution. Thus has been described 'The virilifying sweet Pan-cake.'

Here are two verses again—

30 By means of a systematic course of these preparations, a man acquires seminal richness, vitality, complexion and is capable of mating with the best of women with all the virility of a young horse of eight years of age.

31 Whatever things gladden the heart, such as pleasant groves, riverbanks, hills, lovely women, ornaments, perfumes garlands and beloved friends —all these, act as stimulating agents of virility

Summary

Here is the recapitulatory verse —

32 The eight preparations that are described in this quarter entitled 'Milk-saturated rice and other preparations' should be resorted to by those who desire progeny and virility.

2-(2). Thus, in the Section on Therapeutics, in the treatise compiled by Agniveśa and revised by Caraka, the second quarter of the second chapter on Virilification entitled 'Milk-saturated rice and other preparations' is completed.



The third quarter of the chapter on Virilification

Bred on the leaves of Black-gram

1. We shall now expound the third quarter entitled 'Bred on the leaves of the blackgram etc' of the chapter on Virilification.'

2. Thus declared the worshipful Ātreya.

Virilific cow's-milk

3-5. The wise man should rear a cow bred on the leaves of black-gram, which has calved for the first time, which is robust, which has four teats, which has a living calf of its own color, which is red or black in color, has upright horns and is not fierce, which is used to eating sugarcane or leaves of Arjuna and which yields thick milk. The milk of such a cow taken by itself either boiled or fresh or mixed with sugar, honey and ghee acts as an excellent virilific.

Milk preparation No. 1

6-7. Milk should be prepared with the drugs of the seminiferous, life-promoting, roborant, vitalizing and lactiferous groups each taken separately and mixed with wheat-flour, ghee, honey and sugar These preparations should be taken one after the other in succession by one desiring inexhaustible semen.

Milk preparation No. 2

8-10. Take Medā, milky yam, cork swallow wort, white yam yellow berried night-shade, small caltrops, milky yam, black gram, wheat and Śālı and Sastika rice, each one tola; milk 256 tolas and water 128 tolas, these should be boiled till the whole is reduced to the original quantity of milk i e. 256 tolas It should then be strained. By taking this milk with honey, ghee and sugar, an aged man or even a septagenarian obtains numerous progeny and the sexual urge of youth.

Milk preparation No 3

11. The milk of a cow of the description given above, heated by putting in it red-hot rings of gold, and taken mixed with ghee, honey and sugar, is a tested procreant preparation.

Virilific Long-pepper course

12-13. Take and grind thirty pieces of long pepper; fry them well in 4 tolas of oil-cum-ghee and mix it with sugar and honey. Fresh milk from the cow's udder should be milked directly on it, just enough to make it a liquid. He that drinks this according to the strength of his gastric fire and takes a meal of the Sastika rice with milk and ghee



will not suffer phallic depression or ejaculation throughout the night Thus has been described 'The virilifying preparation of Long Pepper.'

Virilific Milk-pudding

14 The milk-pudding made from black-gram and Sastika rice cooked in the juice of small caltrops and white yam and four times the quantity of milk, along with a generous dose of ghee, acts as a virilific Thus has been described 'The virilifying milk-pudding.'

Virilific Pancake

15-17 Take 16 tolas of the powder of the fruits of the life-promoter group, unctuous group and cordial group of drugs, cowage powder 16 tolas, that of black gram 16 tolas, powder of til and green gram 32 tolas each, 16 tolas each of the flours of wheat and the Sastika rice, ghee 16 tolas —all these should be ground in milk and cooked into a pan-cake and taken by him who has to cope with many wives. Thus has been described 'The virilifying Pan-cake.'

Virilific Ghee

18. Ghee and the pith of climbing asparagus should be boiled together in ten times the quantity of milk. This, mixed with sugar, long pepper and honey, acts as an excellent virilific. Thus has been described 'The virilific Climbing Asparagus-Ghee'.

Virilific Liquorice Compound

19 The man who takes liquorice powder mixed with ghee and honey, each one tola, and drinks milk over that, becomes possessed of perpetual virility. Thus has been described 'The virilifying preparation of Liquorice'.

Other Virilifics

20. That man increases in his virility, who is given to a diet containing ghee and milk, who is fearless, free from disease, habituated to daily sexual intercourse, youthful and always given to brooding over women.

21-23 The man that has, as his intimate companions, men given to the same activities as himself, men who have attained their objects, who are mutually helpful, skilled in the fine arts, who are similar in mind and age, who are endowed with noble lineage, magnanimity, skill, character and purity, who are ever desirous of enjoyment and are cheerful, free from sorrow and depression of spirits, who are akin to him in disposition and who are loving and beloved and pleasant in speech, such a man gets increased in his virility

24-25 By means of inunction, dry massage, bath, perfumes, garlands,



ornaments, the comfort of home, beds and seats, new and pleasant clothes, pleasing warbling of birds, the tinkling sound of women's ornaments and by means of getting the body massaged by handsome women, a man's virility gets stimulated

26-30. Lotus-lakes frequented by honey-intoxicated bees, cool cellars pervaded with the fragrance of jasmines and blue lotuses; rivers foaming while in spate; mountains with blue ridges, the rise of dark rain clouds; pleasant moonlit nights; pleasant breezes bearing the fragrance from lotus-ponds and nights that are agreeable for sexual enjoyment and for the use of saffron and eaglewood paste, happy companions, rich cooing of the cuckoo, gardens in bloom, sweet eats and drinks, musical notes and perfumed articles, a mind that is large and free from anxiety, a sense of fulfilment; new love, and the presence of the woman—each one of these is a weapon which Cupid wields, while the first flush of youth and the beginning of the spring are the best stimulants of the sexual urge in men.

Summary

Here is the recapitulatory verse—

31 Fifteen preparations for virilification, which also promote semen and vitality, are enumerated in this quarter entitled 'Bred on the leaves of blackgram'.

2-(3) Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the third quarter of the second chapter on Virilification entitled 'Bred on the leaves of Black-gram' is completed.

The fourth quarter of the chapter on Virilification

The Virilified Man

1. We shall now expound the fourth quarter entitled 'The man of enhanced virility etc.' of the chapter on Virilification

2. Thus declared the worshipful Ātréya.

3 How a man whose virility has thus been enhanced is enabled to copulate with women as much as he desires and to beget progeny soon, is described herein

4 Not all the men that are strong beget progeny, and there are men that are great in size and strength but feeble of sexual capacity

5 Some there are, small in size and strength of body but powerful sexually and have numerous progeny Some men are weak by nature, while some are weakened by diseases



6. Ther are some who mate with women many times like sparrows, while others, though not mating many times, are given to copious seminal discharge like an elephant.

7. Some men get invigorated by the season, some get steadied by constant practice, some maintain their virility by means of virilific preparations and some are virile by nature.

8 Therefore, we shall describe preparations which invigorate the weak and which increase the virility of the strong and enhance their enjoyment.

9. Those who are desirous of sexual strength, should first be purified by unctuous and nutrient enemata and then should be administered the preparations that promote semen and progeny

Virilific Enemata

10. Those who are used to a diet of milk and meat-juice, should be given the enemata mixed with ghee, oil, meat-juice, milk, sugar and honey

Virilific meat-pills

11-13 Mincing the flesh of a hog into paste, and mixing it with black pepper and rock-salt, pills of the size of jujube should be made of it. These pills should be fried in hot ghee. When they are hardened by frying, they should be put into the juice of cock flesh mixed copiously with ghee, powdered spices, curds and the juice of the pomegranate This juice should be cooked with due care so as not to break the pills. Taking this juice and these pills, one acquires inexhaustible semen.

14. Similarly, the physician should prepare such pills of other fatty meat-juices. Taking them with meat-juice, is promotive of semen Thus have been described 'The virilifying meat-pills '

Virilific buffalo meat-juice

15-16 Clean, husked and sprouted black gram together with fruits of cowage should be cast into the meat-juice of the buffalo mixed with a liberal quantity of ghee, curds and pomegranate juice, coriander, cumin seeds and ginger in proper measure These sprouted seeds when taken along with the meat-juice, produce inexhaustible semen Thus has been described 'The virilifying meat-juice of the buffalo '

Virilific Fish-preparations

17-18. One who eats the fresh flesh of the Rohita fish or the Safarī variety of fish, fried well in hot ghee. does not get tired in the sex-act One desirous of progeny should take the Rohita fish fried in ghee together with



the meat-juice of the goat, prepard with fruit-juices and should take unctuous juices as after-draughts. Thus have been described 'The virilifying fish-fleshes fried in ghee'

Virilific Pancakes

19-22. Wheat-flour mixed well with crushed flesh of fish treated with asafetida, rock-salt and coriander should be prepared into a pan-cake and cooked in ghee Unctuous, sour and salted fish should be cooked in the flesh-juice of the buffalo, when the juice evaporates, the flesh should be crushed and black pepper, cumin seed, coriander, a little asafetida and fresh ghee added to it; this should be stuffed within the pan-cake of black-gram. These two preparations of pan-cakes are roboraut, strengthening, virilific, auspicious and promotive of progeny and semen. Thus have been described 'The two virilifying preparations of Pan-cakes'

23-24 Reduce to powder black-gram cowage, wheat, Śāli-rice, Sasuika rice, sugar, white yam and long leaved barleria. Mix this powder in thick milk and prepare pan-cakes in ghee, these taken with milk as after-draught act quickly as excellent promotives of virility. Thus have been described 'The virilifying pan-cakes of black-gram etc'

25-27. Take sugar tolas 400, cow's ghee tolas 400, white yam tolas 64, black pepper tolas 64, bamboo manna tolas 128 and fresh honey tolas 128. All these should be mixed and placed in an earthen vessel lined with ghee A dose of this, in keeping with one's digestive fire, should be taken every morning. This preparation is an excellent virilific as also strengthener and roboraut

Procreant Ghee

28-29. Climbing asparagus, white yam, black-gram, cowage and small caltrops should be decocted separately in water, 64 tolas of ghee should be prepared with these decoctions individually. That ghee again should be cooked in eight times the quantity of milk This ghee should be taken mixed with sugar and honey by one who is desirous of progeny. Thus has been described 'The procreant ghee.'

Virilific Pills

30-32. Ghee tolas 256, should be cooked in hundred times its quantity of the expressed juice of white yam This done, it should be again cooked in hundred times its quantity of cow's milk. Then it should be mixed with 64 tolas each of sugar, bamboo manna, honey, long leaved barleria, long pepper and cowage. The physician should make pills out of this preparation of the size of a gular fig fruit.



By taking a course of these pills, a man gets stimulated and enabled to repeatedly indulge in sex like the sparrow. Thus have been described 'The virilifying pills'

Virilific Utkarika

33-35. Sugar candy tolas 400, fresh ghee tolas 200, and honey tolas 100, should be cooked in 100 tolas of water till the whole gets thickened, then it should be kneaded into a dough along with 100 tolas of wheat flour spread upon a big, clean and smooth stone-slab, out of this, sweetmeats, round and shining bright as the moon, should be prepared. Taking a course of these, a man can quench a woman's passion like an elephant (by the abundance of seminal discharge). Thus have been described 'The Virilifying Utkārikā sweetmeats.'

Other Virilifics

36. Any article that is sweet, unctuous, life-promoting, roborant, heavy and pleasing to the mind is to be regarded as virilific.

37-38. Thereafter, strengthening one self with such kinds of virilifying agents being impelled by one's own desire, and stimulated by her attractions, one should approach his woman. After the sex act, the man should take a bath and a draught of milk or meat juice and then go to sleep Acting thus, he gets replenished in his semen and strength.

39 An unblossomed bud does not possess fragrance, but obtains its scent as it blossoms, similar is the case with the semen in men.

Sex-act Contra-indicated

40. It is not proper for a man desirous of long life, to copulate with a woman when he is under sixteen or over seventy years of age

41-42 If a young boy with his body-elements not yet fully formed copulates with a woman, he gets desiccated in no time like a pond possessing only a little water. An old man copulating with a woman crumbles down at once as a dry, sapless, worm eaten and decayed piece of wood does, at the merest touch.

Loss of semen

43-45. The semen gets diminished by old age, anxiety, diseases, strain of labour, fasting and excessive sexual indulgence By wasting, fear, suspicion and grief, by seeing the deformities of a woman, by the lack of response in the woman, by not bestowing thought on the subject of sex, by abstention from sex and just after full sexual enjoyment, a man is rendered incapable of mating with a woman. Virility is



dependent upon physical and mental strength and the sexual urge is born of virility

The Manner of seminal discharge

46. Just as the juice exists in the sugarcane, butter in the curds, and oil in the til, even so semen pervades the entire sentient body.

47-49. That semen trickles down during copulation between man and woman, stimulated by the warmth of the erotic act and desires, like water squeezed from a wet cloth. As a result of stimulation, desire, fluidity, viscosity, heaviness, atomicity and tendency to flow out, and the speed of the motion of vata—as a result of these eight factors, semen which is known as the formative principle of all bodies in the universe, is secreted in the body.

The Pure Semen

50. That semen which is thick, sweet, heavy, viscid, white and abundant is undoubtedly fructuous.

51. That process indeed is called virilification wherewith a man acquires equine sexual vigor and is able to copulate for long and frequently.

Summary

Here are the two recapitulatory verses—

52-53. The purpose of the exposition of virilifying preparations; the twelve most effective preparations, things that are taken before sexual intercourse and things that are taken after the intercourse, when women are not fit to be approached for sex and the thorough determination of the condition of the semen and the definition of virilification—all this, has been described here in this quarter entitled 'The man of enhanced virility etc.'

2-(4). Thus in the Section on Therapeutics, in the treatise compiled by Agnivésa and revised by Caraka, the fourth quarter of the second chapter on 'Virilification,' entitled 'The Man of Enhanced Virility etc., is completed.

2 Thus the second chapter entitled 'Virilification' is completed

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CHAPTER III

Fever

1. We shall now expound the chapter entitled 'The therapeutics of Fever'

2 Thus declared the worshipful Ātréya

3. Agnivéśa, with folded hands, asked the unfevered Punarvasu, seated peacefully in solitude, the question concerning fever.



4-9 'Fever has been described earlier by your worship as the inflamer of body, senses and the mind, the first born of all diseases, the most puissant, and the chief of diseases. Concerning this enemy of life, which makes its inevitable appearance at both birth and death, deign to tell us for the sake of the world's weal, the following causes, its nature, rise, effect and causes; its premonitory symptoms, habitat, periodicity and pathognomic symptom, its various classifications in extenso and the symptoms of each of them separately; the symptoms of the stages of imperfect and perfect digestion of the intestinal contents during fever together with their remedies and procedures of treatment, the distinguishing marks severally of the stages of defervescence and subsidence, the period during which the convalescent has to be specially protected and from what particular influences; the causes whereby the subsided fever relapses again, and finally, the measures that allay the fever that has re-appeared'

10 The teacher, on hearing these words of Agnivéśa, made answer: 'O, gentle one! whatever has to be said on the subject of fever, all that, do you hear from me'.

Synonyms of Fever

11 Fever, disorder, disease, ailment and malady—all these are synonymous terms and signify the same thing

Nature, Source etc, of Fever

12. The morbid humors, somatic and psychic, are considered to be the cause of fever For fever never assails a creature that is free from morbidity.

13-13¼ The nature of fever is described in such terms as wasting, stupefaction, the fruit of sin and the fatal manifestation, these being the messengers of death, are so called because they are the cause of death to persons who are suffering from the evil consequences of their own actions

14 The primogenesis of fever is from the greed of acquisition in man and from the fierce wrath of Rudra, as declared earlier in the Section on Pathology

15-15½ Long ago, in the second age of the world, while the great God Siva, lay seated in meditation for a thousand celestial years, observing the vow of abstention from anger, evil minded demons to whom it was meat and drink to hinder people from their austerity, ran to him to seduce him from his austerity

16-18 Now Daksa, the patriarch, who was aware of the mischief that these demons intended to do, chose to affect indifference Further, the patriarch Daksa, though admonished by the



gods, refrained from offering to the sovereign Śiva his inalienable share in the oblations and conducted the sacrifice by systematically omitting all praise-hymns and invocations which refer to Śiva, the lord of creatures, and which ensure the success of a sacrifice.

19-20 After the Great God had completed his vow, and come out of his meditation, he knew how Daksa had neglected his duty Immediately the terrible one, who was master of his moods, assumed his aspect of terror and opening his third eye in the forehead, reduced those evil-doers and demons to ashes. Then, the sovereign one created out of the fire of his anger a youth that should destroy the sacrifice of Daksa.

21-25. When the sacrifice was destroyed by him, the celestials became affrighted and all living beings stricken with burning and panic, ran helter-skelter to the four quarters. Then the hosts of the celestials together with the seven sages entreated the Sovereign God with praise songs till at last the Benevolent One resumed his benevolent aspect. Knowing that now the auspicious one had regained his normal mood of benevolence to all creatures, the creature that had risen out of his anger, whose weapon was ashes, who had three heads, nine eyes and was covered with a garland of flame and was terrible, short-legged and pot-bellied, seeming the very fire of wrath, having folded his hands in obeisance, said, 'O Lord ! what further behest of thine shall I do now ?' To that embodiment of his anger, the Sovereign God vouchsafed the answer, 'Thou shalt go down into the world of mortals as fever and afflict life at birth and death, and in the wake of tresspasses'

26. The effects of fever are— pyrexia, thirst accompanied by anorexia, lassitude and cardiac pain Fever comes on as a great darkness during birth and death.

27. Thus the nature, the primogenesis and effects of fever have been described The causes of fever, numbering eight, have been described earlier in the section on Pathology, under separate heads.

28-29 The premonitory symptoms of fever are--lethargy, lacrimation in the eyes, yawning, heaviness, exhaustion, unsettled craving and repugnance for heat, sun, air and water, indigestion, dysgeusia, deterioration in strength and complexion and slight change in temperament.

30 The habitat of fever is the entire body together with the mind. The periodicity of fever has been shown in the Section on Pathology.



31. The pathognomic symptom of fever is the general heating-up of body and mind. For, there is no creature affected with fever that is not afflicted with heat.

32-35. Fever is of two kinds, according as it is somatic or psychic, it is again, observed to be of two kinds, according as it is activated by the aqueous or the fiery element. It is two-fold again, according as it is internal or external in its manifestation, seasonal or unseasonal, curable or incurable Again, fever is seen to be of five kinds, viewed in the light of the strength or weakness of the morbific factor and the season, thus, it is continuous, intermittent, quotidian, tertian and quartan Once again, with reference to the body-elements which provide it with a habitat, fever is of seven kinds; while in view of the diversity of causes, it is of eight kinds

36-36½. The somatic fever starts in the body first, the psychic in the mind The psychic fever is characterised by absent-mindedness, apathy and weariness The fever affecting the senses is known by a deterioration of their function

37-37½. The fever brought on by the morbid Vāta and Pitta is 'hot' in nature and requires 'cooling' agents for its alleviation, while that brought on by morbid Vāta and Kapha requires 'hot' agents for its alleviation.

38-38½ The Vāta is the conducting agent par excellence. By contact it brings about both conditions; thus when charged with the fiery element, it imparts heat, when in association with the aqueous element it imparts cold.

39-40. The symptoms of internal fever should be known as excessive internal burning, excessive thirst, delirium, dyspnea, hallucination, aches in the joints and bones, and hidrosis and retention of morbid element and stools

41 The symptoms of external fever are—excessive external burning, mildness of thirst etc and easy curability.

41½. The seasonal fever occurring in spring and autumn is easy of cure

42-42½ Thus the Pitta which is fiery by nature, getting aggravated by hot things flares up in the autumn Similarly, the Kapha which has accumulated during the winter, bursts forth in the spring.

43-44½. Again the Pitta that has been nourished during the rains on water and herbs that turn acid on digestion, flares up in the autumn, being roused by the sun's heat and precipitates fever Such Pitta finds in

Kapha its secondary support as a result of the nature of the rainy season which is characterised as the period of exudation. No danger attends the observance of the lightening therapy then. In fact this season is peculiarly suited to its practice

45 46½ The Kapha which has been accumulating during the winter on the intake of water and herbs that turn sweet on digestion, flares up in the spring, being heated by the rays of the sun Consequently, such Kapha gives rise to fever in the spring To that Kapha, during the mid season of absorption, Vāta and Pitta become associated.

47-47½ So the wise physician, having ascertained the waxing and waning strengths of the humors in the beginning, the middle and the end of Autumn and Spring, should carry out the treatment of fever.

48. A fever is adjudged seasonal if it corresponds to the characteristics of the prevailing season

49. Generally, the Vāta-fever whenever it occurs and the other fevers occurring outside their proper seasons are considered to be difficult of cure. The various factors pertaining to such unseasonal fevers have been set out in the Section on Pathology.

49½. The fever that is unattended with complications and seen to occur in constitutions that are strong but slightly vitiated is easy of cure

Signs of Curability and incurability

50-50½ Whereas the fever that is brought about by many and powerful factors and is characterised by many symptoms and is rapidly destructive of the sense faculties, is to be regarded as fatal

51 51½. The acute fever attended with raving giddiness and dyspnea, will kill its victim in seven, ten or twelve days.

52 52½ The fever that occurs in the emaciated or in the edematous and that which is deep-seated, chronic and virulent and which causes the partings in the hair, should be regarded as incurable

Continuous Fever

53-53½ The accumulated morbid humors that are carried by the channels of the nutrient fluid, permeate the whole body and thereafter getting localised, give rise to the continuous fever.

54-54½ The continuous fever lasts for either seven, ten or twelve days and is most unbearable Being rapid in its course, it either soon kills its victim or soon abates.



55-55½. It is the morbid humor that is homologous to the prevailing season, to the seat of morbidity and to the patient's habitus, unchecked by any hostile factor that gives rise to the continuous fever. It should be known that it is on account of this that this fever is so difficult to bear.

56-56½ In the continuous fever, the morbid humors—Vāta etc, invariably and at one and the same time affect the body-elements as well as the feces and urine

57-57½. The continuous fever kills or leaves the patient according as the body-elements, viz, the nutrient fluid and others become thouroughly pure or remain impure at the end of the week etc

58 60½. Sometimes even when the aforesaid twelve fever-habitats have not become pure either perfectly or throughout the body, the continuous fever may come down on the twelfth day, but lying dormant in the body will dog the patient for long proving intractable to treatment. Knowing this, the physician should begin treating the continuous fever promptly with the procedures of depletive therapy

Remittent Fever

61-62 The morbid toxic factors residing mainly in the blood, having opposition from the anti-bodies, cause remittent fever which periodically rising and remitting has two phases of rise of fever in one day.

63-63½. The toxic factors occluding the fat-carrying channels, being strengthened by any one of the factors viz, season and habitus of the patient and susceptibility of body-elements, cause fever which rises only once in the whole day

64 The tertian and quartan fevers are caused by toxic factors residing in the bone and marrow

65 66 The physicians of another medical school hold a different view on this matter They say that the toxic matter lying in the blood may also give rise to quotidian fever, that the toxic matter lying in the flesh and body-channels may also cause tertian fever and that lying in the path of the adipose tissue may also cause quartan fever.

67. The quotidian fever recurs every day, the tertian fever with an interval of a day, and that is quartan fever which recurs with an interval of two days

68. Just as the seed lies dormant in the soil and germinates in season, in the same manner the toxic matter lies quiescent in the body-element and flares up when the time is ripe

69. Thus the morbific factor gathering strength and biding the propitious time manifests itself as the tertian or the quartan fever as soon as the disease resisting power in the body is lowered.

70. In this manner, the disease-generating factors, having worked themselves out, lapse into quiescence and retire to their respective stations in the body, then, mustering up their strength once again, these toxic elements afflict the patient with fever at their own ripe times.

71. The tertian fever is of three varieties Thus, if induced by excess of Kapha and Pitta, it afflicts the lumbar region; if of the nature of Vāta and Kapha, it afflicts the back; and if of Vāta and Pitta, it causes the head-ache

72. The quartan fever presents two kinds of effects If characterised by Kapha, it causes pain in the shanks first and if induced by Vāta, it first assails the head.

73. There is another kind of irregular fever which is none other than the quartan fever reversed. It is brought on by any one of the three morbid humors residing in the two body-elements (bone and bone-marrow).

74. All these five types of fevers are generally seen to result from tridiscordance of humors. Each fever is named after the particularly predominant humor

Fever in relation to Season etc.

75 It is to the strength or weakness of season, day, night and the morbid humors, as well as of the mind, and in pursuance of the effects of past actions, that a given fever owes its periodicity.

76. Of the fever that has its habitat in the body-nutrient fluid, the following are the smptoms: heaviness, depression of spirits, anxiety, asthenia, vomiting, anorexia, external burning, lassitude and fits of yawning.

77 Of the fever with its habitat in the blood, the following are the symptoms: red and hot rashes, thirst, the frequent spitting of blood, burning, redness, giddiness, intoxication and raving.

78. Of the fever with its habitat in the flesh, the following are the symptoms. internal burning, thirst, stupefaction, depression, looseness of stools, fetor and convulsion of limbs.

79. Of the fever with its habitat in the fat, the following are the symtoms: perspiration, violent thirst, raving, frequent vomiting, disgust for one's own body odor, depression and anorexia.



80. Of the fever that has gone down to the bones, the following are the symptoms—combined fits of vomiting and purging, the feeling as if the bones have been broken, groaning, convulsion of the limbs and dyspnea

81 Of the fever with its habitat in the bone-marrow, the following are the symptoms—hiccup, dyspnea, cough, extreme faintness, feeling as though the vital parts had been cleft asunder, external chilliness and internal burning.

82 If fever, capable of pervading everywhere has penetrated to the secretory element in the body, then causing the expulsion of vital secretions and destroying the life-breaths, it departs together with the elements of air, fire and water in the body

83 The fever, that cleaves to the body-nutrient fluid and the blood, is curable, so also the fever that cleaves to the fat and the flesh elements, while the fever that attacks the bone and the bone-marrow is difficult of cure As regards the fever that has penetrated the secretory element, it does not admit of cure

84. Of the eight varieties of fever which were described earlier in the Section on Pathology with reference to their causes and symptoms, listen now to a fuller description of what was then referred to in brief, viz, the fevers arising from the discordance of two humors

85-85½. Of the fever arising from the discordance of Vāta and Pitta, the symptoms are—head-ache, breaking pain in the joints, burning, horripilation, dryness of the throat and mouth, vomiting, thirst, fainting, giddiness, anorexia, insomnia, excessive talk and yawning

86-87 Of the fever arising from Vāta and Kapha, the following are the symptoms—chilliness, heaviness, torpor, rigidity, breaking pain in the joints, head-ache, coryza, cough, anhidrosis and moderate temperature

88-88¾ Of the fever arising from the discordance of Kapha and Pitta, the following are the symptoms—frequent stoppage of perspiration, stupefaction, cough, anorexia, thirst, discharge of phlegm and bile, furred condition and bitter taste of the mouth and somnolence. Thus the fevers born of the bi-discordance have been described.

Thirteen types of tridiscordant fever

89-90. The fever born of the tridiscordance will now be described. From now onward we shall describe the individual symptoms of each of the thirteen varieties of fever arising from the triple or total discordance,



which varieties were out-lined earlier in the Section on General Principles.

91 In the fever arising from the condition of the tridiscordance wherein the Vāta and Pitta show severe, and Kapha moderate aggravation, the symptoms are—giddiness, thirst, burning, heaviness and severe head-ache.

92 In the fever wherein the discordance of the Vāta and Kapha is severe and that of the Pitta less marked, the symptoms observed are—chilliness, cough, anorexia, torpor, thirst, burning, aches and pain.

93. In the fever wherein the discordance of the Pitta and the Kapha is severe and that of Vāta moderate, the symptoms observed are—vomiting, chilliness, alternating fits of burning, thirst, stupefaction and aches in the bones.

94. In the fever wherein the discordance of the Vāta is great and that of the other two factors less marked, the symptoms observed are—piercing pains in the joints, bones and the head, raving, heaviness, giddiness, thirst and dryness of the throat and mouth

95 In the fever of the triple discordance wherein the Pitta is comparatively severe, the symptoms observed are—sticky stools and urine, burning, perspiration, thirst, decline of strength and fainting.

96. In the fever of the tridiscordance wherein the Kapha is more provoked than the rest the following should be known as the symptoms—weariness, anorexia, nausea, burning, vomiting, apathy, giddiness, torpor and cough.

97. In the fever wherein the discordance of Kapha is severe, of Pitta moderate and of Vāta slight, the following are considered to be the symptoms—coryza, vomiting, weariness, torpor, anorexia and dullness of the gastric fire

98 In the fever wherein the discordance of Pitta is great, of Kapha moderate and of Vāta slight, the symptoms are considered to be yellowish urine and eyes, burning, thirst, giddiness and anorexia

99. In the fever wherein the discordance of Vāta is great, of Kapha moderate, and of Pitta slight, the following are the symptoms—headache, tremors, dyspnea, raving, vomiting and anorexia

100. In the fever wherein the discordance of Kaphs is great, of Vāta moderate and of Pitta slight, the following are known to be the symptoms - chilliness, heaviness, torpor,



raving and severe pain in head and bones.

101. In the fever wherein the discordance of the Vāta is great, of the Pitta moderate, and of the Kapha slight, the following are considered to be the symptoms –dyspnea, cough, coryza, dryness of the mouth and severe pain in the sides.

102. In the fever wherein the discordance of the Pitta is great, of the Vāta is moderate and of the Kapha slight, the following symptoms are observed – loose stools, weakness of the gastric fire, thirst, burning, anorexia and giddiness

103-108½. We shall now describe the characteristics of fever wherein the discordance of the three humors is equally severe. Sudden alternation of burning and cold, aches in the bones, joints and the head; eyes watering, dull, injected with blood and twisted awry; pain and buzzing noise in the ears, sensation in the throat as if pricked on all sides by thorns; torpor, stupefaction, raving, cough, dyspnea, anorexia, giddiness, tongue scorched as though by fire and rough to the touch, utter lassitude of the limbs, spitting of blood or bile mixed with phlegm, restless tossing of the head, thirst, loss of sleep, pain in the chest, delayed and scanty discharge of perspiration, urine and stools, slight emaciation of the limbs, continuous stertorous sounds in the throat, emergence of circular wheals or rashes of dark-red color, inaudibility of voice, inflammation of the body channels, heaviness of the stomach and delayed maturing of the morbid humors—these are the manifestations of the fever of tridiscordance type.

109-109½ The fever born of tridiscordance, if marked by the retention of impurities and loss of the digestive fire and attended with all its symptoms, is impossible of cure If otherwise, it may, with difficulty, be brought under control

110 110½. The three-fold division of fever arising from the discordance of one or the other of the humors has been delineated in the Section on Pathology, in view of which have also been described, in greater detail, the pathognomic symptoms of the fevers born of tri and bi discordances of the humors.

Varieties of Exogenous fever

111-111½ The eighth variety of fever, which arises from external factors, is classified into four kinds. Thus, the exogenous fever is brought on by trauma, possession by evil spirits, black magic and imprecation.



112-112½ The traumatic fever is that which occurs as the result of the body being injured by weapons, brick-bats, whips, sticks, clenched fists palms of the hands, teeth or by such other external agencies.

113-113½. In the traumatic fever, it is the Vāta, that generally vitiating the blood, gives rise to the fever accompanied with aches and pain, swelling and change of color

114 114½. That variety of fever which is seen in persons who are possessed with desire, grief, fear or anger as well as that which appears in persons who are seized by the spirits, is to be known as fever born of 'possession'

115-116. If the invasion is by desire, grief or fear, it is the Vāta that gets provoked, if by anger, it is the Pitta and if by the genii it is any of the three humors corresponding to the nature of the particular genius. This last, evincing eight kinds of characteristics has been fully described in the topic dealing with spirit-possession

117. Some physicians belonging to another school of thought maintain that even that fever which is seen in a person suffering from the effects of contact with poisonous plants, of air or with other poisonous things, is also another variety of possession fever.

118-119. Accordingly, in their opinion, a patient afflicted with this kind of fever obtains relief by treatment with antidotes That fever which is induced by black magic or imprecation by Siddhas is characterised by the discordance of all the three humors, is very severe in nature and is most unbearable

120-121½. It should, however be distinguished from other fevers coming under this categories of triple discordance by noting the precise character of the pain afflicting the mind, the senses and the body as well as diverse other symptoms of ill-being evinced by the patient, by personal experience of the *modus operandi* of black magic and curse, by what one has heard from authoritative sources concerning such things and also by the method of inference drawn from the application of therapeutic tests Since black magic and imprecation are of diverse modes, the fevers resulting from their employment are also diverse and are distinguished by symptoms corresponding to the particular mode.

122-123½. In the fever of desire the symptom is obsession with constant sighing, the fever born of grief is marked by constant lachrymation, the fever born of fear by constant dread; the fever born of anger by much exasperation, the fever resulting from spirit-possession by super-human



behaviour and the fever born of poisoning by much fainting, stupefaction, intoxication and depression.

124-124½ In some patients afflicted with the fever due to desire and the rest, the rise of temperature precedes the other symptoms, in some others the rise of temperature follows the other symptoms, while in some the rise of temperature and other symptoms appear simultaneously

125-125½. Some again of the symptoms which have been assigned to this or that in this relation of fevers beginning with that born of desire, are also seen in connection with other diseases born of same cause.

126-126½ Even after the mind has become afflicted with desire etc, the fever does not become virulent so long as the body is free from vitiation by the morbific humors, Vāta etc.

127 127½. And conversely, so long as the mind is unvitiated by desire etc, the fever fails to gather strength even if the body has been assailed by the morbific humors

128-128½. These exogenous fevers are, at the onset, marked only by their own specific symptoms, thereafter they develop other and mixed symptoms Moreover, all these fevers, being exogenous, differ from the other endogenous types of fevers, as regards both their causation and medication.

The onset of Fever

129-131½. The humors getting provoked, either singly, dually or totally (i. e. the three of them) invade first the body-element called the 'Rasa,' the body-nutrient fluid, and displacing the gastric fire, augment the normal heat of the body by their own morbid heat conjoined with the heat of the displaced gastric fire; and thereafter obstructing the body-channels, finally run riot through the whole body, thus engendering excessive heat in the body As the result, the patient, at this time, becomes exceedingly heated in all the parts of his body, and is consequently spoken of as being fevered

Anidrosis in Fever

132-132½. On account of the body-channels being obstructed and the gastric fire displaced, the sweat does not generally emerge to the skin-surface during the early stage of the fever.

Chyme Fever etc.

133-135½. The following are the symptoms of this immature stage of fever—anorexia, indigestion, heaviness in the abdomen, congested condition of the chest, torpor, lassitude, high unremitting fever, stoppage of the excretory functions, salivation, nausea,

loss of hunger, bad taste in the mouth, stiffness, numbness and heaviness of the limbs, excessive micturition, undigested stools and absence of emaciation.

136-136½. Of the fever in the maturing stage, the symptoms are—greater intensity of the fever, thirst, raving, dyspnea, giddiness, resumption of the excretory functions and nausea.

137-137½. Of the phase of fever that has become fully matured, the symptoms are—return of hunger, emaciation, lightness of limbs, mildness of fever, restoration of the excretory functions as also the lapse of eight days from the onset.

Contra-indications in Early stage of Fever

138-138½ In the early stage of the fever, the patient should avoid day-sleep, bath, inunction, food, sex-act, anger, draughts, exercise and astringent articles.

Lightening therapy advised

139-139½. Lightening therapy is advised in the beginning of the fever except in fevers due to wasting, Vāta, fear, anger, desire, grief and fatigue

140-140½ The morbid matter being diminished and the gastric fire being re activated by this lightening therapy, there will return to the patient freedom from fever, lightness of body and hunger.

141-141½ The lightening therapy, however, should not be pushed to the extent of imparing the patient's vitality as health is dependent on vitality, and it is for the sake of health that all treatment is meant

142 142½. In the early stage of fever, starvation, sudation, time-effect, diet of gruels and articles of bitter taste, digest the imperfectly digested morbid matter in the body.

143-144½. When the patient feels thirsty, he should be given warm water to drink if the fever is of the Vāta-cum-Kapha type, and if the fever is due to alcoholism or Pitta, he should be given potions of water prepared with bitter decoctives and well-cooled Both types of drink are gastric-stimulant, digestive, febrifuge, purificatory of the body-channels, strength-giving, appetising, diaphoretic and generally beneficial

145-145½. For the relief of thirst and fever, the patient may be given a cooled beverage which has been prepared by decocting nut-grass, trailing rungia, cuscus grass, sandal-wood, fragrant sticky mallow and dry ginger.

146-146½. The physician, recognising that the fever-causing morbid humors are predominant with Kapha and are lodged in the stomach, and have been precipitated and that the



patient is fit to undergo emesis, should eliminate the morbid matter by emetics at the proper time.

147-147½. If emesis is performed in the very early stage of fever, when the morbid elements have not been precipitated, there will often occur cardiac disorder, dyspnea, constipation and fainting

148-148½. Because the morbid matter has pervaded the whole body and is immature and lodged in all the body-elements and is difficult to remove, its premature removal is attended with danger to life or with complications and may be likened to the forceful expression of juice from an unripe fruit.

Use of Gruels in Fever

149-150½. After starvation and emesis have been gone through, the patient should be given at the proper time gruels prepared with suitable medications, using thin gruels in the beginning. The wise physician should give these gruels till the fever becomes mild or for a period of six days. By this, the digestive power of the patient becomes stimulated, like fire by fuel

151-153½. These gruels, being medicated and light in nature, are stimulative of gastric fire and regulate the passage of flatus, urine, feces and morbid matter moving downwards. Being liquid and hot, they act as diaphoretic, being liquid they relieve thirst; being nutritive, they increase the vitality, being of a flowing nature, they lead to the lightness of body; and being wholesome in fever, they act as febrifuge Therefore, the wise physician should treat the fever-patient with gruels from the very beginning, except in cases where the fever is due to alcoholism.

154-154½ In morbid intoxication, in summer and in conditions of Pitta-cum-Kapha as well as in hemothermia affecting the upper part of the body, gruels are not wholesome.

155-155½. In such fevers the demulcent drinks prepared of roasted paddy flour should be given in the beginning, mixed with fever-curing fruit-juices, honey and sugar

156-156½. The physician, keeping in view the homologation and vitality of the patient, should, after the demulcent drink has been digested, put the patient on a diet of thin soup of green gram or the meat-juice of jāngala creatures.

157-157½. At the meal-time, he should be directed to clean his teeth with tooth-twigs which are of antagonistic taste to the taste in the mouth and which is liked by the patient.



158-158½. This teeth-cleansing will produce clearness of the mouth, desire for food and drink, and increase the relish for tastes.

159-159½ Having cleansed the mouth with the ends of twigs of trees and having gargled the mouth frequently with whey, sugar cane juice and wine etc., he should take proper diet.

Decoctions in Fever

160-160½. When six days have passed, the physician should give the fever-patient digestive or sedative decoction and light diet at every meal.

Contra-indication of astringent taste in early stage

161-161½. The morbid matter which is fixed in the early stage of fever becomes more fixed and is not digested by astringent decoctives due to astringent action and they cause irregular fever

162-162½ The prohibition laid down here against the use of 'Kasāya' is not with reference to its technical meaning in pharmaceutics but it is with reference to its technical meaning relating to its property of astringency. In other words, decoctives of astringent taste or action are alone prohibited in the early stage of fever

Use of Soups

163-163½ For a period of ten days the patient should live on a diet of light food mixed with acid or non-acid soups or wholesome flesh-juice of jangala animals, for the relief of fever

Use of ghee

164-164½ Thereafter, if the Kapha is mild, and Vāta and Pitta are in excess and the morbid matter has all been fully digested, the potion of ghee acts like ambrosia in fever

Use of meat-juice

165-166½ Knowing that ten days have passed and still Kapha is found to be in excess, or that the patient has not undergone starvation, the physician should not give him ghee but treat him with decoctives Till the lightness of body is induced, he should be given light food mixed with meat-juices This contributes to the natural vitality and natural vitality is sufficient to subdue the morbid humors.

Use of milk

167-167½ The condition of fever with Vāta and Pitta in excess, occurring in a patient afflicted with burning and thirst, where there is alternate constipation and diarrhea and which is free from undigested matter, may be subdued by treatment with milk



Use of Purgation

168-168½. If the fever is not subdued by this line of treatment, it should be allayed by purgative and emetic procedures provided the patient's strength, flesh and digestive power are not diminished

Evacuative Enema

169-169½ Purgation or emesis is not advisable in the case of a patient emaciated with fever It is better to eliminate the morbid matter in such a patient by a course of milk or by evacuative enema.

170-170½ Evacuative enema if given when the morbid matter has been fully digested will immediately increase the vitality and digestive power, and produce apyrexia, good cheer and appetite

171-171½ Laxation will eliminate Pitta or Kapha-Pitta lodged in the habitat or the Pitta, while enemata will eliminate all the three kinds of morbid matter lodged in the colon

Unctuous Enema

172-172½ Unctuous enema should be given in chronic fever in conditions where the Kapha and Pitta have diminished, the digestive fire is strong and the stools are dry and constipated

Errhines

173-173½. Agreeable errhine medications should be given in heaviness of the head, headache, and impairment of the sense-functions occurring in chronic fevers.

174-174½. The physician having ascertained whether heat or cold is the causative factor of the chronic fever, should administer suitable inunctions and applications, affusions and baths

175-175½ By this means, the fever which has remained only in the peripheral parts is soon removed, the body restored to ease, and vitality and complexion are enhanced.

176-176½. The chronic fever whose residual effects are left only in the skin, get allayed by fumigation and collyrium procedures; so also the fever which is induced by external causes like spirit-possession

177. Thus, we have described the effective line of treatment for the cure of fever.

177½ We shall now describs the articles required in these procedures, in their due order

178-178½. In the preparations of gruels, cooked rice and roasted paddy, old red Sāli and other kinds of rice and also Sastika rice are recommended for administration to the



fever-patient, as they are curative of fever.

179-180½ The fever-patient whose digestive fire is weak, should take in the beginning, when hungry, thin gruel and roasted paddy prepared with long pepper and dry ginger This gruel is easily digested If the patient wishes for acid taste, this gruel may be prepared with sour pomegranates, and dry ginger. If the patient is suffering from diarrhea or is of the pitta habitus, he may take it well cooled and mixed with honey.

181-181½. If the fever-patient is suffering from pain in the side of the chest and hypogastric region or in the head, he should take the fever-curing thin gruel of red rice prepared with small caltrops and yellow-berried nightshade

182-182½. If the fever-patient is suffering from diarrhea, he may take the gruel prepared with painted-leaved uraria heart-leaved sida, bael, dry ginger, blue lotus and coriander, mixed with sour article

183-183½. The fever-patient suffering from cough, dyspnea, or hiccup may drink the gruel prepared with the ticktrefoil group of drugs, which is digestive stimulant and diaphoretic.

184-184½. If the stools have become scybalous the fever-patient may drink the thin gruel prepared with long pepper and emblic myrobalans, mixed with barley and ghee This gruel regulates the peristaltic movement.

185-185½ If the bowels are constipated and there is colicky pain, the fever-patient should drink the thin gruel prepared with grapes, roots of long pepper, chiba pepper, emblic myrobalan and dry ginger

186-186½. If there is griping pain, the fever-patient should drink the gruel prepared with heart-leaved sida, fruits of the kokam butter tree, sour jujube, painted leaved uraria and yellow-berried nightshade mixed with the bael fruit.

187-187½. If there is no perspiration or sleep and the patient is afflicted with thirst, he may drink the gruel prepared with dry ginger and emblic myrobalan, mixed with sugar and seasoned with ghee, this gruel is alleviative of fever

Diet in Fever

188 188½ Green gram, lentils, chick pea, horse gram and math gram, may be used for preparing the soup for those fever patients who are habituated to soup-drinking

189-189½. Leaves and fruits of the wild snake gourd, carilla fruit,



Pāpacelika, sponge gourd, and hog's weed, are wholesome vegetables to be given in fever

190 191½. Quail, grey partridge, black buck, Cakora and small Cakora, Kuranga, black tailed deer, cheetal deer, rabbit, the meat-juice of these animals, is curative of fever, and should be given by the wise physician at meal-time, not seasoned with acid or if at all slightly, to those fever-patients who are habituated to meat diet.

192-192½ Some physicians do not recommend the flesh of cocks, peacocks, partridges, cranes and quails in fever, on account of their being heavy and hot in nature.

193 193½. If the strength of the Vāta becomes increased by lightening therapy, then the physician who is skilled in the knowledge of time and dosage, and in the preparations of diets, may give the flesh of even these.

194-194½ When the patient is thirsty, he may be given warm water to drink after his diet, or wine, if he is habitnated to alcohol, with due consideration to the patient's vitality and the morbidity of the humor

195-195½ In the early stage of fever, the heavy, hot and unctuous articles of sweet and astringent tastes should be generally avoided, with a view to allowing the morbidity to mature

196 Thus the rationale of the regimen of food and drink, curative of fever, has been fully described

196½ Henceforward we shall describe antipyretic decoctions.

Remedies in Fever

197-198½ (1) Nut-grass and trailing rungia, (2) dry ginger and trailing rungia, (3) trailing rungia and cretan prickly clover, (4) chiretta, nut grass, guduch and dry ginger, (5) Pāthā, cuscus grass and fragrant sticky mallow, decoctions or cold infusions of these decoctives may be drunk for the alleviation of fever.

199-199½. These decoctives are febrifuge, digestive stimulant, digestive of morbid humors and alleviative of thirst, anorexia and dysgeusia

200 203 (1) Kurchi seeds, leaves of wild snake-gourd and kurroa, (2) wild snake gourd, Indian sarsaparilla, nut-gass, Pāthā and kurroa, (3) Neem, snake gourd, the three myrobalans, grapes, nut-grass and kurchi seeds, (4) chiretta, guduch, sandalwood and dry ginger, (5) guduch, emblic myrobalan and nut-grass, these five prescriptions, one in each hemistich of the above verses, soon cure the five kinds of fevers viz, continuous,

remittent, quotidian, tertian and quartan

204 205. Kurchi seeds, purging cassia, Pāthā, white sweet flag, kurroa, trilobed virgin's bower, Indian atees, neem, wild snake gourd, cretan prickly clover, sweet flag, nutgrass, cuscus grass, liquorice, the three myrobalans and heart-leaved sida—decoction or cold infusion of these decoctives should be drunk by the patient for the relief of fever

206-206½ Mahwa, nutgrass, grapes, white teak, sweet falsah, zalil, cuscus grass, the three myrobalans and kurroa, by drinking the cold infusion prepared by keeping these decoctives overnight in water, the patient is soon relieved of pyrexia.

207-207½. A fever-patient having his morbid humors thickened and rendered immobile, may drink the decoctives of spanish jasmine, emblic myrobalan, nut-grass and cretan prickly clover mixed with gur

208-209. The decoction prepared of the three myrobalans, zalil, grapes and kurroa is curative of Pitta and Kapha and regulates the peristaltic movement. This decoction if mixed with turpeth and sugar, serves also as a curative of the fever due to Pitta and Kapha.

210. The decoction of yellow-berried and Indian night-shades, kurchi seeds, nutgrass, deodar, dry ginger and chaba pepper, is curative of the fever due to tri discordance

211-212 Zedoary, orris root, yellowberried night-shade, galls and cretan prickly clover, guduch, dry ginger, Pāthā, chiretta, kurroa, all these drugs of the zedoary group are curative of the fever arising from tri-discordance, and they are specially recommended when it is accompanied with cough, cardiac spasm, pain in the side of the chest, dyspnea and torpor.

213-214. Yellow-berried night-shade, Indian night-shade, orris root, beetle killer, zedoary, galls, cretan prickly clover, kurchi seeds, wild snake-gourd and kurroa, all these drugs of the yellow-berried night-shade group are considered to be curative of fever due to tri-discordance. They may be given in all kinds of cough and other complications of fever

215. The physician may also use all the decoctions and medicated gruels, curative of thirst and fever, described in the chapters on drugs (I, II, III & IV Sūtrasthāna)

216 If the fever is not alleviated by the use of decoctions, emesis, lightening therapy and light-dieting, in a patient in whose body the colloidal



element is deficient, then ghee is the sovereign remedy.

217 The heat-element, which is the cause of fever is desiccative by nature In the body of the patient who is desiccated by this element, there is provocation of the Vāta as the necessary sequel. This Vāta-provocation yields to the oleation therapy.

218 All these decoctions along with ghee are to be used for the alleviation of fever They serve as activators of the gastric fire and are beneficial.

219-221 A medicated ghee prepared with long pepper, sandalwood, nut-grass, cuscus grass, kurroa, kurchi seeds, feather foil, Indian sarsaparilla, ticktrefoil, grapes, emblic myrobalan, bael, zalil and yellow-berried nightshade soon cures chronic fevers, as also wasting, cough, headache, pain in the sides, Halīmaka jaundice, heat in the shoulder region and irregularity of the gastric fire

222-223. Prepare a decoction of Vasaka, guduch, the three myrobalans, zalil and camel-thorn plant, by adding to this decoction double its quantity of milk and the paste of long pepper, nut grass, grapes, sandalwood, blue water-lily and dry ginger, prepare a medicated ghee curative of chronic fever.

224-226. Prepare a medicated ghee in the decoction of heart-leaved sida, small caltrops, Indian night-shade, painted leaved uraria, yellow-berried night shade, tick-trefcil, neem, trailing rungia, nut-grass, zalil, cretan prickly clover, with the paste of feather foil, zedoary, grapes, orris root, Medā and emblic myrobalan adding ghee and milk This medicated ghee is an excellent remedy for fever It also alleviates wasting, cough, headache, pain in the sides and heat in the shoulder region.

227. The wise physician should give, in due time, purificatory procedures by the upper as well as lower channels, i. e, emesis and purgation with the preparations which will be described in the Section on Pharmaceutics, in a condition of great morbidity in a fever-patient.

228 The potion of emetic nut prepared with long pepper or with kurchi seeds or liquorice, should be taken with warm water as an emetic dose for the relief of fever.

229. Emesis, by means of hydromel, sugar-cane juice, salt-solution, wine or demulcent drink is recommended in fever

230 The patient may take a purgative potion of the juice of grapes and emblic myrobalans or the juice



of emblic myrobalans, seasoned with ghee This potion also relieves fever.

231 He may lick turpeth powder mixed with honey and ghee Or he may take the juice of the three myrobalans mixed with honey and ghee

232 Or he may take purging cassia with milk or grape-juice Or the fever-patient may take turpeth or zalil with milk

233 The patient is relieved of fever by taking a potion of grape-juice with chebulic myrobalan, or by taking grape-juice followed by a potion of warm milk.

234 The patient, by taking the milk prepared with the decoction of the penta-radices, is relieved of cough, dysonea, headache, pain in the sides and chronic fever

235 The fever-patient, by taking the milk prepared with the decoction of the roots of castor plant or unripe bael fruit is relieved of fever accompanied with griping pain.

236 The milk prepard with small caltrops, heart leaved sida, yellow-berried night-shade, gur and dry ginger is curative of the retention of feces and urine, enema and fever

237 The milk prepared with dry ginger, grapes and dates, and taken with ghee, honey and sugar is curative of thirst and fever

238. The milk boiled with four times its quantity of water, is curative of fever and the drinking of udder-warm milk soon subdues the fever due to Vāta and Pitta

239. Milk is the best sedative in all kinds of chronic fevers and it should be taken either cold or warm, medicated with suitable drugs.

240. When the morbid humors have accumulated in the colon, anti-pyretic enemata of the evacuative and unctuous types, which will be described in the Section on 'Success in Treatment', should be given.

241-243 Wild snake-gourd, neem leaves, cuscus-grass, purging cassia, fragrant sticky mallow, rohan, kurroa, small caltrops, emetic nut, tick-trefoil and heart-leaved sida—all these should be boiled in milk to which has been added half its quantity of water, and when the decoction is reduced to the quantity of milk, it should be mixed with honey, ghee and the paste of emetic nut, nut-grass, long pepper, liquorice and kurchi seeds. An enema of this preparation should be given for the relief of fever

244 The passages having been cleansed, the morbid matter elimina ted, and the body-elements having



become pure, the patient soon becomes free from body-aches and fever, and light in his limbs.

245-246 A decoction may be prepared of purging cassia, cuscus grass, emetic nut and the tetrad of drugs known as Parnīs, to which should be added the paste of perfumed cherry, emetic nut, nut-grass, dill and liquorice, and ghee, gur and honey. An enema prepared of this is a very good curative of fever.

247 The physician should prepare a decoction of guduch, zalil, sandalwood, liquorice, vasaka, ticktrefoil, heart-leaved sida painted leaved uraria and emetic nut.

248-249. Mixed with the meat-juice of jāngala animals and the paste of long pepper, emetic nut, nutgrass and liquorice, honey and ghee and a little of salt, this decoction administered properly as an enema, will relieve fever and increase the vitality, perspiration and appetite

250-251 The physician may prepare an unctuous enema by boiling the paste of cork swallow-wort, liquorice, Meda, long pepper, emetic nut, sweet flag Rddhi, Indian groundsel, heart-leaved sida, dry ginger, dill and climbing asparagus with milk, water, ghee and oil This unctuous preparation used as unctuous enema, is regarded as a cure for fever.

252. The unctuous article prepared with snake-gourd, neem, guduch, liquorice and emetic nut makes a very good anti-pyretic unctuous enema.

253 The enema of unctuous article prepared with sandalwood, eaglewood, white teak, snake-gourd, liquorice and blue lotus is recommended as curative of fever

254. The wise physician should perform the anti-pyretic errhine procedures described previously in the chapter on Drugs (I II) and also in the chapter on Treatment of Disease in the Section on Vimāna (ch VIII)

255 The 'Anu nasal oil and cigars for smoking, described in the chapter on 'Eat in measure' (Sūtra ch. V), may also be used in fever.

256. Inunctions, applications and affusions should be done as desired by differentiating the fever into two groups, one attended with heat and another with cold

257 The physician may administer inunction with the 'thousand times washed ghee' or with compound sandalwood oil, for the relief of fever accompanied with burning

258-(1). Now we shall expound the compound sandal-wood oil

258-(2). Red sandal wood, white sandal wood, Indian valerian, yellow sandal



wood, beetle killer, Himalayan cherry, cuscus grass, Indian sarsaparilla, liquorice, tubers of white lotus, fragrant poon, fragrant sticky mallow, red lotus, blue water lily, indigo lotus, night flowering lotus, fragrant white lotus, white lotus, centipetal lotus, tubers of lotus, lotus stalk, lotus rhizome, moss, rushnut, Indian sarsaparilla, small sacrificial grass, pen-reed grass, great reed, roots of paddy, jambul, country willow, cane, elephant grass, arjun, spinous kino, Asvakarna sal, black wood, palas, sal, palm, crane, oojein, catechu, gum arabic, cadamba, fruit of white teak, sarja sal, yellow-barked fig, banyan, flowering peepul, gular fig, holy fig nyagrodha banyan, fulsee flowers, scutch grass, prickly sesbane, Indian water chestnut Indian madder, staff plant, seeds of lotus, fruits of nymphola jujube, variegated mountain ebony, plantain, beleric myrobalan, neem, white scutch grass, saffron-mango, climbing asparagus, white teak, two kinds of east Indian globe thistle, iohan, Sītapakī, crested nail-dye, black turpeth, heart leaved sida, milky yam, white yam, Jīvaka, Ṛṣabhaka, Medā, Mahā-Medā, trilobed virgin's bower, Ṛsyaproktā, screw pine gum of silk cotton, vasaka, bakula, kurchi, snake gourd, neem, silk-cotton, cocoa-nut, date, grapes, Buchanan's mango, perfumed cherry, Indian linden, cowage, mahwa and other herbs of cooling potency, decoct whatever are available from this group of drugs

258-(3) Til oil should be prepared with milk of double the quantity of the above-mentioned decoction and the paste of the same drugs, and the whole reduced to half its quantity on a slow fire.

258-(4). This oil when used for anointing, quickly cures fever accompanied with burning.

258. An unguent should be made of these drugs of cooling potency, care being taken not to grind them too fine, and also the water boiled with these drugs and cooled, should be used for bath and affusion. Thus has been described 'The Compound Sandalwood Oil'

259. Affusions and immersions with honey, sour conjee, milk, curds, ghee and water alleviate immediately fever accompanied with burning, by virtue of their cooling effects.

Here are verses again—

260 261. The fever-patient, afflicted with a sensation of burning, should lie down at ease, in a specially constructed water-cooled chamber, or an apartment cooled by frequent spraying of ice-cold water, on the petals of cold, blue and red lotuses, blue water-lilies



or on plantain leaves or clean silken raiment constantly sprinkled with cold sandal-water.

262 He should keep touching articles of gold, conch shells, coral, gems and pearls which have been chilled in cold sandal water, while yet they retain their cooling effects

263 The patient should be fanned, by waving of flower garlands, blue lilies, lotuses and various other kinds of improvised fans dripping with sandal water, that give out a cool breeze.

264. Rivers, tanks, lotus-ponds and pools of limpid water are wholesome for bathing. Immerison in them relieves one of burning, thirst, fatigue and fever.

265. Youthful women who are lovely and of endearing manners and smeared with sandal should, having decked themselves with gems and pearls, comfort the patient with their exquisite dalliance

266. Cooling foods and drinks, cool pleasure gardens, cool breezes and moon-light relieve the affliction of burning fever

267-(1). Now, we shall expound inunction and other methods of treatment for fever-patients who need warm measures

267-(2) Eaglewood, costus, Indian valerian, cassia, cinnamon, nardus, lichen, ginger grass, fragrant piper, glory tree, angelica, cardamom, cinnamon, gum guggula Tamāla leaf, bishop's weed, ginger grass, long-leaved pine, Indian olibanum, deodar, wind killer, bael, Indian calosanthes, white teak, trumpet flower, hog's weed, white hog's weed, Indian night-shade yellow berried night-shade, ticktrefoil, painted leaved uraria, wild black gram, wild green gram, small caltrops, castor plant, drumstick, three leaved caper, mudai, jungle cork, Tilwaka, long zedoary, orr s root, Gandīra, red castor oil plant, variety of cockscomb, seeds of drum stick, heart leaved fig, drumstick, citron Indian toothbrush, simbo, Mūlakaparnī, trilobed virgin's bower, yellow berried nightshade galls, lemon, orange, marking nut, Indian saraparilla, Kāndīra, Putrañjīva, Pāthā, Indian beech, coriander, celery seeds, big cardamom, shrubby basil, holy basil Kutheraka, Kālamālaka, Parnāsa, sneeze wort, sweet marjoram, ginger grass, ginger, long pepper, rape seeds, winter cherry, Indian groundsel, vanda orchid, pillar roots, sweet flag, heart leaved sida, country willow, guduch, dill, Sītavallī, Nākulī, Gandhanākulī, white flowered mussel shell creeper, staff plant white flowered leadwort, cowage, yellow wood sorrel, til, small jujube, horse-gram, black gram and similar drugs of hot potency should be decocted.

267 (3) 256 tolas of oil may be prepared with these decoctions and with the paste of these drugs, with Surā, Sauvīra, Tusodaka, Maireya and Médaka wines, whey, sour conjee and diluted butter-milk

267-(4) With this oil in genially warm condition, the fever-patient, desirous of warm measures, may be anointed; thus the algid fever gets cured.

267. Also an application with the fine paste made of the above drugs in genially warm condition should be done and the decoction of these should be used for bath and affusion, for the cure of algid fever. Thus has been described 'The Compound Eagle-wood oil.'

Here are verses again—

268. The thirteen varieties of sudation-procedure, which have been described in the chapter on sudation, when applied by the physician, skilled in the knowledge of dosage and time, are curative of algid fever

269 The hot cabin-sudation, the bed and the coverings related to it and thick smoke from eaglewood, soon allay the algid fever

270 The warm embraces of youthful women with comely and rounded limbs, allay the fever accompanied with chill

271 Foods and drinks that are sudorific and curative of Vāta and Kapha, administered to suit the predominance of Vāta or Kapha in this condition of bi-discordance soon subdue algid fever.

Fasting contra indicated in certain Fevers

272. Lightening procedure is not advisable in fever due to Vāta, fatigue and pectoral lesions and in chronic fever. These conditions should be treated with sedative measures.

273. Since the morbid humors, expelling the gastric heat from its natural habitat and carrying it to the nutrient fluid of the body, cause pyrexia, so, naturally, the strength of the gastric fire is diminished.

274-275. Just as a fire, though well enkindled and fuelled, fails to cook the rice well in the cooking pot if its flames are deflected by the wind, in the same manner, the gastric heat being expelled from its natural habitat in the body by the morbid humors, is either unable to digest the ingested food or will digest even light foods with difficulty.

276-276½ Hence the lightening therapy and similar other procedures are beneficial for preserving the strength of the gastric fire In seven days



the toxic matter, which has spread to all the seven body-elements gets digested and hence on the eighth day, the fever is generally said to be free from all toxic quality

277-277½. If the patient in whom the morbid matter has been precipitated and whose digestive power is weak, takes specially heavy diet, he is either suddenly deprived of life or becomes afflicted for a long period

278-278½. Owing to this consideration, the wise physician should not give his patient, all at once, very heavy or very unctuous diet in the early stage of fever arising even from Vāta

279-279½. In the early stage of fever due to Vāta, if there are no complications as sequela, inunction and similar other procedures may be given, even without adherence to the order relating to these procedures.

280-280½. Thus, the patient should be given a dose of decoction to drink, followed by a diet of meat-juice. All the procedures of treatment curative of chronic fever, should be applied

Treatment in Fever not ripened even after a week

281-281½ The fever, occurring in persons of Kapha-habitus, afflicted with only slight Vāta and weak thermal quality as a result of Kapha, being deficient in heat and excessive in the aqueous element, does not become fully mature even after the lapse of seven days

282-282½ Having treated this type of fever for ten days by the aforesaid lightening therapy, restricted diet and similar methods of treatment, the physician should further treat the patient with fever-curing decoctions etc

283-283½ In patients suffering from fever due to undigested toxic matter, or from fever due to Kapha or from fever arising from Kapha-cum-pitta, the various procedures of lightening therapy as may be found suitable in each case, should be administered

284-284½. The wise physician should treat fevers due to Kapha, Pitta and Vāta, with emesis, purgation and enemata respectively.

285-285½. The physician skilled in the knowledge of the order of humoral discordance, should, having ascertained, by differential diagnosis, the precise state of the morbidity of the humors, i. e whether the severity of discordance of the three humors is equal, graded or uneven, should subdue the fevers, arising from both bi discordance and tri-discordance, by means of therapeutic measures that



have been duly described

286-286½ The fever of tri-discordance may be subdued either by aggravating one of the humors and eliminating the aggravated one, or by beginning to treat the habitat of Kapha first

Treatment of swelling at the root of the ear

287-287½ In the final stage of the fever due to tri-discordance, there occurs an acute swelling at the root of the ear, from which few recover

288 288½ This should be subdued immediately by blood-letting and potion of ghee as well as external applications, nasal medications and gargles, all curative of Kapha and Pitta

289-289½ The fever which is not alleviated either by heat or cold, by unctuous or non-unctuous treatment, is the fever of the peripheral type It is relieved by blood letting

290-290½ If the fever is due to acute spreading affection, trauma or eruption, provided it is not associated with Pitta and Kapha, it should be treated in the beginning with potion of ghee

Treatment in Chronic Fever

291-291½ Chronic fevers continue on account of weakness of the body-elements Hence, this should be treated by strength-giving and roborant articles of diet

292-292½. The tertian and quartan fevers are subdued by an inclusive line of treatment, that is, medications in conjunction with propitiatory offerings and the like, connected with rites invoking supernatural intervention; for, generally in the irregular fevers, there is seen the concomitant factor of spirit possession.

293-293½. The physician should allay the irregular fever where Vāta is predominant, by potion of ghee, evacuative and unctuous enemata and foods and drinks of unctuous and hot articles

294-294½ The physician should subdue the irregular fever where Pitta is predominant by purgation, milk and medicated ghee and bitter and cooling articles

295-295½. The physician should treat the irregular fever where Kapha is predominant by emesis, digestives non-unctuous articles of food and drink, lightening procedures and hot decoctions

296-296½. Now, we shall describe some celebrated recipes curative of irregular fever. The intelligent physician should, after making a differential



diagnosis of the morbid humors, make use of these recipes.

297-297½ As drink, the patient should be given the Surā wine with its supernatent fluid, and as diet, he should be given the meat of cocks, partridges and peacocks

298-298½ Or, the patient may drink the Satpala medicated ghee or a course of chebulic myrobalans or the decoction of the three myrobalans or the juice of guduch

299-299½ At the time when the fever is expected to recur, the patient, having been prepared by procedures of oleation and sudation, may be made to drink in due manner, the decoctions of indigo, wild carrot, turpeth and kurroa.

300-300½. Or, he must be made to vomit again by means of a large dose of ghee or by causing him to consume a surfeit of food and drink

301-301½. Or, at the time when the fever is to recur, the patient may, having consumed his fill of wine together with food, sleep away the period of attack, or corrective or alleviative enema should be administered in irregular fever.

302-302½. He should take, on that day, a draught of cat's dung mixed with milk, or bull's dung and ro[ck] salt mixed with whey or Surā wine.

303-303½ In irregular fever, he should take the powder of long pepper, the three myrobalans, curds, butter-milk, ghee, or a mixture of the five products of the cow viz., curds, milk, ghee, dung and urine, or milk alone

304-304½ The eating of garlic with oil before meals is also recommended, as also of such meats as are fatty and hot in potency.

305-305½. Asafetida and tiger's fat in equal proportions should be mixed with rock-salt and taken as a nasal medication. Similarly old ghee and lion's fat, mixed with rock salt, may be used

306-306½ An eye-salve, consisting of rock-salt and grains of long pepper, and red arsenic mixed with til oil and reduced to paste is recommended in irregular fever.

307-307½. Fumigation with the powders of gum guggul, neem leaves, sweet flag, costus, chebulic myrobalan, rape seeds and common barley, mixed in ghee, are alleviative of irregular fever

308-308½ All these smokes, fumigations, nasal medications and eye-salves, which have been indicated in mental disorders may also be used in [ir]regular fever



309-309½. Moreover, by wearing auspicious stones, herbs and certain poisons and by the use of prophylactic medicines, one secures immunity to attacks of fever.

310-310½ By worshipping with due piety, the god Īśwara together with his consort Uma, waited on by the god's entourage and the company of the 'Mothers'–(minor goddesses), one soon gets rid of the irregular fever

311-311½. By worshipping Visnu, the myriad-headed, the lord of all that is animate and inanimate, and the all-pervading, with the recital of his thousand names, one throws off fever of any kind.

312 312½ By worship through sacrifices, the gods—Brahmā, the two Aświns, Indra, Agni, Himālaya, Gangā and the company of the Maruts, one conquers fever.

313-314½ By tending one's father and mother and elders with devotion, by observance of celibacy, austerity, truth-telling and vows, by the repetition of prayers and the performance of sacrifices and charities, by listening to the recitation of the Vedas and by seeing holy people, one soon gets cured of fever

315-316½. If the toxic element of fever is lodged in the body-nutrient fluid, the procedures of emesis and starvation should be administered; if the toxic element is lodged in the blood, affusion and external applications, as also sedative procedures, are indicated, if it is lodged in the flesh or fat, purgation in conjunction with starvation is beneficial, and if the toxic element has gone down to the bone or bone-marrow, evacuative and unctuous enemata should be given.

317-317½ In the fevers that are produced by imprecation and black magic or by possession, all therapeutic procedures that invoke divine intervention are beneficial.

318-319 The traumatic fever is allayed by potions and inunctions of ghee, by blood-letting and by the use of such wines, meat-juices and cooked rice as are homologous to the patient The traumatic fever, accompanied with constipation, occurring in those who are accustomed to wine-drinking, subsides by the use of food and meat-juice, along with wine.

320-320½ The fever, resulting from pectoral lesions or wounds, subsides by the treatment described in the chapter on 'pectoral lesions and wounds' The fevers induced by desire, grief and fear are allayed by comforting the patient by giving him what he wants, by quieting the irritated Vāta, and by stimulating him to pleasure.



321-321½. The fever arising from anger is put to rest by surrounding the patient with desirable and pleasing objects, by treating him with measures curative of Pitta and by giving him good counsel.

322-322½ The fever born of anger is quieted by desire, and that born of desire is quieted by anger, and by means of both these, the fevers born of fear and grief are quieted.

323-323½. As regards the patient who by constant pre-occupation with the severity and the period of the next attack, brings the fever on himself despite treatment, he should be weaned out of his obsession by engagement of his attention with agreeable and interesting objects.

Signs of the Abatement of Fever

324-326 When the fever is about to come down with a crisis, the patient while groaning vomits, fidgets about, pants, grows livid, gets drenched with perspiration, shivers and faints frequently He talks incoherently, all his limbs burn hot, or become very cold He loses consciousness wrecked by the intensity of the fever, and glares as if in anger. The stools that contain morbid matter and are watery, are expelled violently and with noise. The wise physician should know these as the symptoms of the crisis of fever during its stage of defervescence

327. These acute symptoms are, however, commonly observed only in in cases of new and virulent fevers afflicting a person in whom there is already great morbidity and when they are made to defervesce violently by means of procedures which precipitate the ripening of the morbid humors

328 As regards chronic fevers which wear themselves out gradually, having exhausted their fury along with the accumulation of morbid humors, their defervescence is marked by mild symptoms i. e lysis.

329. That man should be regarded as completely cured of fever who shows no signs of exhaustion and temperature, is free from distress, has his senses functioning soundly, and is in possession of his normal mental strength.

Contra-indication in Fever and Treatment in Relapse

330-331 The fever-patient, as well as the fever-convalescent, should avoid indulging in articles of food and drink that are irritant, heavy, disagreeable and antagonistic. They should also avoid sex-congress, immoderate exertion, baths and over-eating. As a result of such self-denial, the

fever subsides and having subsided, does not recur.

332. The fever-convalescent should not indulge in exercise or sex activity, baths and movements, so long as he has not recovered his normal strength

Causes for Relapse of Fever

333. If the fever-convalescent while yet unrestored to strength, takes to these forbidden activities, the fever relapses.

334. If, similarly, the fever has left without exhausting the intensity of morbid humors, then too, a relapse may be occasioned by even slight indiscretions

335. And thus revisiting the patient who has been long plagued by it and has constantly grown debilitated in body and diminished in lustre, the fever finishes him off in no great time

336 And if the toxins get gradually absorbed into the body-element without actually giving rise to fever, even so, they harm the body in other ways

337. They produce such disorders as depression of the spirits, edema, exhaustion, anemia, inappetence, pruritus, wheals, pimples and dullness of gastric fire.

338-339. Similarly, in consequence of the toxic element not being totally expelled, other diseases too, having abated, recur on the slightest provocation due to unwholesome diet etc In view of this, the physician should not be contented with the subsidence of the fever, but see that the toxic elements are either completely expelled or neutralised by therapeutic procedures, keeping in view the age, the strength and vitality of the patient.

Treatment in Relapse

340-341 The following measures are beneficial in relapsed fever application of mild cleansing procedures, the administration of alleviative enemata, wholesome and light gruels, the meat-juices of the Jāngala animals, inunctions, dry massage, baths, fumigation, eye-salves and ghee medicated with bitter drugs.

342 If the relapse of the fever is due to taking heavy, demulcent and disagreeing foods, then as before, lightening procedure and hot remedies etc., should be administered.

343 The regular use of chiretta, kurroa, nut-grass, trailing rungia and guduch eradicates the fever that keeps recurring

344 The discerning physician should, keeping in view the systematic procedure of treatment, apply such



therapeutic measures as may be called for, from time to time, by the changing conditions of the fever-patient.

345 Since fever is the king of diseases, the destroyer of all creatures and pitiless, the physician should be specially diligent in its subjugation.

Summary

Here is the recapitulatory verse—

346 The treatment of fever has thus been described in due order and in answer to the questions, unto Agnivéśa by Ātreya, for the welfare of all creatures

3 Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the third chapter entitled, 'The Therapeutics of Fever' is completed

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CHAPTER IV

Hemothermia

1 We shall now expound the chapter entitled 'The Therapeutics of Hemothermia.'

2. Thus declared the worshipful Ātréya

3. Saluting Punarvasu, the self-possessed and the undeluded of mind, who was resplendent like fire, and was sojourning in the country of the five rivers, Agnivéśa said to him:

4. 'O, worshipful one! you have already instructed us regarding the causes and symptoms of hemothermia Whatever else remains to be told, O, Master! kindly teach us regarding the same.'

Urgency of Treatment

5 The master declared, 'The physician versed in the knowledge of the causes and symptoms, should be prompt in the treatment of hemothermia which is a very serious and acute disease and develops very rapidly like fire.

Etiology of Hemothermia

6 Its causes have already been narrated as the excessive use of hot, acute, acid, pungent and salt articles of diet, heat and misdigestion of food.

7. The Pitta precipitated by these causes reaches the blood and thus reaching what is its own source, increases there and vitiates the blood.

8 As a result of its heat, the body elements melt one after the other and ooze out; and thus due to this process of liquefaction of body-elements, its proportion in the body becomes greatly increased

9. The wise call this disorder of the thermic element 'Hemothermia,'



because of the combination with and vitiation of the blood or 'Hemo' by the thermic element and also owing to its similarity in color and smell to the blood

The site of Hemothermia

10 The spleen and the liver are the seats of affection and they are the sources of the blood-bearing channels of the human body

11-12½ In hemothermia, the blood is thick, pale unctuous, and viscid in conditions where Kapha is predominant It is dusky red, frothy, thin and un unctuous in conditions where Vāta is predominant It is brown in color, dark, of the color of the cow's urine, tarry, smoky and of the color of collyrium, in conditions where Pitta is predominant.

Signs of curability or otherwise

13-14 The condition of the unidiscordance is curable, of bidiscordance is mitigable and that of tridiscordance is incurable Hemothermia is also incurable in persons of weak digestive fire, where the disease manifests with great violence, in persons who are emaciated by diseases, who are old and who abstain from food

The two directions of its spread

15 It has been declared that hemothermia spreads in two directions, upwards through seven orifices and downwards through two orifices.

16. The seven orifices are situated in the head and the two in the lower region of the trunk. The disease whose course is upwards is curable. The one whose course is downwards is mitigable and the one which spreads in both the directions is incurable.

17 If it spreads through all the orifices as well as into the hair-follicles, then the directions become innumerable and such a condition is considered terminal

18-20 It is also incurable where there is excessive hemorrhage from either the upper or the lower orifices of the body, where the blood smells like putrid flesh, where the blood is of very dark color, where Kapha and Vāta are both in a provoked condition, where there is accumulation of it in the throat, where it is accompanied with all the complications described and where it has suffered yellow, blue, green or coppery discoloration, as also in a person who is emaciated and suffers from cough

21 It is mitigable where there is bi-discordance and where there is subsidence and exacerbation of the condition and where it changes its passage from one orifice to another.



22 That condition is curable where hemothermia spreads only in one direction, where the patient is strong, where the force of the disease is not great, where it is of recent origin, where it occurs in a favourable season and where it is not accompanied with complications

23 The etiological factors of hemothermia affecting the upper channels are mostly unctuous and hot things, and those affecting the lower channels are mostly hot and dry things.

24 The one which spreads in the upper direction is associated with Kapha and the one which spreads in the lower direction is associated with Vāta The one that spreads in both the directions gets combined with both Kapha and Vāta

The stoppage of Hemorrhage in Early stage interdicted

25. The hemorrhage occurring as a consequence of the precipitated condition of the blood, in a person whose strength and flesh are not wasted and who feeds well, should not be stopped in the beginning as it is 'safety valve hemorrhage'

26-27. Throat spasm, nasal fetor, fainting, anorexia, fever, gulma, splenic enlargement, constipation, leprous lesions, dysuria, dermatosis, piles, acute spreading affections, discoloration, fistula-in-ano and impairment of the functions of the intellect and the senses—these occur if the hemorrhage is stopped in the initial stage.

28. Hence, this initial development of hemorrhage in a strong person should be ignored by the physician who desires success in treatment after due consideration of the strength of the patient and the morbid condition.

29. The hemothermic condition generally becomes augmented by the toxic effects of the imperfectly digested food in the body. Hence lightening procedure should be advised at the beginning of the treatment.

30. Either lightening procedure or demulcent beverage should be advised in the beginning of hemothermia after careful investigation of the channels affected, morbid humors associated, and the etiological factors

Remedial Measures

31 If the patient feels thirst, he should be given the decoction of cuscus and sandal wood, nut-grass, and trailing rungia, or simply water boiled and cooled.

32 The physician adept in the knowledge of the season, homologation, morbid associations, habitus and pharmaceutics, should first administer demulcent drinks where the upper



channel is affected, and thin gruel where the lower channel is affected

33. The water, boiled with dates, grapes, mahwa and sweet falsah and cooled, should be used, mixed with sugar as a demulcent drink.

34 A demulcent drink made of the powder of roasted paddy, mixed with ghee and honey, should be given. If it is drunk at the proper time, it cures hemothermia spreading in the upward direction

35 Thus, demulcent drink may be made acid for those whose digestive fire is weak and who have homologation to acid taste, and the learned physician should use sour pomegranate and emblic myrobalan for the acidifying purpose and administer the potion.

36. The diet of the hemothermic should consist of Śāli rice, Sastika rice, wild rice, common millet, Praśāntikā, Śyāmāka and Priyangu corn.

37 Green gram, lentils, chick pea, moth bean and pigeon pea are considered beneficial in the preparation of soup and gruel for the hemothermic.

38-40. Wild snake-gourd, neem, tender leaves of wave-leaved fig and country-willow, chiretta, karella, thorny milk-hedge plant, hogweed, the flower of variegated mountain ebony, white teak, silk cotton and any other vegetable regarded as curative of hemothermia in the dietary—these vegetables, either simply boiled or fried with ghee or prepared as soup are beneficial to the hemothermic patients who are habituated to only vegetable diet

41-42. Pigeons, doves, quails, Chakora, Vartaka quail, hare, grey partridge, black buck, red deer and black-tailed deer—these are beneficial to the hemothermics. Their meat-juices should be administered seasoned with ghee, sweetened with sugar and either unacidified or slightly acidified

43 In hemothermia with the predominance of Kapha, vegetable-soups should be prescribed and in conditions with the Vāta in predominance, meat-juices should be prescribed Now, we shall describe the preparations of gruels useful in hemothermia.

44. The gruel, prepared with the decoction of the stamens of lotus and blue lily, painted-leaved ticktrefoil and perfumed cherry, is beneficial to hemothermia patients.

45. Similarly, the gruel prepared in the decoction of sandal-wood, black cuscus, lodh and dry ginger, or the thin gruel prepared with chiretta, black cuscus and nutgrass will prove beneficial

46-47. The gruel prepared with the decoction of fulsee flowers, cretan



prickly clover, cuscus and bael; or that prepared with the decoction of lentil and painted leaved ticktrefoil, or the one prepared with the decoction of ticktrefoil and green gram, or the gruel prepared with the decoction of pea and mixed with ghee and the decoction of heart-leaved sida or the gruel prepared with the meat juice of the pigeon, is beneficial Thus have been described the various preparations of gruels

48. They should be taken with honey and sugar after being cooled They are curative of hemothermia These gruels may also be prepared with meat-juice

49 The flesh of rabbit combined with white goose foot is beneficial in hemothermia attended with obstipation The flesh of partridge boiled with the juice of gular fig is useful if Vāta is in predominance.

50 The flesh of peacock, prepared with the infusion of wave-leaved fig, the flesh of cock with the infusion of the banyan, the flesh of quail and snipe with bael and blue lily, are beneficial

51 When the patient is thirsty, he should be given a drink prepared with bitter drugs or juice of adipsous fruits or water prepared with ticktrefoil and the other drugs of its group or even simple water, boiled and cooled

52. When the patient is very thirsty, the physician should investigate the state of the secondary morbid humors, the vitality and the diet of the patient and then give whenever he desires, a measured or a small quantity of water

53-53½ Whatever things have been described as the etiological factors of hemothermia should be avoided by the hemothermic patient aspiring for long life and good health. Thus has been described the systematic regimen of food and drink, curative of hemothermia.

Purificatory Procedure

54 56. Hereafter will be described the procedure to be done on a patient who is very strong and who suffers from severe morbidity, whose body is strong, whose vitality and flesh are not wasted, who has developed the hemothermic condition and severe morbidity as a result of excessive diet The condition in which purificatory therapy is indicated and which shows no complications, should be treated with purgation for purifying the lower region, and with emesis for purifying the upper region of the body

57-58 The wise physician should use turpeth, chebulic myrobalan, fruits of purging cassia, roots of zalil



and colocynth or emblic myrobalan mixed liberally with honey and sugar as purgatives, the juices of these drugs are considered specially useful in hemothermia

59-60. The emetic nut mixed with a demulcent drink, honey and sugar, or the emetic nut mixed with sugar-water or with sugar-cane juice should be given for emesis, or the kurchi fruits, nut-grass, emetic nut, liquorice and honey should be given for emesis Emesis is the best treat ment in hemothermia which spreads in the lower channels.

61. The course of demulcent drink etc., is advisable in a patient who has been affected in the upper channels and has undergone successfully the purification therapy, and the course of gruels etc., is advisable in a patient who is affected in the lower channels and whose Vāta is not strong,

Sedative Treatment

62-64 For one, whose flesh and strength are wasted, who has been emaciated by grief, load-carrying or way-faring, who has been suffering from the effects of the heat of fire or the sun, or who has been wasted by other diseases, or who is a gravida or is old or very young, who is habituated to dry, meagre or restricted diet, who is unfit for taking emesis or purgation, or who has developed consumption—for all such kinds of hemothermia-patients the sedative line of treatment is prescribed Now the sedative line of treatment will be explained

A few Sedative recipes

65 The decoction of malabar nut, grapes and chebulic myrobalan, taken with sugar and honey, is curative of dyspnea, cough and hemothermia.

66. One should take the decoction of malabar nut with perfumed cherry, yellow ochre, extract of Indian berberry, lodh and honey as cure for hemothermia

67 One may also take it with Himalayan cherry, stamens of lotus, scutch grass, white goose foot, blue lily, fragrant poon and lodh

68-68½. White lotus, liquorice and honey mixed with the juice of horse-dung, or roots of camel thorn and trailing eclipta, mixed with the juice of cow dung and taken with rice water is curative of hemothermia

69. Or, one may lick the juice of cow-dung or horse-dung mixed with honey and ghee

70. The hemothermia-patient may lick the powder of the flowers of catechu, perfumed cherry, variegated mountain ebony and silk cotton, mixed with honey.



71 Or, the patient may take a linctus of the powder of Indian water chest-nut, roasted paddy, nut-grass, date and lotus stamens mixed with honey

72 The blood of beasts and birds of Jāngala land should be taken as a linctus mixed with honey. In a condition of coagulated blood, the droppings of the pigeon may be taken with honey

Treatment of Clotted Hemothermia

73-73½ Black cuscus, yellow sandal-wood, lodh, Himalayan cherry, perfumed cherry, box myrtle, conch, red ochre – each of these mixed with an equal amount of sandal-wood and taken with sugar and plenty of rice water, immediately relieves hemothermia, bronchial asthma, excessive thirst and burning.

General Recipes

74-76. Chiretta, betel nut, nut grass, white lotus, red lotus, blue lily, cuscus roots, leaves of bitter snake-gourd, cretan prickly clover, trailing rungia, lotus stalk, the barks of arjun, gular fig, country willow, banyan, common fennel, camel thorn, bamboo manna, madder, fragrant poon, prickly amaranth Indian sarsaparilla, gum of silk-cotton, sensitive plant—each of these prescribed in combination with sandalwood and prepared in the manner above described, proves beneficial in these diseases

77 From this list, any one drug or all drugs combined together, prepared in the form of an overnight cold infusion or as expressed juice or in the form of a paste or pulp or of a decoction, will alleviate the hemothermic condition.

78. The cold infusion, prepared by keeping overnight the powder of green gram, fried paddy, barley, long pepper, black cuscus, nutgrass and sandalwood in the cooled decoction of heart-leaved sida, alleviates hemothermia which is of an acute condition

79. Hemothermia becomes alleviated also by a potion of the water in which lapis lazuli, pearls, precious stones, red ochre, earth, conch, gold and emblic myrobalan are kept; also by a potion of hydromel or sugar-cane juice.

80. The clear supernatant fluid of the solution in water of black cuscus, lotus, blue lily, sandalwood and heated earth, should be given cooled, along with sugar and honey, for the relief of excessive hemorrhage.

81 The clear supernatant part of the solution in water, of perfumed cherry, sandalwood, lodh, Indian sarsaparilla, mahwa, nutgrass, black



cuscus, fulsee flowers and earth, mixed with liquorice water and sugar, is an excellent hemostatic in hemothermia.

82. If, by the administration of the aforesaid variety of preparations or decoctions, the gastric fire is re-activated and cough is subdued, and yet the hemothermic condition is not quieted, then there occurs the sequela of Vāta provocation, it should be treated in the following way—

83-84 A course of goat's milk or cow's milk boiled in five times its quantity of water or boiled with the drugs of the ticktrefoil group and mixed with sugar and honey, will be the best treatment. A course of milk boiled with grapes or ginger, or heart-leaved sida or small caltrops or milk, boiled with Jīvaka, Ṛsabhaka and ghee and mixed with sugar, may be administered.

85 The milk boiled with climbing asparagus and small caltrops or leaves of wild green gram and black gram, and the two kinds of ticktrefoil, stops bleeding quickly and specially the hemorrhage of the urinary tract accompanied with pain.

86. The milk prepared with gum of silk cotton or with the sprouts and catkins of banyan or with cuscus, blue lily and dry ginger, is specially beneficial in bleeding of the gastro-intestinal tract

87 In case of profuse hemorrhage, the patient should first drink the milk prepared with various astringent decoctives and then take a meal of Śāli rice and milk, or he may take a potion of ghee prepared with those decoctives.

88 The ghee prepared with the decoction of vāsaka plant, branches root and leaves, with the paste of its flowers, taken with honey, stops hemorrhage immediately Thus has been described the Vāsā Ghee

89. The ghee prepared with the juice and paste of the petioles of Bengal kino, liquefied by adding honey, may be used as a linctus, or the ghee prepared with the paste of kurchi or the ghee prepared with madder, blue lily and lodh, may be similarly used.

90. Similar is the method of preparing the ghee with zalil or with gular fig, as also with the leaves of bitter snake-gourd All the ghees which are curative of the Pitta type of fever, are useful in hemothermia

91-92 Inunctions, affusions, applications, baths, beds, chambers and other cooling measures and the best procedures of the enema described for the relief of Pitta type of fever, should be fully made use of in hemothermia



with due consideration to time and dosage The ghee-balls which are useful in pulmonary ulcerations relieve hemothermia immediately.

93 94. If Kapha develops as a sequela to hemothermia and if the hemothermic blood is inspissated and collected in the throat, a course of alkali prepared from lotus-stalk mixed with honey and ghee, should be carefully given in the proper dose. The alkalis prepared of stalks and stamens of lotus or blue lily or of Bengal kino or of perfumed cherry or of mahwa or of feather foil should be used in similar manner

95. Ghee should be prepared, by the wise physician, with the paste of climbing asparagus, pomegranate, tamarind, Kākolī, Medā, liquorice, white yam and the root of citron and four times the quantity of milk

96 This ghee cures cough, fever, constipation, obstipation, colic and hemothermia. The ghee prepared with all the five kinds of pentaradices serves the same purpose Thus has been described the Compound Climbing Asparagus Ghee.

97 In condition of epistasis, after the blood flowing from the nose has become free of morbidity, the preparation of the various decoctives described above should be used as nasal medication, by the physician

98. If the morbid blood is prevented from flowing out by nasal medication, then, there occurs severe nasal catarrh or disorders of the head, discharge of blood and pus, fetor of putrid flesh from the nose, anosmia and a severe type of parasitic infection

99 Blue lily, red ochre, conch and sandal-wood mixed with sugar-water, will make a very good nasal medication as also the juice of mango stone, or that of sensitive plant along with fulsee flowers or the gum of silk-cotton with lodh

100 Grape juice, or sugar-cane juice or milk, or the juice of scutch grass or the root juice of camel thorn or the juice of onion, or the juice of pomegranate flowers acts as a good nasal hemostatic.

101 The oil of Buchanan's mango prepared in milk, with the paste of liquorice and milk, or the ghee of the goat or the buffalo prepared with the paste of mango-stone and other drugs described above, or with Indian sarsaparilla lotus and blue lily in milk makes a good nasal medication

102-105. White and red sandal wood, white lotus, lotus, blue lily, black cuscus, country willow, cuscus, lotus stalks, scutch grass, liquorice, milky yam, roots of Sāli rice, sugar cane camel



thorn plant, elephant grass, reed, sacred grass, and thatch grass, red sandalwood, moss, Indian sarsaparilla, valerian hard wick, root of ginger grass, Rddhi, roots and flowers of lotuses, earth from the lotus pond, gular fig, holy fig, mahwa, and lodh and all astringent plants containing tannin and cooling in action, should be used as external applications. The physician desirous of curing hemothermia should make use of all the above-mentioned, i. e. white sandal wood and others as external application, affusion, bath, and also in the preparation of ghees and oils.

Refrigerant therapy

106-107 Apartments with arrangement for shower-bath, cold under-ground chambers, resort to pleasant woods cooled by moist breezes, the application of vessels inlaid with azure, pearls and precious stones and made cool by putting cold water in them, leaves and flowers of aquatic plants and cooling fabrics made of silk, or plantain leaves and the leaves of lotus and blue lily are recommended for use as covers for beds and seats, in a condition of thermalgia i e. burning sensation in the body

108 The embraces of young women who have anointed their bodies with the paste of perfumed cherry, and the use of wet and cool lotuses and blue lily bunches as fans, are beneficial in condition of burning.

109. The enjoyment of river sides and ponds, caves amidst snowy mountains, the hours of moonrise, lotus-lakes and the listening to pleasant tales have, all of them, a cooling effect and alleviate the condition of hemothermia.

Summary

Here are the two recapitulatory verses—

110-111. The etiological factors, the development, nomenclature, seat, signs and symptoms of each type of morbidity, the directions of spreading, curability, incurability and the line of treatment, the wholesome food and drink, contra-indications and the modes of purification and of sedation—all this, has the master expounded in the chapter on the Treatment of Hemothermia.

4. Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the fourth Chapter entitled "The Therapeutics of Hemothermia" is completed

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CHAPTER V

Gulma

1. We shall now expound the chapter entitled 'The Therapeutics of Gulma' (abdominal swellings).

2 Thus declared the worshipful Ātréya.

3 Punarvasu, so worthy of being resorted to by all for refuge as to a parent, lord of the knowledge of the past, present and the future, and the ablest of exponents, expounded the line of treatment for the complete eradication of Gulma (abdominal swellings).

Etiology and Onset

4 5. The Vāta gets provoked in the abdominal cavity by excessive discharge of feces, mucus or bile, or by the pressure of the excessive formation of any of these or by suppression of the downward natural urges or by external trauma or excessive pressure, by over-indulgence in dry eats and drinks, in excessive grief or misuse of the purificatory therapy, or n excessive or wrongful bodily activity.

6 The morbid Vāta, provoking the Kapha and the Pitta and blocking the passages with them, produces colicky pain in the epigastric, umbilical, hypochondriac, lumbar, and hypogastric regions and is not able proceed further as the passages are blocked.

7. The Vāta which is localised in the lower or the upper gastro-intestinal tract primarily or secondarily, becomes palpable to the touch owing to its formation into a round mass It is called Gulma and is classified according to its causative morbid humor

Sites

7-½. Five are the regions where Gulma occurs They are—the hypogastric region, the umbilical region, the epigastric region and the two lumbar regions.

8. I shall describe the causes, the symptoms and the treatment of these five kinds of gulma

Vata-Gulma

9. Dry eats and drinks, wrongful or excessive bodily activity, the suppression of the natural urges, excessive grief, trauma, excessive decrease in the formation of excretion and absolute abstention from food are the causes of Vāta-Gulma

10 11. It produces varying types of pain and various shapes of the affection in different regions of the abdomen, causes retention of feces and flatus, dryness of the mouth and the throat, dusky red coloration of the skin, fever with chills, pain in the epigastric,

umbilical, lumbar and hypochondriac regions and pains referred to the shoulders and headache These symptoms become more intensified at the time of the completion of digestion and become mild on taking some food Where these conditions occur, it is to be known as Vata Gulma; dry, astringent, bitter and pungent articles are not homologous or agreeable to the patient.

Pitta Gulma

12. The use of pungent, acid, acute, hot, irritant and dry articles, excessive anger, addiction to intoxicating drinks, excessive exposure to the heat of the sun and fire, the obstruction of chyme, the vitiation of blood—these, are said to be the causative factors of Pitta Gulma.

13 Fever, thirst, redness of the face and body, colicky and intense pain during the period of digestion of food, perspiration, misdigestion, extreme tenderness to touch like a wound—these are the signs and symptoms of Pitta Gulma.

Kapha Gulma

14. Indulgence in cold, heavy and unctuous articles, sloth or luxus alimentation and sleeping in the day are the causative factors of Kapha Gulma All the aforesaid conditions combined are to be regarded as the causative factors of Gulma born of tri-discordance

15. Immobility, fever with chill, prostration of limbs, nausea, cough, anorexia, heaviness of the body, cold, mild pain, and rigid protuberance are the signs and symptoms of Gulma of the Kapha type.

Bi-discordant Gulma

16 The physician should diagnose, in order to decide the correct line of medication, the three varieties of Gulma, caused by bi-discordance, by investigating the etiological factors, symptoms, the degree of intensity of the morbid humors and other combinations of symptoms.

Tri-discordant Gulma

17 The Gulma caused by tridiscordance and having the following symptoms is to be considered incurable: agonizing pain, burning, stony-hard protuberance, quick sloughing or suppuration, severe condition and collapse of the strength of the mind, body and the vital heat.

Blood Gulma

18 Women are afflicted with Gulma born of vitiated blood, owing to starvation during menstruation, fear, indulgence in dry eats and drinks, suppression of the natural urges, wrongful



use of astringent therapy and emesis, and owing to also the diseases of their genital organs.

19 This Gulma moves after some time, as a whole mass, but shows no movements in any of its parts. It is accompanied with colicky pain and signs and symptoms suggestive of pregnancy. This Gulma occurs only in women and is born of vitiated blood It should be treated after ten months have fully elapsed.

20 Hereafter, I shall describe the most effective line of treatment of Gulma as also the remedies curative thereof

21. The Vāta Gulma born of addiction to dry articles and wrongful exercise, which is acutely painful and accompanied with retention of feces and flatus, should be treated in the beginning with oleation therapy.

22. When the patient has undergone the oleation therapy in the form of diet, inunction and potions, evacuative and unctuous enemata, the physician should subject him to the sudation therapy, for the alleviation of the complaint.

23 Sudation cures Gulma by softening the channels and subduing the excited Vāta and breaking open the obstructions in the passages, in the person that has already taken the unctuous therapy.

24. Unctuous drinks are beneficial in this type of Gulma and especially in the Gulma in the upper half of the abdomen. Enemata are beneficial when it affects the colon, and when it affects the umbilical region, both unctuous potions and enemata are beneficial.

25 If in Vāta Gulma, the gastric fire is strong and active and if there is obstipation of feces and flatus, the physician should give roborant unctuous and hot eats and drinks.

26. Taking precaution not to provoke Kapha and Pitta, the physician should make repeated use of unctuous potions and both evacuative and unctuous enemata, in Vāta Gulma.

27-28. While the Vāta is getting almost subdued, if the Kapha or the Pitta or the blood gets provoked, the treatment of any of these conditions should be undertaken The treatment should be given to suit the degree of provocation of the humor, during all the stages of treatment, in the beginning, the middle and the end, the utmost care being taken to preserve the normal condition of Vata.

29 If in Vāta Gulma, Kapha becomes increased and by impairing the gastric fire, produces anorexia, nausea,



heaviness and torpor, the patient should be treated with emesis.

30. In Gulma of bi-discordance (Vāta cum-Kapha), if thers is colic, constipation or obstipation, suppositories, pills and powders, all of which are curative of Kapha-cum-Vāta, are beneficial.

Operative treatment in Suppurated Gulma

31. If in a case of Vāta-Gulma, Pitta becomes increased and causes burning sensation, the patient should be purged with mild and unctuous laxatives.

32. If Gulma is not alleviated despite proper medications indicated in Vata-Gulma, then it may be alleviated by a resort to blood-letting.

33. In the case of Pitta-Gulma caused by addiction to unctuous and hot things, mild laxation is beneficial, while in a condition caused by dry and hot things, ghee is the best sedative.

34-35. The physician, skilled in the knowledge of the proper time of treatment, on recognising that either Pitta or Pitta Gulma is lodged in the colon, should immediately eliminate it by milk-enemata medicated with bitter drugs The physician aiming at increasing the strength of the gastric fire, should purge the patient with genially warm milk medicated with bitter d s or by the use of Tilwaka Ghee.

36. If a patient of Gulma suffers from thirst, fever, burning sensation, colic, perspiration, weakness of digestive fire and anorexia, then blood-letting alone should be resorted to

37. Its very root i e. the blood supply being cut off, Gulma no longer suppurates and the swelling gets reduced. It is the blood that gives the suppurative quality and when there is no blood, neither is there pain

38 The patient that is weakened by loss of blood should be nourished by meat-juices of Jāṅgala animals and comforted, and if there is residual pain yet, he should be asked to take a course of the medicated ghee again.

39 If, owing to excessive augmentation of blood and Pitta and the lack of treatment, Gulma suppurates, operation is the only remedy.

Signs and Treatment

40. That Gulma is said to have not reached the stage of suppuration, which is heavy, hard in form, deeply situated under the muscles and whose color on the skin is not changed and which is firmly fixed

41. That Gulma is to be known to have reached the stage of suppuration, which is attended with burning, shooting and throbbing pain, irritation, insomnia, malaise and fever At that stage it should be poulticed



42-43 One should recognise the symptoms of suppuration on finding it to be protubering and pointing and having dark-red margin and that it feels like a bladder filled with water to the touch and when on being pressed, it comes back to position, and on being pressed on one side becomes tense and has no feeling (fluctuation). When it feels like a localised round mass to the touch and is accompanied with colicky pain, the Gulma should be known to be fully mature or suppurated.

44 Here begins the province of the surgeons as regards its treatment, and of such surgeons as have practical experience in the art of aspiration, purification and healing of abscesses

45 These are the various symptoms occurring during the suppuration of internal swelling. In the case of internal abscesses, there occurs edema in the epigastric or lumbar region, while in external abscesses there occur external protrusions in the sides.

46-46½. Once it is suppurated, it softens the passages and spreads upwards or downwards. At this stage of spontaneous elimination of morbidity, the physician had better leave it alone and pay attention to the proper regimen of diet for ten or twelve days so as to prevent any complication

47-47½. After that, the purificatory potion of ghee is beneficial and after being cleansed, the patient should be given a course of ghee medicated with bitters and mixed with honey

48-48½. Where the Kapha Gulma is brought about by addiction to cold, heavy and unctuous articles and where emesis is contra-indicated and the gastric fire is weak, lightening therapy should be resorted to at first

49-49½. If in a Gulma-patient there is dullness of the digestive fire, mild pain, a sense of heaviness and immobility in the stomach, nausea and anorexia, he should be administered emesis

50-50½. After treating him with emesis and the lightening therapy he should be administered hot things and a regimen of diet mixed with bitter and pungent medications.

51-51½ On finding the swelling to be hard and protuberant and accompanied with constipation and obstipation, it should be first skilfully sweated and on its being sweated, the physician should try to get the swelling dissolved by finger-massage

52-52½. After undergoing the lightening, emesis and sudation therapies



and having the gastric fire rekindled, the patient with Kapha Gulma should take at the proper time ghee mixed with pungent articles and alkalis.

53-53½ On finding that the Kapha Gulma has been dislodged from its seat, the physician should administer to the patient the purificatory treatment either in the form of purgation or unctuous enemata or deca-radices.

54-54½ On finding that the gastric fire is diminished and there is claudication of Vāta and the internal system well oleated, pills, powders or decoctions should be prescribed to the patient affected with Gulma of the Kapha type

55-55½. If Kapha Gulma has taken firm root and is extensive in size, hard, immovable and heavy, it should be subdued by administration of alkali or by the use of medicated wines or by cauterization therapy

56 56½ The specialist skilled in the knowledge of the degree of strength and morbidity should investigate the morbid humor habitus, the variety of Gulma and the season, in such condition of Kapha-provocation and make use of alkalis as required.

57 57½ The physician, skilled in the knowledge of the increase and dec[illegible] morbidity of the humors, should use these alkalis on alternate days or at intervals of two or three days.

58 58½ The alkalis, constantly breaking up the sweet and unctuous Kapha in the body of the patient habituated to a diet of flesh, milk and ghee, make it trickle down from its natural habitat, by their liquefacient property.

59 59½. The medicated wines should be used for the purification of the channels of the patient with Kapha Gulma who takes the unctuous diet and who is habituated to wines, if there occur weakness of gastric fire and anorexia

60-61½ If the Kapha Gulma does not yield to lightening therapy. emesis, sudation, potion of ghee, purgation, enemata and the administration of pills, powder, alkalis and medicated wines, owing to its being firm-rooted in the body, then the area should be cauterized with such means as arrow-heads etc, after the patient has been subjected to blood-letting

62-62½. The heat of fire by its thermic and acute quality relieves Kapha and Vāta in Gulma These two being subdued, the formation of Gulma disappears

63-63½. Cauterization too, is the province of the school of surgeons.



The procedure of alkali therapy is the province of the specialist in alkali therapy.

64 Where there is a combination of humors, the treatmenttoo, should be a suitable combination of these methods

64½ Now, I shall describe the preparations that are most effective in the cure of Gulma.

General Recipes

65 65½. The ghee prepared with the paste of the three spices, the three myrobalans, coriander, embelia, chaba pepper and white flowered leadwort and taken with milk, is curative of Vāta-Gulma Thus has been described 'The compound Three Spice Ghee'

66-66½ The ghee prepared of the paste of the above drugs with the decoction of pentaradices or decaradices is also an effective remedy for Vāta Gulma Thus has been described another variety of 'The compound Three Spice Ghee'

67 The patient may also take Satpala ghee prescribed in the therapeutics of consumption

68 In the preparation of this ghee, Prasanna wine or Sura wine, or pomegranate juice or the cream of curds may be used instead of milk. This ghee is also curative of Vāta Gulma.

69-70 The ghee prepared of asafetida, rock salt, cumin, bid salt, pomegranate, bishop's weed, orris root, the three spices, coriander, country willow, alkali, white floweredl eadwort, long zedoary, sweet flag, wild carrot, cardamom, holy basil and curds, is curative of colic and constipation in Vāta Gulma Thus has been described 'The compound Asafetida and Rocksalt Ghee'.

71-71½ A ghee should be prepared with juniper, the three spices, small cardamom, chaba pepper, white-flowered leadwort, rock salt, cumin, root of long pepper and bishop's weed along with the juice of jujube and radish, milk, curds and pomegranate juice.

72 73. It is an excellent cure for Vāta Gulma and relieves colic and constipation, gynecic disorders, piles, assimilation, disorders, dyspnea, cough, anorexia, fever, and colicky pain in the hypogastric, epigastric and hypochondriac regions. Thus has been described 'The Compound Juniper Ghee'

74-75 The ghee prepared with long pepper 1½ tolas, pomegranate 8 tolas, coriander 4 tolas, in 20 tolas of ghee, dry ginger 1 tola and four times the quantity (80 tolas) of milk, quickly removes Vāta Gulma, gynecic pains, headache, piles and

irregular fever. Thus has been described 'The Compound Long Pepper Ghee'.

76 The group of drugs enumerated in the preparation of ghee may also be used as powders, suppositories or decoctions in the treatment of patients suffering from Gulma.

77 The gruel prepared with jujube, pomegranate, warm water, supernatant liquid of Surā wine, sour gruel and citron juice, relieves colic and constipation

78 Or, the suppositories and pills of the powder impregnated with the juice of pomello should be prepared and given, for the alleviation of Gulma and constipation

79-80 Asafetida, the three spices, Pathā, common juniper, chebulic myrobalan, long zedoary, celery seeds, wild carrot, tamarind, Amlavetasa, pomegranate, orris root, coriander, cumin, white flowered leadwort, sweet flag, the two alkalis, the two salts and chaba pepper are all to be pulverised together

81 83 This powder can be used along with food and drink without any harm or it may be taken before meals as a drink mixed with wine or hot water, in conditions of pain in the hypochondriac, epigastric and hypogastric regions, in Gulma of the Vata-cum-Kapha type, constipation, dysuria, pain in the rectum and the uterus, in assimilation disorders, piles, splenic disorders, anemia, anorexia, constriction of the chest, hiccup, cough, dyspnea and throat spasm

84 The pills prepared of this powder and repeatedly impregnated with citron juice will be more effective than the simple powder above mentioned Thus have been described 'The compound Asafetida Powder and Pills'.

85. Asafetida, pomegranate, bid salt and rock salt impregnated with citron juice and taken with supernatant fluid of Surā wine are curative of colicky pain in Vāta Gulma.

86-88. Long zedoary, orris root, asafetida, Amlavetasa, barley, alkali, white flowered leadwort, coriander, cumin, embelia, rock salt, sweet flag, chaba pepper, roots of long pepper, wild carrot, pomegranate, bishop's weed and celery seeds, the powder prepared of all these drugs should be used. Or the pills of the size of jujube made from these powders impregnated with citron juice or honey vinegar and rubbed into a fine paste may also be used

89-90. This pill cures Gulma, splenic disorder, constipation, dyspnea, cough, anorexia, hiccup, cardiac disorders, piles, various kinds of headaches, anemia, precipitation of Kapha, all



kinds of diarrhea and pain in the hypochondriac, epigastric and hypogastric regions

91-91½ The patient may take as potion the paste of two tolas of ginger mixed with four tolas of gur and eight tolas of decorticated til with warm milk. This will cure Gulma of Vāta type, misperistalsis and gynecic pain.

92-93. The patient suffering from Vāta Gulma should take castor oil either with the supernatant fluid of Vāruṇī wine or with milk, if Kapha is the sequela, the first method is useful and if Pitta is sequela, the second method will be useful

94 Boil dried and refined garlic sixteen tolas in eight times its quantity of liquid viz. 128 tolas of milk and water combined half to half When all the water has evaporated and only milk is left, the patient may drink it

95 This milk will quickly cure Vāta Gulma, misperistalsis, sciatica, irregular fever, abscess, cardiac disorders, abscess and edema Thus has been described 'The Garlic Milk'

96 The mixture of castor oil, Prasannā wine, cow's urine, sour conjee and barley all, when taken internally, cures Gulma, gastric disorders and constipation Thus has been described 'The compound Pentad beginning with Castor oil'.

97. One who takes mineral pitch with the decoctions of penta-radix and alkali will be cured of Vāta Gulma Thus has been described the Preparation of mineral pitch.

Barley-meal and other Recipes

98 The person who takes unctuous barley meal with soup prepared with long pepper or with the juice of radish will be relieved of misperistalsis and Vāta Gulma

99 If the patient suffering from Vāta Gulma is also afflicted with colic, constipation or obstipation, he should be sweated with the steam kettle sudation method or the hot-bed sudation or the mixed lump sudation method as described in the chapter on sudation (Chap. XIV Sūtr).

100 Enema is the sovereign remedy for Gulma because at the very outset, it subdues Vāta in its natural habitat and thus cures Gulma immediately

101 Hence, the Gulmas of Vata, Pitta and Kapha types treated with repeated use of evacuative and unctuous enemata, get cured

102-(1) The various kinds of effective enemata curative of Gulma are



described in the Section on Success in Treatment.

102 Oils curative of Gulma will be described in the chapter on the 'Therapeutics of the disorders of Vāta'

103. These oils if used in Vāta Gulma as potion, inunction or unctuous enema prove quickly effective Oil indeed is the foremost remedy for Vāta.

104 The aforesaid preparation of ghee mixed with indigo-powder should be given for purging the patient with Vāta Gulma, if there is still toxic matter remaining in his system.

105. The ghee prepared of indigo, turpeth, red physic nut, chebulic myrobalan and kamala should be given with Bid salt, alkali and ginger for purgation

106-108 Decoct four tolas each of indigo, the three myrobalans, Indian groundsel, heart leaved sida, kurroa, embelia, and Indian night-shade in 256 tolas of water till it is reduced to one fourth its quantity, then prepare 64 tolas of ghee in this solution adding 64 tolas of curds and four tolas of milk of thorny milk hedge plant From this, a dosage of four tolas of ghee mixed with thin or thick gruel should be administered to the patient and when the medicine is digested and the patient is well purged he should be given meat-juices

109 This ghee is curative of Gulma, dermatosis, abdominal diseases, dark spots on the face, edema, anemia, fever, leucoderma, splenic disorders and insanity. Thus has been described 'The compound Indigo Ghee'

110 Cocks, peacocks, partridges, demoiselle quails, Śāli rice, Madira wine, and ghee are curative of Vāta Gulma

111. Hot, liquid and unctuous meals are beneficial to patients suffering from Vata Gulma. And similarly, the potion of Vāruṇī wine with its supernatant fluid or water boiled with coriander is beneficial

112 If the gastric fire gets dull, the Gulma gets aggravated, and if the gastric fire is roused, the Gulma gets sedated Hence, a person should resort neither to excessive impletion nor to excessive depletion

113 In all kinds of Gulma, that treatment proves successful which is given after preliminary preparation with oleation and sudation and not the treatment administered to a patient in a dehydrated condition.

114 Knowing the Pitta Gulma to be a fulminant disorder, the physician should treat it with ghee prepared with purgative or bitter drugs.

115-117. Take one tola each of kurroa, neem, liquorice, the shell of



the fruits of the three myrobalans and zalil, and four tolas each of wild snake-gourd and turpeth, and 8 tolas of lentils, decoct them in eight times the quantity of water till the solution is reduced to the quantity of sixteen tolas, take it down and mix it with an equal quantity of ghee (16 tolas), this taken as potion will alleviate Pitta Gulma, fever, thirst, colic, delirium, fainting and anorexia. Thus has been described 'The compound Kurroa Ghee'.

118 121. Decoct sixteen tolas of zalil in ten times its quantity of water and when it is reduced to one fifth its quantity, filter it and mix with the paste of one tola each of Kurroa. nut-grass, zalil, cretan prickly clover, feather foil, ticktrefoil, cork swallow wort, sandalwood, blue water lily and 32 tolas each of the juice of emblic myrobalan, milk and ghee, and prepare a medicated ghee out of these. This excellent ghee is effective in the cure of Gulma due to Pitta or vitiated blood, in spreading inflammations, in fever of Pitta type, in cardiac disorders, jaundice and dermatosis Thus has been described 'The compound Zalil Ghee'

122 Prepare a medicated ghee by adding to four parts of the juice of the emblic myrobalans and sugarcane one part of ghee and one-fourth part of chebulic myrobalan. This medicated ghee, taken as potion is curative of Pitta Gulma. Thus has been described 'The compound Myrobalan Ghee'

123-125. Decoct four tolas each of grape mahwa, date, white yam, climbing asparagus, falsah and the three myrobalans, in 256 tolas of water, till it is reduced to one fourth its quantity, then prepare it into a medicated ghee by adding 64 tolas each of grape, sugarcane juice, juice of emblic myrobalan and milk, along with the paste of chebulic myrobalan of one fourth the quantity. By taking a course of the ghee prepared thus, mixed with one fourth its quantity of sugar and honey, one gets cured of Pitta Gulma, and also of all kinds of Pitta disorders. Thus has been described 'The compound Grape Ghee'.

126-127 Take root and branch of Vasaka; crush and decoct it in eight times its quantity, add to it the paste of the flowers of the same plant, the ghee prepared thus and cooled and taken with honey is curative of Pitta Gulma, hemothermia, fever, dyspnea, cough, and cardiac disorders Thus has been described 'The compound Vasaka Ghee'

128-129. Decoct eight tolas of zalil in 128 tolas of water and when it is reduced to one eighth its quantity,



filter it. One should take this with equal amount of warm milk and after taking the draught, one should drink as much warm milk as one can digest. The morbid matter being eliminated by this draught of milk, the Pitta Gulma gets alleviated

130 For purgation in Pitta Gulma the patient may drink the decoction of grape and chebulic myrobalan with gur or he may lick kamala liquefied by mixing with honey

131. For the relief of the burning pain in the patient suffering from Pitta Gulma, inunction should be given with ghee or compound sandalwood oil or oil prepared with liquorice

132 The milk-enemata medicated with bitter drugs which are curative of Pitta-fever and also those which will be described in the Section on Success in Treatment are beneficial to the patients suffering from Pitta Gulma.

Diet

133-134 Śāli rice, flesh of Jāngala animals and milk of the cow and the goat, cow's ghee, dates, emblic myrobalans, grapes, pomegranate and falsah should be given as diet, and for drink, water prepared with heart-leaved sida and drugs of the ticktrefoil group. This is the line of treatment in Pitta Gulma.

135. In a condition where Pitta Gulma is associated with chyme disorder or where chyme disorder is accompanying the Kapha-cum Vāta discordance, the gastric fire should be stimulated by the administration of gruels or vegetable soups and pulse-soups after preliminary fasting

136 The sedation and the provocation of all the humors depend on the condition of the gastric fire. Hence, one should always take care to protect the gastric fire and avoid the causative factors of its disturbance

Emesis in Kapha Gulma

137-140 The procedure of emesis should be done in cases where it is indicated, in patients suffering from Kapha Gulma after they have been made to undergo the preliminary preparation with oleation and sudation After the Gulma has softened, place all round the inner wall of a small earthen pot the burning blades of Balvaja or of small sacrificial grass, and invert the mouth of the pot over the Gulma and when it is caught tightly in the pot, it may be pulled out, and bandaging the Gulma with a cloth, the physician proficient in the technique of incision should make superficial incisions The Gulma must be compressed by means of any instrument available among such as Vimārga, Ajapada and Ādarsa instruments and



kneaded, with due care not to touch the intestines or other internal viscera

141 The physician may foment and sweat the Kapha Gulma with bearably hot iron vessels after anointing it with til, castor seeds, linseed and rape seeds

142 The ghee prepared of the decoction of the decaradices with the three spices, alkali, rock-salt, asafetida, bid salt and pomegranate, soon subdues Kapha Gulma Thus has been described 'The compound Decaradices-Ghee'.

143 145 Decoct eight tolas of marking nut, four tolas of pentaradices of the ticktrefoil group well crushed in 256 tolas of water, when reduced to one fourth the quantity, the physician may prepare it into a medicated ghee by adding the paste of one tola each of long pepper, dry ginger, sweet flag, embelia, rock-salt, asafetida, barley alkali, bid salt, long zedoary, white flowered leadwort, liquorice and Indian groundsel, 64 tolas of milk and 64 tolas of ghee

146 This marking-nut ghee is an excellent curative of Kapha Gulma as also of splenic disorders, anemia, dyspnea, assimilation disorders and cough. Thus has been described 'The compound Marking-nut Ghee'

147-148 Prepare a medicated gh



of long pepper, roots of long pepper, chaba pepper, white flowered leadwort, dry ginger and barley alkali, four tolas of each with 64 tolas of milk and 64 tolas of ghee. This cures Kapha Gulma, assimilation-disorders, anemia, splenic disorders, cough and fever. Thus has been described 'The compound Ṣatpala Ghee'

149-149½. Decoct four tolas each of turpeth, the three myrobalans, red physic nut and decaradices, in four times its quantity of water, and when the decoction is reduced to one fourth quantity, it may be prepared into a mixed medicated unctuous substance by adding ghee, castor oil and milk.

150-151 This preparation of mixed unction taken with honey is curative of Kapha-Gulma, this should be used in obstipation due to Kapha-Vata, in dermatosis, splenic disorders, abdominal disease and specially in painful gynecic disorders. Thus has been described 'The Mixed Unctuous Substance'.

152. The indigo-ghee, already described as a purgative and as curative of Vāta Gulma, should be used in double the dosage for purgation, in cases of Kapha Gulma.

153. A person gets well-purged by taking one tola of turpeth powder impregnated well with the milky juice of thorny milk hedge and mixed with oney and ghee.

154-158 In 1024 tolas of water decoct 25 chebulic myrobalans, 100 tolas of wild red physic nut, and 100 tolas of white flowered lead-wort. When it is reduced one eighth its quantity, filter the solution and add to it gur equal in quantity to red physic nut (100 tolas); filter it again and put into it those chebulic myro. balans and prepare a linctus by adding eight tolas of til, sixteen tolas of powdered turpeth and four tolas each of long pepper and dry ginger; when it is cooled, add honey equal in quantity to the oil (8 tolas) and four tolas of the powders of cinnamon bark, cardamom and tamal leaf, and fragrant poon. By taking four tolas of this linctus and chewing with it one chebulic myrobalan contained in the linctus, the person who is previously oleated gets purged easily. He will eliminate one Prastha (64 tolas) of morbid matter without developing any complication.

159-160. A course of this recipe cures Gulma, edema, piles, anemia, anorexia, cardiac disorders, assimilation disorders, jaundice, irregular fever, dermatosis, splenic disorders and constipation, this course is harmless, and the dietetic regimen, during the course, is liquid-diet made up of meat-juice and cooked rice. Thus has been described 'The wild Croton cum-Chebulic Myrobalan preparation'.

Treatment and Diet

161. The most effective enemata meant for a patient suffering from Kapha will be described in the Section on 'Success in Treatment' and the most effective prescriptions of medicated wine will be described in the chapters on the treatment of assimilation-disorders and piles.

162 The powders and pills which are prescribed for the patient suffering from Vāta Gulma are considered useful in Kapha-Gulma also, if combined with double their quantity of alkali, asafetida and Amlavetasa.

163 The alkalies indicated in assimilation disorders are regarded effective and harmless in cases of Kapha Gulma. Cauterization is recommended as a last resort.

164-165. Very old grain, beasts and birds of Jāngala country and thin gruel of horse-gram, green gram, long pepper and dry ginger, dry radish, bael, three leaved caper, sprouts of jungle cork tree, bishop's weed, white flowered leadwort,

166. citron, asafetida, Amlavetasa, alkali, pomegranate, butter-milk, oil and ghee should be used in the preparations of side dishes

167. The patient suffering from Kapha Gulma may drink at the right



time the water prepared with penta-radix or old Vāruṇī or old honey wine.

168 Butter-milk mixed with the powder of bishop's weed and salted with bid salt when taken acts as a digestive stimulant and the regulator of flatus, Kapha and urine.

Incurable signs of Gulma

169-170. The Gulma which has gradually kept on increasing, which has spread over an extensive area, which has taken firm root, which is covered by veins, which is convex shaped like the back of a tortoise and is accompanied with prostration, anorexia, nausea, cough, vomiting, malaise, fever, thirst, torpor and coryza, is not curable.

171. The edema occurring in the epigastric and umbilical regions, hands and feet, draws to his death the Gulma-patient who is afflicted with fever, dyspnea, vomiting and diarrhea.

Treatment of Blood Gulma

172 To the women afflicted with the sanguinous Gulma, unctuous purgatives should be given after preliminary preparation of the body with oleation and sudation and after the expiry of the normal period of gestation.

173. The linctus prepared of 512 tolas of palas alkali and 512 tolas of ghee-cum-oil should be given in such dosage as will soften the Gulma.

173½. If this does not break it up, then medications that cleanse the vagina must be administered

174-176. Til paste mixed with alkali or with milk of the thorny milk hedge plant, or pungent fish impregnated with the above articles may be inserted in the vagina, a swab well saturated with the bile of hog or fish, or with emetic or purgative medications, or with honey, may be inserted in the vagina. Or yeast, gur and alkali may be used for the cleansing of the vagina.

177. And the alkali curative of hemothermia may be licked with honey and ghee. Garlic, strong Madirā wine and fish may be given to the woman as diet.

178 The enema prepared with milk, cow's urine, alkali and penta-radices may be given. If still the blood does not appear, then operative treatment should be performed on the patient

179 If the blood begins to flow out, she should be given meat-juice and cooked rice as diet, inunction with ghee and oil, and new wine as drink.



180 If there is excessive flow of blood, then the treatment curative of hemothermia is to be given, and if the patient is afflicted with Vāta-type of pain, then all the remedies curative of Vāta should be administered.

181-182 Affusions of ghee and oil, diet of partridge and fowls and pre-prandial potion of Surā wine with its supernatant fluid and ghee prepared with the sour group of drugs are indicated The post-prandial unctuous enema of ghee medicated with drugs of the life-promoter group or unctuous enema together with the bitter group of drugs should be given in the case of excessive flow of blood

Summary

Here are the recapitulatory verses —

183-187. Oleation, sudation, ghee-enemata, powders, roborants, pills, emesis and purgation, and blood-letting for the patient suffering from Vāta-Gulma, ghee medicated with bitters, milk, laxation, evacuative enemata, blood-letting, comforting and sedative remedies, poultices, operation treatment of those ruptured internally, purification and sedation in Gulma born of Pitta, oleation, sudation, incisions, lightening therapy, emesis, purgation, medicated ghee, enemata, pills, powders medicated wines, alkalies, and cauterization in Gulma as a last resort with previous blood-letting in a patient suffering from Gulma born of Kapha, and the line of treatment in the sanguinous type of Gulma in women are described herein

188-189 Habitual use of wholesome eats and drinks, avoidance of the respective etiological factors, continual protection and proper condition of the gastric fire, what medications are to be done after preliminary oleation, causes, symptoms, success, line of treatment, curability and otherwise and therapeutic measures, such briefly are the therapeutics of Gulma as has been declared to Agnivéśa

5 Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the fifth chapter entitled 'The Therapeutics of Gulma' is completed.

CHAPTER VI

Urinary disorders

1 We shall now expound the chapter entitled 'The Therapeutics of the Anomalies of Urinary Secretion.'

2 Thus declared the worshipful Ātréya

3 Punarvasu who was free from delusion, pride, anger and desire and whose mind had grown large with wisdom and meditation instructed Agnivéśa, in due course, regarding



urinary disorders, along with their causes, symptoms and therapeutics

Etiology

4. Addiction to the pleasures of lounging and sleeping, excessive use of curds, meat juice of domestic, aquatic and wet-land animals, milks new grains and drinks, and products of gur and all things that increase Kapha are the causative factors of the anomalies of urinary secretion

Onset

5 The Kapha having vitiated the adipose and the muscular tissues, the body-fluid becomes localised in the genito-urinary system and causes anomalies of the urinary secretion. The Pitta, too, which is provoked by hot things, vitiating those very tissues, causes in the same manner other varieties of urinary anomalies.

6. On the diminution of the other two humors, the morbid Vāta draws into the genito-urinary system the essential body-elements, and gives rise to the third class of urinary anomalies. In every case the morbid humor, having reached the genito-urinary system, vitiates the urine and generates urinary anomalies corresponding to its specific nature

Curable and incurable types

7. Ten are the varieties of urinary anomalies caused by Kapha They are curable Six are the varieties caused by Pitta These are mitigable Four are the varieties caused by Vāta These last are incurable The first class are curable because of the unitary nature of treatment required, the second class are merely mitigable because of the incompatible nature of the treatment required, the third class is incurable because of its highly fulminating nature

Morbid factors and susceptible elements

8 The Kapha, the Pitta and the Vāta are the three vitiating factors The adipose tissue, blood, semen, body fluid, fat, lymph, marrow nutrient fluid, vital essence and muscular tissue are the body-elements susceptible to vitiation in those suffering from urinary anomalies. There are precisely twenty varieties of urinary anomalies.

Kapha type

9-9¼ The following are the ten varieties caused by Kapha — (1) that wherein the urine resembles water, (2) that wherein the urine resembles sugarcane juice, (3) that wherein the urine is dense, (4) that wherein the urine is dense and clear in the upper half, (5) that wherein the urine is white, (6) that wherein the urine is mixed with semen, (7) that wherein the urine is cold, (8) that wherein the urine is excreted slowly, (9) that

wherein the urine is like the saliva, and (10) that wherein the urine contains sand.

Pitta type

10. These are the six varieties of urinary anomalies caused by the Pitta —(1) that which resembles a solution of alkali, (2) that which is indigo-like in color, (4) that which is yellow like turmeric, (5) that which is brown like Indian madder, and (6) that which is red in color

Vata-type

11. These are the four varieties of urinary anomalies caused by the Vata consequent on the diminution of the remaining body-elements—(1) that which is mixed with marrow, (2) that which is mixed with vital essence, (3) that which is mixed with fat, and (4) that which is mixed with lymph.

12 The given urinary anomaly acquires its color, taste, feel and smell from the causative morbid humor. The anomaly resulting from Vāta is characterised by dusky-red coloration of the urine and colicky pain If it further acquires the characteristics of marrow, vital essence, fat or lymph, it becomes incurable

Premonitory symptoms

13-14 Sweating, bodily fetor, flabbiness of body, inclination to lie down, sedentation and sleep, increased excretion in the stomach, eye, tongue and ear, corpulence of the body, rapid growth of hair and nails, liking for cold things, dryness of throat and palate, sweet taste in the mouth, burning sensation in the hands and feet, and swarming of ants on the urine—these are the premonitory symptoms of the approaching urinary disorder

Line of Treatment

15. There are two types of patients—one stout and strong and the other very emaciated and weak. In the case of the emaciated, roborant medication should be done In the case of the strong man who is affected with great morbidity, the purificatory procedure should be administered

16 After the patient has undergone the oleation procedure, the various purificatory prescriptions, described in the Section on Pharmaceutics, should be used Once the morbid matter has been eliminated by emesis and purgation, it is the impletion procedure alone that should be resorted to in cases of urinary anomalies.

17. Depletion in a patient of urinary disorder may result in Gulma, wasting, phalalgia or pain in the bladder or kidney, and suppression or



retention of urine. Hence, considering the strength of the gastric fire, the impletion procedure should be carried out

Dietetic Regimen

18 In cases where the purificatory procedure is contra-indicated, the sedative line of treatment should be adopted. Accordingly, the patient should be given demulcent drinks, decoctions, linctus made of barley powder and light food, for the relief of urinary disorder.

19 Cooked barley un-mixed with unctuous articles, barley-porridge and pan-cakes together with roasted paddy powder mixed with meat-juice of gallinaceous and pecker birds and with the agreeable meat-juice of jangala animals, should be given as diet

20-20½. The patient may be given cooked old rice with the soup of green gram or of other pulses and bitter vegetables. He may be given Sastika rice or grass grains mixed with oils or red physic nut and zachum oil and white mustard. But the principal diet of the patient should be barley

21 The patient suffering from the Kapha type of urinary disorder should eat various preparations of barley mixed with honey

22 The barley soaked overnight in the decoction of the three myrobalans and taken with honey and Sīdhu wine is the best nutrient diet for the patient, and the constant use of it indeed destroys urinary disorders

23. The patient should use as diet barley soaked in the various decoctions prescribed for the cure of the Kapha type of urinary disorders, converting it into flour of roasted grain or into cakes or roasted in any other form mixed with gur

24. Various eatables, prepared of barley which has been previously given to donkeys, horses, cows, swans and deer and excreted by them in their dung, should be used. In similar manner eatables prepared of bamboo barley and wheat should be given to the patient

Remedies in Kapha-type

25 The purificatory procedures emesis and lightening therapy, administered at appropriate times cure the urinary anomalies of the Kapha type, and purgation, impletion and sedation procedures cure anomalies of the Pitta type

26. The patient suffering from urinary disorder may take the decoction of Indian berberry, deodar, the three myrobalans and nut grass, or he may take powdered turmeric with

honey and the juice of emblic myrobalan

27-29 (1) Chebulic myrobalan, box myrtle and lodh; (2) Pāthā, embelia, bark of arjun and common Indian linden, (3) turmeric, Indian berberry, valerian hardwick and embelia, (4) bark of kadamba, common saul, arjuna and bishop's weed, (5) Indian berberry, embelia, bark of catechu and crane tree, (6) deodar, costus, eagle-wood and sandal-wood, (7) Indian berberry, wind killer, three myrobalans and Pāthā, (8) Pāthā, trilobed virgin's bower and small caltrops; (9) bishop's weed, cuscus grass, chebulic myrobalans, and guduch, (10) piper chaba, chebulic myrobalan, white-flowered leadwort, and dita bark, thus we have described in the foregoing ten verses ten formulas of decoction to be taken with honey by persons suffering from urinary anomalies of the Kapha-type

Remedies in Pitta-type

30 (1). Cuscus grass, lodh, extract of Indian berberry and red sandal wood, (2) cuscus grass, nut grass, emblic and chebulic myrobalans; (3) bitter snake-gourd, neem bark, emblic myrobalan and guduch, (4) nut-grass, chebulic myrobalan, bark of Himalayan cherry and kurchi, (5) lodh, fragrant sticky mallow, yellow sandal-wood and fulsee flowers, (6) bark of neem, arjun, Indian hog plum, turmeric and blue lily; (7) bark of siris, common saul, arjun and fragrant poon, (8) perfumed cherry, lotus, blue water lily and palas, (9) bark of holy fig and Pāthā, spinous kino and country willow, (10) Indian berberry, blue lily and nut grass, the foregoing ten formulas of decoction to be taken with honey, a single formula being described in each quarter of a verse, are indicated for persons suffering from urinary anomalies of the Pitta-type.

33 The first two prescriptions of decoctives are indicated in all kinds of urinary disorders, while all decoctives may be used severally as indicated, in preparations of demulcent drinks, in impregnation of barley and in articles of food and drink

Remedies in Vata-type

34 If the urinary disorder originates from the discordance of Vāta, the oils and ghees prepared from these decoctives are to be given, the morbidity pertaining to fat and Kapha is quieted by decoctions, while Vāta is quieted by unctuous substances

Treatment of Mixed types

35. The person suffering from urinary disorders of Kapha-cum-Pitta type may lick the powders of the following drugs with honey—(1) kamala, bark of dita and flowers of common saul; (2) beleric myrobalan,



white cedar and kurchi bark; (3) and the flowers of wood apple

36 These, reduced to paste, should be taken with the juice of emblic myrobalan, in the dose of one tola, at the prescribed time and when this is digested the patient should take a meal of old grains with agreeable meat-juice of Jāngala animals

37. On ascertaining whether it is in the wake of Kapha or of Pitta that Vāta has appeared as a sequel, the physician has to make the proper choice as regards the unctuous adjuvant to be used, in the case of Kapha, oil prepared with decoctions alleviative of the Kapha type of urinary disorders is to be used while in the case of Pitta, ghee prepared with decoctions alleviative of Pitta is indicated.

38-39. Small caltrops, common mountain ebony, white catechu, marking nut, Indian atees, lodh, sweet flag, bitter snake gourd, arjun, neem, nut-grass, turmeric, Himalayan cherry, bishop's weed, Indian madder, eagle wood, sandal wood, the oil prepared with each or all of the groups of the above decoctives should be given to the patient affected with Kapha associated with Vāta ghee prepared similarly should be given to the patient affected with Pitta In the event of tri-discordance a combined preparation of oil and ghee should be given

40. Decoction prepared of the three myrobalans, Indian berberry colocynth and nut-grass should be given with the paste of turmeric and honey in all kinds of severe conditions of urinary disorders

Lodh wine

41-43 Lodh, long zedoary, orris root, small cardamom, trilobed virgin's bower, embelia, the three myrobalans bishop's weed, chaba pepper, perfumed cherry, betel nut, colocynth, chiretta kurroa, beetle killer, valerian hardwick white-flowered leadwort, roots of long pepper, costus, Indian atees, Pāṭhā kurchi seeds, fragrant poon, colocynth shell, cinnamon leaf, black pepper and rush-nut, take one tola of each of these drugs and decoct in 1024 tolas of water, till it is reduced to one fourth quantity (256 tolas), then filter it and mix with half the quantity of honey (128 tolas) and put it in a vessel well smeared with ghee and keep for a fortnight

44 The course of this medicated honey wine of the dose of eight tolas soon cures urinary disorders of Kapha and Pitta types, it also cures anemia, piles, anorexia, assimilation-disorders, leprosy and various kinds of skin diseases Thus has been described 'The medicated Honey-wine'

45 Taking the above described



decoction of lodh and mixing it with 32 tolas of red physic nut, 32 tolas of sugar-candy and equal quantity of honey; similarly, taking the above described decoction and adding 16 tolas of marking nut, 32 tolas of sugar-candy and equal quantity of honey, make two separate medicated wines

46 The patient may drink either water prepared with catechu or small sacrificial grass, or honey-water, or the decoction of the three myrobalans, or mild Sīdhu wine or good grape-wine of the first quality and of a ripe vintage

47 He may eat the flesh of beasts and birds roasted on a spit or the varied preparations of barley. The physician may relieve the urinary disorders caused by over-impletion by purificatory procedure, medicated wines, decoctives and linctuses.

48 If a man uses habitually roasted barley, dry-baked barley powder, green gram and emblic myrobalan, he does not get rinary disorders, leucoderma, dysuria, and dermatosis born of Kapha

49. The tested remedies described by me for the reduction of the adipose element or in the treatment of disorders caused by impletion, may also be used in the treatment of urinary disorders born of Kapha and Pitta.

50. Urinary disorders yield readily to the various courses of exercise, to intense friction massage, to bath, affusions and applications with fragrant sticky mallow, cardamom, eagle-wood and sandal-wood.

Depletion Therapy

51 The physician, knowing that the increase of body-fluid, adipose tissue and Kapha, is the cause of urinary disorders, should administer the procedure of depletion at the very outset in the treatment of urinary disorders caused by Kapha and Pitta

Other Conditions and Remedies

52. Treatment that has been previously prescribed in the urinary disorders of Vāta type is also indicated in urinary disorders with provoked Vāta as complication It is in the extremely debilitated subjects of urinary disorders that Vāta becomes provoked and it is needless to worry about irremediable conditions

53 Those which have been identified as causative factors in a given case of urinary disorder should be avoided in that particular case Just as the avoidance of morbific factors ensures the prevention of disease, so also it constitutes the cure of disease which has already arisen.



54. In a case where a patient passes yellow or red-colored urine, without showing the premonitory symptoms of urinary disorder, the morbid condition should not be diagnosed as a case of urinary disorder, for it is really a condition of hemothermia.

55. In a case where the urine is found to be sweet, slimy and honey-like, the condition may admit of two different diagnoses. If the body-elements are found to be in a depleted condition, the case should be diagnosed as coming under the Vāta type, if on the contrary, the case reveals a plethoric condition, then it should be diagnosed as belonging to the Kapha type.

56. The Kapha and Pitta types of urinary disorders if preceded by their respective premonitory symptoms, and those urinary disorders which have gradually culminated into the Vāta type, are not curable. The urinary disorders due to Pitta are generally palliable only, but if the fat element has not been impaired, they admit of cuartive treatment.

Incurability of Congenital types

57. Persons with congenital urinary disorder or those born of diabetic parents are incurable owing to germo-spermic morbidity. Similarly those affected with hereditary taint are considered incurable

58. The seven inflammatory conditions described by me separately in the chapter on Nomenclature of Diseases (Chap XVII Sūtra), are to be treated by expert surgeons by operative, antiseptic, cleansing and healing procedures.

Summary

Here are the recapitulatory verses—

59-61. The causes, the morbid humor, the susceptible body-elements in urinary disorders, their curability, the resemblances of urine, the two types of patients, the three modes of treatment, the disadvantages of over-depletion, the eatables prepared of barley, the demulcent drinks, decoctions curative of urinary disorders, oils, ghees and linctuses, articles of diet, the most effective medicated wines, the various courses of exercise, baths, massages, fragrant applications —all these, are described for the cure of urinary disorders in the chapter on 'Therapeutics of Urinary Disorders.'

6 Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the sixth chapter entitled 'The Therapeutics of the Anomalies of the Urinary Secretion' is completed

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CHAPTER VII

Dermatosis

1 We shall now expound the chapter entitled "The Therapeutics of Dermatosis."

2. Thus declared the worshipful Ātréya.

3 O, Agnivéśa! listen attentively to an exposition of the causes, the susceptible body-elements, the symptoms, predominant morbid humors, the resorts and treatment of dermatosis with special reference to conditions where the skin is destroyed

Etiology

4-10 The constant use of mutually incompatible eats and drinks, or liquid, unctuous and heavy articles of diet, the suppression of the generated urge for vomiting and other calls of nature, indulgence in exercise or exposure to heat after a surfeit-meal, irregular indulgence in cold or hot food or fasting or over-eating, using of cold water suddenly after being afflicted with heat, fatigue or fear, indulgence in pre-digestion meals, wrongful administration of the five purificatory procedures, habitual use of new grain, curds or fish, excessive use of salt, or acid articles or of black gram, radish, pasted articles, til, milk or gur, sex-act before the ingested food is digested, day sleep, the persecution of wise men and elders and the committing of sinful acts—by these factors, all the three humors—Vāta Pitta and Kapha, which have become morbid, vitiate the skin, blood, flesh and the body-fluid. This is the complex of the seven body-elements affected in dermatosis. As a result of such affection, eighteen types of dermatoses are produced. Dermatosis is never the result of the discordance of only a single humor

Premonitory symptoms

11-12. Anesthesia, hyperhidrosis, anidrosis, discoloration, eruption of rashes, horripilation, pruritus, pricking pain, fatigue, exhaustion, excessive pain, rapid formation and chronicity or ulcers, burning sensation, numbness in the limbs—these, are the premonitory symptoms of dermatosis.

Names and signs of symptoms of eighteen types of Dermatosis

13 Hereafter, I shall describe the signs and symptoms of the eighteen kinds of dermatosis, namely, Kapāla, Udumbara, Mandala, Rsyajihva, Pundarīka, Sidhma, Kākanaka, Ekakustha, Carma, Kitima, Vipadikā, Alasaka, Dadru, Carmadala, Pāmā, Visphotaka, Satāru and Vicarcikā

14 The dermatosis which is dark-red in color like the broken piece



of an earthen pot, which is dry, hard, thin, very painful and irregular in shape, is named the 'Kapāla' dermatosis.

15 The dermatosis which is accompanied with burning, pruritus, pain and redness, which is covered with tawny hair and which resembles the gular fig in color is named the 'Udumbara' dermatosis

16 The dermatosis which is whitish reddish, localised, piled up, glossy elevated at the edges and overlaps one another, is named the 'Mandala dermatosis and is formidable in nature

17. The dermatosis which is hard, red in the margins and dark in the centre, painful and has resemblance in form to the tongue of a musk deer, is named the 'Rsyajihva' dermatosis

18 The dermatosis which is whitish, red in the margins, which resembles the petal of a white lotus, which is elevated and accompanied with burning, is named the 'Pundarīka' dermatosis

19 The dermatosis which is white or coppery, thin, which gives out fine dust when rubbed, which is of the color of the flower of the bottle-gourd and which generally makes its appearance on the chest, is named the 'Sidhma' dermatosis

20 The dermatosis which resembles in color the jequirity seed, which is not suppurating or acutely painful, and which displays the fully developed symptoms of tridiscordance is named the 'Kākana' dermatosis. It is incurable. Thus have been described the seven major varieties of dermatosis

21 That is named the 'Èkakustha' dermatosis, which does not sweat, which is extensive in size and which resembles in form the scales of the fish That is 'Carma-kustha' dermatosis where the skin is thick like the elephant's skin.

22 That is named the 'Kitima' dermatosis which is dark in color, rough to the touch like a scar and hard. That is known as the 'Vipādikā' dermatosis, where there are fissures in hands and feet attended with acute pain

23 That is known as the 'Alasaka' dermatosis which is full of itching and red papules. That is known as the 'Dadru' dermatosis which is accompanied with itching, redness and pimples. It is circular in shape and elevated.

24 That is known as the 'Carmadala' dermatosis which is red, itching, attended with eruption, painful and which breaks open and is tender to touch.



25 That is known as the 'Pāmā' dermatosis which has whitish, dark and red papules with severe itching. That is known as the 'Visphota' dermatosis, which has white and red papules and thin skin.

26 That is known as the 'Śatāru' dermatosis which is red and dark, which causes burning pain and has many fissures. 'Vicarcikā' dermatosis is that which has itching eruptions, which is dark and which has profuse discharge. Thus have been described the eleven minor varieties of dermatosis.

27. If the provocation of Vata is in preponderance, there occurs 'Kapāla' dermatosis; if Kapha, there results 'Mandala' dermatosis; if Pitta, then 'Udumbara' dermatosis, and if all three are equally provoked, then there occurs 'Kākana' dermatosis.

28. In bi-discordance of Vāta-cum-Pitta, Kapha-cum-Pitta and Vāta-cum Kapha, there occur 'Ṛsya jihva', 'Pundarīka' and 'Sidhma' dermatosis respectively

29 The 'Carma', 'Èkakusuha', 'Kitima', 'Vipādika and 'Alasaka are resultants from the preponderance of Vāta cum Kapha

30. In Pāmā, Satāru, Visphota, Dadru and Carmadala, there is mostly preponderance of Pitta-cum-Kapha and in Vicarcikā, there is preponderance of Kapha.

Treatment in view of Predominant Morbidity

31 All the varieties of dermatosis result from discordance of all the three humors. Hence the time of treatment should be decided upon after determining the varying degree of morbidity of each humor by its specific characteristics.

32. The particular humor whose characteristic symptoms have become predominant should be first alleviated and the treatment of the other subordinate humors should be undertaken afterwards

33 By the diagnosis of the particular variety of the dermatosis, the predominant humoral morbidity is known; and similarly, by the diagnosis of the predominant morbid humor, the variety of the dermatosis is recognised The characteristics of diseases throw light on the nature of the causative humors and the causative humors in turn throw light on the nature of the disease.

34-35. Dryness, atrophy, pricking pain, aching pain, contraction, dilatation, hardness, roughness, horripilation and dusky-red coloration are the signs and symptoms of dermatosis of the Vāta type. Burning, redness,



exudation, suppuration, smell of raw-meat, softening and sloughing are the symptoms of dermatosis of the Pitta type.

36. Whiteness, coldness, pruritus, localisation, elevation, heaviness, sliminess, the eating away of the part by parasites and softening are the symptoms of dermatosis of the Kapha type.

Curability and Incurability

37. The wise physician should consider that condition to be incurable which is accompanied with all the signs and symptoms combined, if the patient be low of vitality, afflicted with thirst and burning, and if his gastric fire is almost extinguished and parasites have greatly destroyed the body-tissues

38. That condition, where Vāta and Kapha are predominant or only one humor is in excess, is not formidable, but the conditions where Kapha and Pitta or Vāta and Pitta are predominant are formidable

Therapeutic Measures

39. In the treatment of dermatosis where Vāta is predominant, ghee should be administered, where Kapha is predominant, the procedure of emesis should be done and where Pitta is predominant blood-letting should be done, after purgation is given to the patient

40 The various preparations of emesis and purgation, described in the Section on Pharmaceutics, should be resorted to in the treatment of dermatosis. In dermatosis of minor types, cupping should be done after making incision in the skin; and in major types venesection is beneficial.

41. The patient with excessive morbidity should be subjected repeatedly to the purificatory procedures with due care to preserve his strength and vitality, for if excessive elimination of the impurities is done then the Vāta, getting provoked, quickly overpowers the debilitated patient

42. After the cleansing of the gastro-intestinal tract and after depletion of blood, a potion of unctuous medication is advised, for Vāta quickly makes its entry into the empty gastro-intestinal tract of the debilitated patient.

43. In dermatosis affecting the upper parts of the body, if the morbid humor has got precipitated in the stomach, the patient should be subjected to the procedure of emesis by the use of kurchi seeds, emetic nut, liquorice and wild snake-gourd mixed with the juice of neem.

44. Cold infusions, decoctions as well as various kinds of honey and liquorice are used as emetics For

purgation in dermatosis turpeth, red physic nut and three myrobalans are recommended.

45 Sauvīraka wine, Tusodaka wine, Sīdhu wine and simple wine may be mixed with purgative preparations. When the patient is properly purged, the usual after-treatment of the purgative procedure is recommended.

46. The patient is to be administered corrective enema prepared of Indian berberry, yellow-berried nightshade, fragrant sticky mallow, bitter snake-gourd, neem, emetic nut and purging cassia mixed with kurchi seeds and nut-grass and with unctuous substances.

47. If after purgation and evacuative enema, the Vāta has become increased and the physician thinks it necessary to give an unctuous enema, he should administer the unctuous substance prepared with emetic nut, liquorice, neem, kurchi and bitter snake-gourd

48 Nasal medication prepared of rock-salt, red physic nut, black pepper, sweet marjoram, long pepper, fruits of Indian beech and embelia, is curative of parasitic infection, dermatosis and provoked Kapha

49 By using errhine smokes described in the Section on General Principles, the parasitic infection in the head and leprous skin-lesions situated in the head get alleviated

50. The firm and indurated skin-lesions of the Mandala dermatosis should be sweated by the hot-bed and steam-kettle methods of sudation and then the congestion of blood in the lesions should be relieved by rubbing them with the 'Kūrca' (a brush-like instrument)

51. After sweating the patient with the congenially hot lump-sudation method, with the flesh of the wet-land and aquatic animals, the elevated skin lesions should be scraped with a sharp instrument.

52. And for drawing out the blood, a horn or bottle-gourd may be applied (wet cupping) after making superficial lesions in the skin, or the part may be depleted by application of leeches

53. The external applications, which are used after thoroughly removing the vitiated blood from the lesions in those who have been administered the purificatory procedure, prove to be immediately effective

54 Where the use of instruments is not advisable and where there is anesthesia, application of caustics should be done after removing the vitiated blood and the morbidity



55. If the skin lesions are stony hard, indurated and devoid of sensation, localised and chronic, then the patient, after being administered antidotes as internal medication, should be given an external application of the same poisonous drugs

56-57. If the skin lesions are rigid and insensible, devoid of sweat and itching, they should be rubbed with brush made of the twig of red physic nut, turpeth, Indian oleander, Indian beech or kurchi or with the leaves of spanish jasmine mudar or neem or with sharp instruments or with cuttle fish-bone, or with a dry cake of cow-dung, after which external applications should be made.

58 In dermatosis of the Pitta type, the same procedure as advised for the relief of the Vāta-cum-Kapha type, should be done as also elimination of Kapha, Pitta and blood and sedation by means of bitter decoctives.

59 Various ghees medicated with bitter drugs and other foremost remedies, internal or external, effective in curing hemothermia, should be administered in dermatosis of the Pitta type.

Some Specific Recipes

60 Thus has been described the line of treatment of dermatosis according to its classification with reference to the predominant morbid humors in each condition. Now I shall describe the medications which are curative of dermatosis in general, taking the morbid lesions as the common feature of all types of dermatosis

61. The potion of Indian berberry, or extract of Indian berberry mixed with cow's urine cures dermatosis Similarly, chebulic myrobalan taken for the period of a month mixed with the three spices, gur and til-oil cures dermatosis.

62-63 Reduce to powder four tolas each of the roots of wild snake gourd and of colocynth, the pulp of the three myrobalans and two tolas each of zalil and kurroa and one tola of dry ginger. The patient may take, as potion, the decoction prepared in water with four tolas of this powder. It acts as a curative. When it is digested, he may ingest the meat-juice of Jangala beasts and birds with cooked old Sāli-rice.

64. A six days' course of this procedure will eradicate dermatosis, edema, assimilation disorders, piles of even a formidable type, jaundice, pain in the epigastric and hypogastric regions and irregular fever.

65-66. The powder of nut-grass, the three spices, the three myrobalans, Indian madder, deodar and the two varieties of pentaradices, dita bark,



neem bark, colocynth, white flowered leadwort and trilobed virgin's bower mixed with nine times this quantity of roasted paddy flour, and prepared with honey and ghee, if taken as a regular daily dose, acts as an effective cure for dermatosis.

67. It is a cure also for edema, anemia, leucoderma, assimilation disorders, piles, inguinal bubo, fistula-in-ano, pimples, pruritus and eruptions Thus has been described 'The compound Nut-grass Powder'.

68-69 Take eight tolas of the three myrobalans, atees, kurroa, neem bark, kurchi seeds, sweet flag, snake gourd, long pepper, turmeric, Indian berberry, Himalayan cherry, trilobed virgin's bower, colocynth, chiretta and palas and double the quantity (16 tolas) of turpeth and double this again of Brāhmī (32 tolas), and reduce these into powder. This powder is a great remedy for skin lesions with loss of sensation.

70 A course of sulphur with the juice of spanish jasmine and honey is an excellent remedy for seventeen (all but one) varieties of dermatosis. So is the course of iron pyrites with cow's urine

71. The person suffering from dermatosis may take consolidated mercury by preparation with sulphur or with iron pyrites This is a panacea for all diseases.

72. Or, a course of mercury prepared with diamond and mineral pitch or with the preparation of gum-guggul should be taken by the patient. This is a panacea for all diseases

73-75. Decoct 32 tolas of catechu-wood and the pith of deodar, and add to that decoction 64 tolas of honey and use it instead of water Put into it 32 tolas of iron powder and add 1 tola of each of the three myrobalans, small cardamom, cinnamon bark, black pepper, cinnamon leaves, fragrant poon and sugar in a quantity equal to that of honey, keep this in an iron pot for a month Taking this honey-wine, the patient gets relieved of dermatosis and leprosy. Thus has been described 'The Honey-wine'

76 79. Place 1024 tolas of catechu-decoction in a pot lined with ghee and add 24 tolas of the powder containing the three myrobalans, the three spices embelia, turmeric, nut grass. vasaka, kurchi seeds, the bark of Indian berberry, cinnamon and guduch, and keep it for a month in a heap of grain. A course of this remedy taken duly early every morning will cure the major types of dermatosis within a month and minor skin diseases in a fortnight besides piles, dyspnea, fistula-in-ano, cough, leprosy, urinary disorders and consumption By



drinking this medicated wine called gold-drop wine a man acquires golden complexion Thus has been described 'The Gold-drop Wine'.

30. The medicated wine prepared similarly of purging cassia should be taken in dermatosis of Vāta and Kapha types or that of Pitta type but more especially in dermatosis of Kapha type

81. The medicated wine of gur along with the three myrobalans, white flowered leadwort, betel nut, deca-radix, red physic nut, cinnamon bark and honey is an effective cure for dermatosis.

82 Light diets are to be considered wholesome in all kinds of dermatosis and also vegetables of bitter taste, and food and ghee prepared with marking nut, three myrobalans or neem

83 Old grains, the flesh of Jāngala animals, green grams and snake-gourd are recommended as diet while heavy and acid articles, milk, curds, flesh or wetland animals, fish, gur and til are contra-indicated.

84 The application prepared of cardamom, costus, Indian berberry, dill, white flowered leadwort, embelia, extract of Indian berberry and chebulic myrobalan proves beneficial in dermatosis

85-86 The powder of white flowered leadwort, cardamom, scarlet fruited gourd, vasaka, turpeth, mudar, and dry ginger should be impregnated with palas-alkali prepared in cow's urine. The lesions of Mandala dermatosis when plastered with this powder and heated by exposure to the sun s rays, soon burst open and dissolve

87 Take nardus, black pepper, rock salt, turmeric, Indian valerian, thorny milk-hedge plant kitchen soot, urine, ox-bile, alkali and palas The application prepared out of these is curative of dermatosis

88 The application prepared of the powder of tin, lead or iron is curative of 'Mandala' dermatosis. The plaster prepared out of common fig, white flowered leadwort, yellow night shade, meat-juice of iguana, rock-salt, deodar and cow's urine is curative of Mandala dermatosis

89-90. 'Médaka' wine prepared properly by mixing clear alkali-solution of plantain, palas, trumpet-flower and hijjal along with flesh or flour or yeast is beneficial as potion and its sediment of yeast is good in the form of application in dermatosis It cures Mandala dermatosis if exposed to the sun after application, and acts also as germicide

91 The bath, prepared of nut-grass, emetic nut, the three myrobalans, Indian beech, purging cassia, kurchi seeds, Indian berberry and



dita bark, is called the 'Siddhārthaka, bath'.

92. This decoction can be used as an emetic or a purgative. It is dermic-cosmetic and on being rubbed on the skin, cures skin lesions and all kinds of dermatosis and edema It acts also as a remedy for anemia.

92½. The application, prepared of costus, seeds of Indian beech and fetid cassia, is curative of dermatosis

93 94 Similar is the action of the application prepared of seeds of fetid cassia, rock-salt, extract of Indian berberry, wood-apple and lodh. The application prepared of roots of white oleander, fruits of kurchi, Indian beech, bark of Indian berberry and sprouts of spanish jasmine, is a certain cure for dermatosis.

95. The paste prepared of lodh, falsee flowers, kurchi seeds, Indian beech and spanish jasmine should be applied or rubbed over the dermic lesions

96. The bark of Śirīṣa, flower of the cotton tree, leaves of the purging cassia and black nightshade, made into a paste separately, make four kinds of application curtive of dermatosis Thus have been described the various applications.

97 98 Indian berberry and its extract, neem and snake-gourd, catechu pith, purging cassia and kurchi, the three myrobalans and dita bark are six decoctive remedies curative of dermatosis The seventh is the decoction of oojein blackwood, and the eighth that of Indian oleander. All these are beneficial as affusions and potions as well.

99. These decoctives can be used as applications or powders for rubbing or dusting or for the preparation of oils and ghees for the relief of dermatosis.

100 A regular course of the decoction prepared of the three myrobalans, neem, snake gourd, madder, rohan, sweet flag and turmeric cures dermatosis of the Kapha cum-Pitta type

101. The ghee prepared of this decoction subdues dermatosis wherein Vāta is preponderant Similar preparations can also be made of catechu bark, spinous kino tree, Indian berbery or neem.

102 104. Costus, mudar, blue vitriol, box myrtle, radish seeds, rohan tree, kurroa, kurchi seeds, blue water lily, nut-grass, yellow-berried nightshade, Indian oleander, iron sulphide, fetid cassia, neem, Pātha, cretan prickly clover, white flowered leadwort, embelia, seeds of bitter bottle gourd,



kamala, rape seeds, sweet flag and Indian berberry—the oil prepared with all these drugs is a remedy for dermatosis. This preparation can also be used as application, dry massage and for rubbing and dusting

105 The oil, prepared of white flowered leadwort and embelia in the juice of the white Indian oleander and cow's urine, is recommended by physicians as a cure for dermatosis Thus has been described 'The compound white Indian Oleander Oil'.

106-107 The oil prepared of the paste of sprouts roots and bark of white Indian oleander, kurchi-bark, embelia, costus, roots of mudar rape seeds, bark of drumstick, kurroa, the paste being one fourth of the quantity of oil, and cow's urine being four times the quantity of the oil—this oil, when used as inunction, is curative of dermatosis and pruritus Thus has been described 'The compound white Indian Oleander sprouts Oil'

108-110 Seeds of bitter bottle gourd, blue vitriol and calamina, ox-bile, turmeric and Indian berberry, berries of yellow berried night-shade, castor plant, colocynth, white flowered leadwort, trilobed virgin's bower, iron sulphide, asafetida, drumstick, the three spices, deodar, Indian tooth ache, embelia, glory lily, kurchi bark and kurroa; a medicated oil should be prepared by adding the paste of the above drugs to rape seed oil and four times its quantity of cow's urine Inunction with this oil destroys pruritus dermatosis and cures morbid Vata and Kapha. Thus has been described 'The compound bitter Bottle-gourd Oil'

111-114. Yellow milk plant, red arsenic, betel killer, roots and fruits of red physic nut, sprouts of spanish jasmine, rape seed, garlic, embelia, bark of Indian beech, dita bark, the sprouts, roots and bark of mudar, neem white flowered leadwort, Indian sarsaparilla, jequirity, castor plant, yellow-berried night-shade, radish, the seeds of holy basil, shrubby basil, costus, Pāthā, nutgrass, Indian tooth-ache, trilobed virgin's bower, sweet flag, Sadgranthā, fetid cassia, kurchi, drumstick, the three spices, marking nut, sneezewort, yellow arsenic, Indian borage, blue vitriol, kamala, calamina. yellow ochre, iron sulphide, bark of Indian berberry, salsoda and rock salt A medicated oil should be prepared with the paste of the above drugs in rape seed oil or til oil, with four times the quantity of decoction of the roots and sprouts of Indian oleander and four times the quantity of cow's urine The oil thus prepared should be kept in the hollow shell of a bitter bottle gourd The physician should make Mandala dermatosis to burst open and remove parasitic



infection and pruritus by mere inunction with this oil. Thus has been described 'The Yellow Milk plant Oil'.

117-118. Costus, cinnamon leaves, black pepper red *arsenic* and iron sulphide—all these mixed with oil should be kept for seven days in a copper vessel. Sidhma dermatosis when anointed with this oil and exposed to sun rays is cured in seven days. Recent leprous lesions are cured by this in a month. Full bath should be avoided though the body should be kept clean by sponging during the course of treatment. Thus has been described the ointment for 'Sidhma'

119. The oils of rape seed, Indian beech, bitter luffa and zachum oil as also that of catechu pith are said to be beneficial in dermatosis.

120-121. Cork swallow wort, Indian madder, Indian berberry, kamala, milk and blue *vitriol* should be cooked in ghee cum oil, and to this must be added yellow resin and bee's wax. By inunction with this ointment 'Vipādikā' dermatosis is alleviated So also Carma, Ekakustha, Kitima and Alasaka types of dermatosis Thus has been described the ghee-cum oil curative of 'Vipādikā' dermatosis.

122 Yeast, hog's blood, great cardamom and rock-salt make a good application for Mandala dermatosis The application prepared of Indian tooth ache tree and costus, which is curative of Mandala dermatosis, may also be used

123 The application prepared of bonduc, deodar, nardus, Pakwa suri wine, guduch, green gram leaves, and small stinking swallow wort, is a tested cure for 'Mandala' dermatosis

124-125 (1) White flowered lead-wort and drumstick; (2) guduch, rough chaff tree and deodar, (3) catechu and crane tree; (4) black turpeth, red physic nut and physic nut, (5) lac, the extract of Indian berberry and small cardamom, (6) hog s weed, each of these six groups mixed with whey should be used as application in dermatosis. All the six groups are curative of Vāta and Kapha types of dermatosis

126 Parasitic infections, dermatosis of Mandala type and ringworm get alleviated by the use of germicides like fetid cassia, costus, rock salt Sauvīraka wine, rape seeds and embelia

127. Applications of fetid cassia, yellow resin and radish seeds, mixed with conjee separately, may be used as dry massage for Sidhma dermatosis

128. Vasaka and the three myrobalans are good for potion, bath, rubbing and application in dermatosis So are yellow-berried night-shade,



fragrant sticky mallow, snake gourd, Indian sarsaparilla and rohan

129. Catechu the star goose-berry, arjun, rohitaka, lodh, kurchi, crane, neem dita bark and Indian oleander are recommended for use in bath as well as potion

130. Take nut grass, costus, eagle-wood, fragrant poon, cinnamon leaf, rush-nut, sandalwood and lotus stalks. The application prepared of these in measure of arithmetical progression makes, an effective remedy for dermatosis of Pitta and Kapha types.

131 The decoctions of liquorice, lodh, Himalayan cherry, snake gourd, neem and sandalwood, are cooling and beneficial when used as either bath or potion for persons suffering from dermatosis of the Pitta type

132 The application can be made of perfumed cherry, fragrant piper, kurchi seeds, Indian atees, fragrant sticky mallow, sandalwood and kurroa.

133. Inunction of ghee medicated with bitter drugs or ghee washed hundred or thousand times or oil prepared of sandalwood, liquorice, rhizomes of white lotus and blue water lily are beneficial in dermatosis attended with severe bursting pain

134. If there is softening, sloughing and falling of tissues or if there is burning pain, pustular eruption or lesion of 'Carmadala' dermatosis, cold application and affusions, venesection, purgation and ghee medicated with the bitter group of drugs, should be given

135. The ghee prepared of catechu, neem, Indian berberry, or of snake-gourd, is the most effective remedy in dermatosis, where there is excessive morbidity in the blood and Pitta

136-139 Decoct in 256 tolas of water, 2 tolas each of the pulp of the three myrobalans and leaves of snake gourd and 1 tola each of kurroa, neem, liquorice and zalil, and 8 tolas of broken lentil, and when the decoction is reduced to one eighth the original quantity, it should be taken down and filtered To the decoction of 64 tolas thus obtained add 16 tolas of ghee and boil it till it is reduced to 32 tolas, this is to be taken while it is lukewarm It is curative of dermatosis of Vāta and Pitta types spreading affections severe rheumatic condition, fever, burning, Gulma, abscess, giddiness and eruptions

140-143 Decoct 2 tolas of neem, snake-gourd, Indian berberry cretan prickly clover, kurroa, the three myrobalans, trailing rungia and zalil in 256 tolas of water and when it is reduced to one-eighth of its original quantity,



filter and add to it the paste prepared of half tola each of sandalwood, chiretta, long pepper, zalil, nutgrass, kurchi seeds, and 24 tolas of fresh ghee. The ghee thus prepared should be taken as potion. This is a tested remedy for dermatosis, fever, Gulma, piles, assimilation-disorders, anemia, edema, papules, spreading affections pimples, pruritus, intoxication and adenoncus Thus has been described 'The bitter Satpalaka Ghee'

144-147 With the paste of dita bark, Indian atees, purging cassia, kurroa, Pāthā, nutgrass, black cuscus grass, the three myrobalans, snake-gourd, neem, trailing rungia, cretan prickly clover, sandalwood, long pepper, Himalayan cherry, turmeric, Indian berberry, sweet flag, colocynth, climbing asparagus, white and black Indian sararparilla, kurchi seeds, camel thorn, trilobed virgin s bower, guduch, chiretta, liquorice and zalil and four times the quantity of ghee, water eight times the quantity of ghee and twice the quantity of the juice of emblic myrobalans, the wise physician should prepare a ghee and administer it as a potion.

148 150. This great bitter ghee taken at the right time and in the right dose will immediately cure dermatosis where there is excessive morbidity of the blood and the Pitta, bleeding piles, spreading affections, acid dyspepsia, rheumatic condition, anemia, eruptions, scabies, insanity, jaundice, fever, pruritus, cardiac disorders, Gulma, papules, menorrhagia, scrofula and very severe diseases which remain uncontrolled in spite of hundreds of medications Thus has been described 'The Great Bitter Ghee'

151 If the morbid matter is eliminated and blood let out and sedative measures both internal and external have been given and oleation therapy administered at the right time, there will be no recurrence of dermatosis of the curable type.

152 156. Decoct in 10240 tolas of water, 2000 tolas of catechu, 400 tolas each of Bombay rosewood and spinous kino tree and 200 tolas each of Indian beech, neem, country willow, trailing rungia, kurchi, vasaka, embelia, turmeric, Indian berberry, purging cassia, guduch, the three myrobalans, turpeth and dita bark, after they have been well triturated. When it is reduced to one-eighth its quantity, this decoction should be taken off the fire Prepare with this a medicated ghee, by adding an equal quantity of the juice of emblic myrobalans and 256 tolas of ghee and the paste of 4 tolas each of the articles used in the preparation of the Great Bitter ghee This Great Catechu ghee cures all kinds of dermatosis when used as potion or inunction This is



the Great Catechu ghee curative of all kinds of skin diseases Thus has been described 'The Great Catechu Ghee'.

Other Recipes

157. If the tissues are sloughing and falling off and if there is exces sive serous discharge and the tissues are destroyed by parasites, cow's urine, neem and embelia should be used as bath, potion and application

158 Vasaka, kurchi, dita bark, Indian oleander, Indian beech, neem and catechu, used with cow's urine, as bath, pot on and application are curative of parasitic infection and dermatosis

159 The germicidal embelia and the dermic catechu cure are the best remedies in skin diseases for use as potion, or preparation of food, affusion, fumigation or application

160. Fetid cassia, embelia, roots of purging cassia, the teeth of dog, cow, horse, hog and of camel are good remedies for causing desquamation in skin diseases.

161 Fetid cassia, turmeric and Indian berberry, roots of purging cassia, long pepper and costus are the best detergents for causing desquamation in skin diseases.

Treatment of Leucoderma

162. Leucoderma demands the same treatment with great force after preliminary purificatory procedure. In leucoderma, laxation should be first given; and the juice of redwood gular fig mixed with gur is good as a laxative.

163. Taking this potion after being well oleated, the patient should expose himself to sun's rays according to his capacity. Then, being well purged, he should take for three days thin gruel as potion to allay his thirst.

164-165. The blisters which form on the leucodermic spots must be punctured with thorns and when all the serum has oozed out, the patient should drink every morning, for a fortnight, according to his capacity the decoction of the redwood fig, spinous kino, perfumed cherry and dill, or palas alkali mixed with liquid gur

166 Whatever else is curative of dermatosis in general is beneficial also in leucoderma, if taken together with catechu-water Potion of catechu-water is likewise good

167 For the relief of leucoderma the application prepared of red arsenic, embelia, iron sulphide, ox bile, yellow thistle and rock salt may be given.



168-168½. Or, the application prepared of the burnt bones of a donkey mixed with plantain alkali and ox-blood or the alkali of the buds of spanish jasmine soaked in the elephant's ichor, or the application prepared of blue water lily, costus and rock salt in elephant's urine

169-171 Or, the application prepared of the seeds of radish and babchi seeds rubbed in cow's urine, or, the plaster prepared of redwood fig, babchi seeds, and white flowered leadwort in cow's urine, or that of red arsenic prepared with peacock's bile, or the application prepared of the seeds of babchi, lac, ox-bile, extracts of Indian berberry, antimony, long pepper and iron powder; all these, are curative of leucoderma.

172. Only a few people, whose sinfulness has diminished, get cured of leucoderma by recourse to purification, depletion of blood, desiccation and a diet of roasted corn powder

Varieties of Leucoderma

173. 'Kilāsa' dermatosis (leprosy) consists of three types of lesions, viz, nodular, macular and leucodermic and they are mostly born of tridiscordance

174. If the morbidity is lodged in the blood, there will be red coloration; if lodged in the flesh, coppery coloration and if lodged in the fat, there will be white coloration These are increasingly serious in the successive order of their statement

Signs of Curability and Otherwise

175. Those lesions of lepra-alba which are coalescent, multiple, covered with red hair and which are of many years' duration, never get cured

176. Those leprous lesions of lepra alba which are not covered with red hair, which are thin, whitish, not of long duration and which are elevated in the centre are regarded as curable

Etiology

177 Untruthfulness of speech, ingratitude, blasphemy against the gods, derision of the elders, sinful actions, the accumulated evil acts of past lives and antagonistic diet are the causative factors of leprosy.

Summary

Here are the recapitulatory verses—

178-180 Etiological factors, susceptible body elements, various symptoms, which humors are predominant in which conditions, the characteristic signs of the humors in various types of dermatosis and a brief account of the preponderance of humors, curable, incurable and formidable conditions of dermatosis and the tested remedies of dermatosis, the cures and symptoms



of leprosy, the degree of seriousness and mildness and their treatment—these, in brief, are the topics dealt with, in this chapter on the Therapeutics of Dermatosis, by the great sage for the increase of the memory and the intelligence of his disciple Agnivéśa

7. Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the seventh chapter entitled 'The Therapeutics of Dermatosis' is completed.

CHAPTER VIII

Consumption

1. We shall now expound the chapter entitled "The Therapeutics of Consumption."

2. Thus declared the worshipful Ātréya.

Primogenesis

3-10. The sages heard an ancient tale of passion concerning the moon as it was narrated among the gods The moon was so excessively attached to Rohinī, even to the extent of neglecting his physical well-being that his body became very emaciated by the loss of the unctuous element. The great progenitor, Dakṣa, enraged by the conduct of the moon who neglected the other daughters of Dakṣa whom he had also taken as his wives, exhaled his wrath through his breath, for indeed the moon took all the twenty-eight of the great progenitor's daughters for his wives, but failed to live impartially with all of them. Thus, cursed by the great progenitor, consumption entered into the moon who had failed to treat all his wives impartially, and who was submerged in passion and had grown weak. Having grown lustreless in consequence of the great wrath of the progenitor, the moon went to seek his forgiveness, taking the gods and the divine sages with him The progenitor, finding him to have come back to the path of virtue, was gracious to him and the moon received his treatment from the Aświns After he was liberated from the grip of the disease, he shone greatly. The Aświns having increased his vital essence he acquired also great purity of mind

11 Wrath, consumption, fever and disease—all mean the same thing and signify suffering Since this disease first befell the king (of the stars) it is called the royal disease

12. This disease of consumption, having been turned away by the Aświn Twins came down to the mortal world and here makes its entry into men, finding its fourfold

causative factor

The Tetrad of Factors

13 Over-exertion, suppression of natural urges, wasting and fourthly irregular diet, are the etiological factors of consumption.

14-15 If a man gets his chest injured by the strain of fighting, study, load-lifting, way-faring, jumping, swimming and such other hard tasks or by a fall, trauma or any other undertakings beyond one's strength, the Vāta, being provoked in the body, precipitates the other two humors and quickly spreads over the entire body

16-19. If that Vāta gets localised in the head, it causes headache, if it lodges in the throat it impedes the function of the throat and produces cough, change of voice and anorexia; if it is localised in the side of the chest, it causes pleurodynia; it causes loosening of stools, if it is localised in the rectum, if it is localised in the joints, it causes pendiculation and fever, and if it is localised in the chest, it causes pectoral pain Owing to erosion in the chest the person expectorates with great trouble sputum mixed with blood from the worn-out chest (giving the characteristic 'cracked pot' sound) and suffers severe pain in the chest. Thus, a man given to reckless actions is afflicted with consumption characterised by these eleven symptoms. There fore the wise man should never resort to such inconsiderate actions.

20-21. If a person suppresses the generated urge for flatus, urine or feces, owing to bashfulness, aversion, or fear, then as a reaction to this suppression, the Vāta, provoking the Kapha and the Pitta, carries them upwards, sideways or downwards and produces various disorders.

22 23. Coryza, cough, change of voice, anorexia, pleurodynia, headache, fever, shoulder-ache, body ache, frequent vomiting and loose stools with the signs of tri-humoral discordance—these are the syndrome of eleven signs and symptoms in consideration of which consumption is considered a major disease.

24 Owing to jealousy, eagerness, fear, terror, anger, grief, excessive emaciation, excessive sexual indulgence and fasting, there occurs diminution of the semen and the vital essence.

25-26 Consequent upon the loss of the unctuous element of the body, the Vāta increases and provokes the other two humors and causes these eleven disorders viz., coryza, fever, cough, body-ache, headache, dyspnea, loose stools, anorexia, pleurodynia,



loss of voice and heat in the shoulder region

27 These eleven symptoms indicate the presence of this major disease — consumption, which, arising from wasting, wastes away life

28 The Vāta and other humors getting provoked by promiscuous eats and drinks taken irregularly, generate serious diseases

29 They obstruct the circulatory channels of blood etc , and being vitiated, create a fertile soil for diseases and also stop the nourishment of the body elements

30-32 Coryza, ptyalism, cough, vomiting and anorexia, fever, shoulder -ache and vomiting of blood (hemoptysis), pleurodynia, headache and change of voice—these are known as the respective symptoms caused by Kapha, Pitta and Vāta Thus have been described the eleven signs and symptoms of the syndrome of disease called the royal disease (i. e consumption) resulting from its etiological factor which has been stated to be fourfold

Premonitory Symptoms

33-37½ The premonitory symptoms are coryza, debility, inclination to find fault where there are none, morbid appearances in the body, disgust loss of strength and flesh in spite of good feeding, craving for women, wine and flesh, and fondness for good dress, falling often of flies, insects, hair and straw in food and drink, and rapid growth of hair and nails, being attacked in dreams by birds, wasps and beasts of prey, climbing up of heaps of hair, bones or of ashes in dreams, hallucinations of the drying up of reservoirs, the dwindling of hills and forests and the falling of stars and planets — these are to be known as the premonitory symptoms of consumption of various types

38. I shall now describe the signs and symptoms and the treatment of this disease, as proposed

39. The body-elements attain their mature condition by their own innate metabolic heat, and the circulatory channel of each of these elements nourishes the body-element next to it in order.

40. By the obstruction of the circulatory channels and as a result of the diminution of blood and other nutrient elements, as also of the innate heat of the body-elements, the pathological changes of consumption are brought about.

Fecal strength in Consumption

41. Under these conditions, what-



ever food staying in the gastro-intestinal tract undergoes digestive process, is converted mostly into excretory matter and very little is assimilated by the body as vital juice.

42. Hence the excretory or fecal matter should be specially taken care of in the body of the consumptive where all body-elements are atrophied and hence the elementary fecal matter is the only source of strength left for him.

Syndrome of eleven ailments

43. As the circulatory channels are obstructed, the nutrient fluid remains in its own habitat, increases in quantity and flows upwards in various forms pushed up by the cough

44. In consequence of this are produced the six or the eleven types of symptoms, the syndrome of which is designated 'consumption.'

45-46. Cough, heat in the shoulder region, change of voice, fever, pleurodynia, headache, vomiting of blood and phlegm, dyspnea, diarrhea and anorexia are the eleven symptoms of consumption, or they are also six, viz., cough, fever, pleurodynia, change of voice, diarrhea and anorexia

47 With eleven, six or even three of the symptoms, a patient is incurable if he is loosing flesh and strength, but he is curable if he is behaving otherwise in spite of showing all the symptoms.

48. The Kapha, blood or Pitta situated in the base of the nasal cavity flows downwards along with the breath, in the person whose head is swollen with Vāta.

49-50. Hence there occurs a severe type of nasal catarrh (cata-down, and rheo to flow) which causes emaciation of the body; its signs and symptoms are headache, heaviness in the head, loss of smell, fever, cough, increase of mucus-secretion, change of voice, anorexia, fatigue and asthenia of the senses, and then consumption makes its appearance.

51. The consumptive while coughing expectorates slimy, dense, stinking, greenish or white-yellowish matter along with Kapha in the sputum

The three aspects of Consumption and Minor traits

52 Great heat in the shoulder and sides of the chest, burning in the hands and feet, and pyrexia of the whole body are the symptoms of consumption

53-55 Change of voice is produced by morbid Vāta, Pitta or Kapha or blood or by strain of coughing or by



coryza The voice becomes husky, weak and unstable if caused by the Vāta, if by Pitta, there will be burning of the palate and throat and the patient does not like to speak; and if caused by Kapha, the voice is low, choked and is affected with a wheeze; owing to the obstruction to the blood, the voice becomes low and comes out with difficulty, the throat becomes injured by the strain of excessive coughing and in case of coryza the characteristics of the voice resemble the condition in Vāta and Kapha affections

56 The consumptive patient is afflicted with pain in the sides of the chest which is inconstant and manifests during the respiratory movement, with headache, burning and heaviness

57-58. In the emaciated condition of the consumptive patients, indulgence in irregular diet causes the expectoration of blood. The Kapha too being provoked and accumulated is expectorated from the throat. Owing to obstruction in the hematic circulation, the blood does not nourish the flesh and other body-elements The blood staying in the stomach, getting agitated owing to increased quantity, passes to the throat.

59. Owing to the obstruction of the Vāta and the Kapha in the chest, there occurs dyspnea, and the gastric fire being impaired by the morbid humors, the patient passes frequent loose and slimy stools.

60. Anorexia or dislike for food is caused by the morbidity of one or all the three humors in the tongue or the stomach or by disgusting mental perceptions.

61. By the astringent, bitter or sweet taste in the mouth, anorexia is to be diagnosed as born of Vāta, Pitta or Kapha respectively, and anorexia due to mental aversion is recognised by the hateful sights he has seen

62 Vomiting is caused by anorexia, the fit of coughing, the precipitation of morbid humors as also by fear, it occurs as a complication of other diseases too

Its tri-discordant origin and treatment

63 All types of consumption are born of humoral tridiscordance and hence the physician should treat the patient after examining the degree of intensity of the morbid humors and the strength of the patient.

64. Now listen to the description of the various methods of general treatment in coryza, headache, cough dyspnea, asthenia of the voice and pleurodynia

65-66. In coryza sudation, inunction inhalation, application, affusion, bath,



cooked barley and barley gruel, meat-juices of quail, partridge, cock and Vartaka quail prepared with salt, acid, pungent, hot and unctuous articles, should be given

67-67½ The patient should drink the meat-juice of the goat prepared with long pepper, barley, horse-gram, dry ginger, pomegranate or emblic myrobalan and unctuous articles By taking this, the hexad of coryza and other disorders disappear

68 68½ The patient should be treated with the homologous diet out of the soups made up of radish or horsegram or out of the staple food made of barley, wheat or Śāli rice

69-70. And the potion of the clear supernatant part of the 'Vāruṇī' wine or water prepared with pentaradices, or with coriander and dry ginger or with featherfoil, or with the tetrad of herbs known as 'Parṇīs' is advised. Articles of diet may also be prepared with these decoctions

71-74. The throat, the sides, the chest and the head should be sweated by the mixed type of lump sudation prepared of kedgeree, Utkārikā, blackgram, horse-gram, barley and milk-pudding, or the head should be affused with genially warm decoction prepared with the leaves of heart-leaved sida, guduch and liquorice, or the steam-kettle sudation, prepared with the decoctions of the heads of goat and fish or with Vāta-curing decoctions, should be used for sweating the throat, head and sides of the chest. The flesh of aquatic and wet-land creatures, the decoction of pentaradices or sour conjee with unctuous articles, may be used in steam-kettle sudation

75-76 The poultices well prepared with cork-swallow wort, dil seeds, heart leaved sida, liquorice, sweet flag, cooked meat, white yam, radish, the flesh of aquatic and wet-land creatures and mixed with all the four kinds of unctuous articles should be applied to persons suffering from pain in the head, side of the chest and shoulder region

77. Dil, liquorice, costus, Indian valerian and sandalwood, with ghee make an ointment curative of pain in the head, side of the chest and shoulder region

78-81. (1) Heart-leaved sida, Indian groundsel, til, ghee, liquorice and bluewater lily, (2) gum guggul, deodar, sandalwood, fragrant poon and ghee, (3) climbing asparagus, heart leaved sida, white yam, drumstick and hog's weed, (4) climbing asparagus, milky yam, ginger grass, liquorice and ghee; these four groups of drugs, described one in each hemistich for



preparation of applications, are beneficial in conditions of pain in the head, side of the chest and the shoulder region, arising from bi-humoral discordance Nasal medications, inhalations, post-prandial unctuous potions, and inunctions with medicated oils and enemata are also very beneficial.

82. In conditions of pain in the head, side of the chest and the shoulder region, the vitiated blood should be depleted by means of the horn, bottle-gourd, application of leeches or by venesection

83-86 The application of Himalayan cherry, cuscus grass and sandal wood, with ghee is beneficial, or the application of scutch-grass, liquorice, Indian madder and fragrant poon soaked in ghee, or the application made of tubers of white lotus, chaste tree, red lotus, fragrant poon, blue water-lily, rushnut, and milky yam with ghee. Inunction with the compound sandal oil or the hundred times washed ghee and affusion with milk or liquorice-water are recommended. Affusion with cold rain-water or the decoction of the drugs of the sandal wood group, should be given Thus has the sedative treatment been described.

87 Mild emesis and purgation, which do not cause emaciation, mixed with sufficient unctuous articles, are recommended for those in whom there is excessive morbidity, after preliminary preparation of the patients with oleation and sudation procedures

88. The emaciated man (consumptive) suffers death even on the loss of the fecal element. What need then be said of what happens if he is purged to a degree beyond his tolerance?

Tested Recipes

89 When the alimentary system is well purified, the following tested recipes should be used for the cure of cough, dyspnea, loss of voice and pain in the head, sides of the chest and shoulder region

90. The ghee prepared with heart-leaved sida, and the ticktrefoil group of drugs or with white yam or with liquorice and salted, makes a good nasal medication for the improvement of voice.

91. The ghee prepared with the tubers of white lotus, liquorice, long pepper, Indian nightshade, heart-leaved sida and milk is an excellent nasal medication for the improvement of the voice.

92 The frequent use of ghee as a post-prandial potion cures the pain in the head, sides of the chest and in the shoulder region, as also cough and dyspnea

93-94 The ghee prepared with the decoction of decaradices, milk, meat-



juice and the pulp of heart-leaved sida is a quick remedy for all these disorders. The Indian groundsel ghee should be given with milk, or the heart-leaved sida ghee with milk in the above complaints, either after or during the course of the meals, in a dose in keeping with the strength of the gastric fire of the patient

95 Listen hereafter to a description of the linctuses and unctuous preparations that are curative of cough, cacophonia, dyspnea, hiccup, and pain in the head, sides of the chest and the shoulder region.

96 Ghee prepared of dates and grapes and mixed with sugar, honey and long pepper is curative of cacophonia, cough, dyspnea and fever

97-98 The fresh ghee prepared from the milk in which the decaradices has been decocted and mixed with long pepper and honey, is an excellent tonic for the voice, is curative of pain in the head, in the sides of the chest and the shoulder region, and it cures cough, dyspnea and fever. Similar in effect is the fresh ghee prepared from the milk in which have been decocted the roots of all the five varieties of penta-radix.

99. The ghee prepared in the decoction of all the five varieties of penta-radix with four times its quantity of milk, subdues the severity of the syndrome of the heptad of symptoms of consumption

100-102 Dates, long pepper, grapes, chebulic myrobalans, galls, and cretan prickly clover, (2) the three myrobalans, long pepper, nut-grass, Indian water chest-nut, gur and sugar, (3) climbing asparagus, zedoary, orris root, holy basil, sugar and gur, (4) dry ginger, white-flowered leadwort roasted paddy, long pepper, emblic myrobalan and gur, of any of these four groups of drugs mentioned in each of the hemistichs, a linctus may be made and taken with honey and ghee. They are curative of cough, dyspnea and pleurodynia, and act as voice-tonics

103-104 Sugar candy, bamboo manna, long pepper, cardamom and cinnamon, each taken in double the measure of the succeeding one, in the order of statement, should be prepared into a powder and licked with honey and ghee, or the powder may be taken by itself This cures dyspnea, cough and excess of phlegm. It should be given to patients suffering from anesthesia of the tongue, anorexia, weak digestive fire and pleurodynia

105 In burning of the hands, feet and limbs, fever and hemorrhage from the upper channels of the body, the vasaka ghee or the climbing asparagus ghee proves very beneficial.



106-110 Decoct 4 tolas each of cretan prickly clover, small caltrops, the tetrad of drugs called Parnis, sida and trailing rungia, in ten times the quantity of water. When it is reduced to one tenth of its quantity, the solution should be filtered and a medicated ghee prepared by adding to this solution the paste of one tola each of zedoary, orris root, long pepper, zalil, feather foil, chiretta, kurchi seeds, and Indian sarsaparilla, and 64 tolas of ghee and double this quantity of milk. This ghee is curative of fever, burning, giddiness, cough, pain in the head, sides of the chest, and shoulder region, thirst, vomiting and diarrhea.

111-113 The physician may prepare a medicated ghee by adding the paste of equal parts of cork-swallow wort, liquorice, grape, kurchi seeds, zedoary, orris root, Indian night-shade, small caltrops, heart-leaved sida, blue water-lily, feather foil, zalil, cretan prickly clover and long pepper. This excellent medicated ghee cures the eleven symptoms of this King of Diseases which is the syndrome of various disorders.

Diet

114-116. Decoct in water heart-leaved sida, ticktrefoil, painted-leaved uraria, and yellow berried night-shade and prepare a medicated ghee by adding to this decoction cow's milk the pulp of dry ginger, dates, ghee and long pepper. This milk taken with honey cures fever and cough and improves the voice Similarly a course of goat's milk as well as the meat juice of Jangala animals and chick pea, green gram and math gram prepared in the form of soup may also be used in the daily diet

Sedative methods

117 The sedative line of treatment in fever, which has been described previously is recommended with the addition of ghee in the fever and burning of the consumptive patient.

118-119 If there is expectoration and the patient is strong and of Kapha habitus, he should be subjected to emesis by a draught of milk mixed with emetic nut or with liquorice decoction mixed with emetic nut, or gruel prepared with emetic drugs and mixed with ghee And after the person has vomited well, he should be given, at the meal time, light diet along with digestive stimulants.

120 The person that is taking the diet consisting of barley and wheat, honey-wine, Sīdhu-wine, medicated wine and Surā wine and the spit-roasted flesh of Jāngala animals, will subdue his Kapha-morbidity

121 When there is excessive formation of phlegm, the Vāta ejects this



phlegm out of the body This type of excessive phlegm expectoration should be treated by the physician with unctuous and hot medications.

122. The line of treatment which has been indicated in the excessive expectoration of phlegm is also recommended in vomiting. A diet consisting of eats and drinks that are cordial, curative of Vāta and light, is recommended

123-124. Mostly as a result of the impairment of the gastric fire, the patient passes slimy and loose stools and there is loss of taste in the mouth and lack of relish for food. He should be given the remedies which are stimulative of the gastric fire, curative of diarrhea, mouth cleansing and curative of anorexia

125 He should be given rice-water mixed with dry ginger and kurchi seeds, and after it is digested, he should be given gruel prepared with yellow wood sorrel, butter-milk and pomegranate

126 The patient may be given, as potion the preparation of Pāthā, bael, and bishop's weed, mixed with buttermilk, or cretan prickly clover, dry ginger and Pathā with Surā wine.

127. The supernatant part of gruel prepared with the stones of jambul and mango, and with bael, wood-apple and dry ginger should be given as potion for the cure of diarrhea

128 The vegetable soup with the above three groups of Pāthā and other drugs along with pulses used in soup, unctuous and acid articles and which are highly astringent, should be prepared

129-131. Highly astringent vegetable soups with country willow, arjun, jambul, lotus, drumstick, white teak, henna, the sprouts of jasmine, citron, fulsee flowers and pomegranates, seasoned with unctuous, acid and salt articles should be prepared Vegetable soups may be prepared with yellow wood sorrel and bladder dock or with asthma weed, added with curd-cream, ghee and pomegranate.

132. The meat-juices of easily digestible meats mixed with astringent medications are recommended as sauces and red Śāli rice as staple diet.

133-133½. The decocted water of pentaradices of the ticktrefoil group is recommended as potion, or butter milk and Surā wine with bladder dock or pomegranate juice Thus have been described the digestive stimulants and the astringent emetics for the diarrhea patient.

134 Listen now to a description of remedies which are appetizers and curatives of dysgeusia.



135. Tooth-twigs which cleanse the mouth should be used twice a day Similarly the mouth should be cleansed with water and mouth-washes

136. After this, one must smoke and thereafter food and drink as well as medication, which are well-made and act as digestive-stimulants and which are wholesome and prepared agreeably, should be taken

137-138. (1) Cinnamon, nut grass, small cardamom and coriander; (2) nut-grass, emblic myrobalan and cinnamon; (3) Indian berberry and cinnamon, (4) Indian tooth-ache tree and long pepper, (5) Bishop's weed and tamarind—these five groups of mouth-cleansers mentioned one in each foot of the verse, act as relish-givers and mouth-detergents

139 Pills prepared of these may be kept in the mouth, or the mouth may be cleansed with these powders, or a mouthful of water mixed with these powders may be kept for a time in the mouth.

140. Mouthfuls of Surā, Mādhvīka or Sīdhu wines, oil, honey, ghee, milk or sugar cane juice may be used as desired.

141-144 Bishop's weed, tamarind, dry ginger, Amlavétasa, pomegranate and sour jujube, take one tola each of these and half tola each of coriander, rock-salt, cumin seeds, cinnamon, one hundred pieces of long pepper, 200 black pepper grains and 16 tolas of sugar; all these should be powdered and mixed together. This powder is tongue-detergent, cordial, impletive, relish-giving, curative of pain in the stomach, splenic region and sides of the chest, and cures constipation, tympanites, cough and dyspnea It is astringent and curative of assimilation-disorders and piles Thus has been described the Sādava preparation of bishop's weed

145-147 Take Himalayan silver fir, black pepper, dry ginger and long pepper in proportions of 1, 2, 3 and 4 parts respectively, cinnamon and cardamom in the proportion of ½ part each and white sugar eight times the quantity of long pepper (32 parts) This powder is curative of cough, dyspnea and anorexia and is an excellent digestive-stimulant, alleviative of stomach disorders, anemia, assimilation-disorders, consumption, splenic disorders fever, vomiting diarrhea, colic, and restorative of regular movement to torpid Vāta

148. Prepare pills of this powder by mixing it with syrup of sugar candy The pills, being prepared by heating, are considered lighter than powder Thus have been described the compound Himalayan silver fir powder and pill



Flesh-foods recommended

149. The physician skilled in the science of dietetics should prescribe well prepared dishes of the meats of carnivorous animals, which are specially roborant, for the consumptives that are emaciated and continue to lose flesh.

150. The flesh of peacock should be given to the consumptive, and in the name of peacock's flesh, that of vultures, owls and blue jays, well prepared in the prescribed manner, should be given.

151 In the name of partridge, give the flesh of crows, in the name of the snake fish, give the flesh of snakes, and in the name of the intestines of fish, give fried earthworms

152. The physician may give dressed meats of the fox, large mongoose, cat and jackal-cubs, in the name of rabbit-flesh

153. The flesh of lion, bear, hyena, tiger, and such other carnivorous animals may be given in the guise of the flesh of the deer, for increasing flesh in the consumptive patient.

154. The meats, well-seasoned with spices, of elephant, rhinoceros and horse should be given in the guise of buffalo flesh, for promoting the flesh of the patient.

155. The flesh of birds and animals that have grown plump on flesh diet, is an excellent flesh-increasing food. which being acute, hot and light, is specially beneficial.

156. When meats, that are not relished owing to the patient not being used to them, are to be given, they should be done so under disguised names. Then they are readily eaten

157. But if their real nature be known, either they will not be eaten at all out of digust or even if eaten will be vomited out, hence they must be disguised and given under assumed names.

158. The fleshes of peacock, partridge, cock, swan, hog, camel, ass, bull and buffalo are greatly promotive of flesh

159. The skilled physician should take careful note of the eight groups of creatures, described in the chapter on 'Eats and Drinks', and then select the appropriate flesh for the consumptive patient.

160 The flesh of the tearer group of creatures and the terricolous, wet-land and aquatic animals and wading birds should be given in proper measure as food to one suffering from the Vata type of consumption.



161 The flesh of peckers and gallinaceous birds and Jangala beasts and birds should be given to those consumptives who are predominantly affected with Kapha and Pitta.

162 After preparing these fleshes well in the prescribed manner and having rendered them soft, palatable, delicious and fragrant, they should be given to the consumptives

163. Consumption does not persist long in one that is disciplined and strong-minded and subsists exclusively on a meat-diet and drinks honey wine.

Remedial wines

164 Consumption cannot find entry into the body of a man who takes daily the supernatant fluid of Vāruṇī wine and pays great attention to the external cleansing of the body and who does not suppress the natural urges

165. The consumptive patient may take as post-prandial drink, Prasannā, Vāruṇī or Sīdhu wine or simple or medicated wine as is suitable after taking a meat-diet

166 Wine owing to its quality of being acute, hot, clear, and subtle, churns up the orifices of the body-channels and soon dilates them As a result of this re establishment of the freedom of circulation in the vessels, all the seven body-elements get nourished, and the wasting due to consumption soon disappears.

Roborant Recipes

167 168½. The ghee prepared with the meat juice of carnivorous animals may be administered to the consump tive or the ghee prepared in ten times the quantity of milk may be givn to the patient The medicated ghee prepared in the decoction of decaradices, milk and meat-juice along with the paste of drugs of the sweet group, is an excellent cure for consumption

169-169½ The medicated ghee prepared with the paste of long pepper, roots of long pepper, chaba pepper, white flowered leadwort, dry ginger, barley alkali and milk is a cleanser of the vascular system.

170 170½ The medicated ghee prepared in the decoction of Indian groundsel, heart leaved sida, small caltrop, ticktrefoil hog weed and milk, along with the paste of cork swallow wort and long pepper, is curative of consumption

171 171½. These medicated ghees may be drunk with gruel or licked with honey or eaten mixed with the food in the proper dose

172 Thus has been described the dietetic regimen for the consumptive



172½ Hereafter will be described treatment by means of external medication.

Bath and Regimen

173-173½. The patient, after being well inuncted, should be given a tub-bath with unctuous liquid, milk and water in order to relieve the constriction of the channels and to increase strength and plumpness.

174-174½. On emerging from the tub-bath, the patient should be made to sit at his ease and once again treated to a pleasant oil massage with a light hand, using mixed unctions, and then given a pleasant dry massage.

175-177½. Take cork swallow wort scutch grass, mudar, hog-weed, winter cherry, rough chaff, wind killer, liquorice, heart-leaved sida, white yam, rape seed, costus, rice, linseed, black gram, til and yeast, and powder them all together. Mix this with thrice its quantity of barley powder and add curds and honey, this should be used for massage, for it promotes plumpness, complexion and vitality.

178-178½ Then, the patient should take a bath in water in which have been boiled drugs of the life-promoter group, and the paste, of white mustard and of fragrant substances, cooling the water to the degree of temperature found congenial to the particular season

179-180½. The consumptive patient should then deck himself with perfumes, flower garlands, clothes and ornaments, touch auspicious articles, worship the gods, the twice-born and the physicians, and eat at ease delicious food and drink possessing pleasant color, taste, feel and odor, prepared by agreeable persons and inducive of happiness

181-182 Those grains, which are a year old, are to be used in the preparation of food for the consumptives, and those which are light to digest, which have not lost their nutritive quality and which are delicious, fragrant and virilific, are the most wholesome.

183. The consumptives in order to improve their strength and flesh must make use of those articles that are prescribed as wholesome in the treatment of 'Pectoral Lesions and Cachexia'

184 188 It is by recourse to inunction, massage, pleasant and untorn garments, affusions, baths, immersion-baths, internal and external cleansing which are suitable to the prevailing season, enemata milk, ghee, meat-foods, cooked rice mixed with meat juices, pleasant wines, delightful perfumes, sight of friends, beautiful things and young women, the

pleasant sound of songs and musical instruments, cheering and comforting words, constant service to preceptors and elders, practice of Brahmacarya, charity, austerity, devotion to the gods, truth, righteous conduct, auspicious rites, non-violence and respect to the physicians and Brāhmaṇas, that one gets free from consumption, the king of disease.

Religious Sacrifices

189 The patient desirous of regaining his health should perform the same religious rites enjoined by the Vedas as those by the performance of which this king of diseases was subdued in the beginning

Summary

Here are the two recapitulatory verses—

190. Concerning consumption, the primo genesis, etiological factors, and premonitory symptoms have been described in brief and treatment in extenso.

191. Explanation of the name of the disease, incurable, curable and formidable conditions; these comprise the complete synopsis of the chapter on the 'Therapeutics of Consumption.'

8 Thus, in the Section on Therapeutics in the treatise compiled by Agnivésa and revised by Caraka, the eighth chapter entitled 'The Therapeutics of Consumption' is completed.

CHAPTER IX

Insanity

1. We shall now expound the chapter entitled 'The Therapeutics of Insanity'

2. Thus declared the worshipful Ātréya.

3 Punarvasu who was, as it were the very abode of understanding, memory, wisdom and austerity, and who was sought by all living beings as their refuge, being asked by Agnivésa, in due course, described the etiology, signs and symptoms and treatment of insanity.

General Etiology etc.

4. Diet that consists of articles that are incompatible, vitiated and unclean; disrespect towards the gods, teachers and the twice-born; mental shock resulting from excess of fear or joy; and faulty bodily activity—all these, are the causative factors of insanity.

5 The humors in the body of the weak-minded, getting morbid by the above factors, and, in their turn, vitiating the brain, the seat of intelligence, become localized in the channels of the nervous system and soon derange the function of the mind.

6 Confusion of intellect, extreme fickleness of mind, agitation of the



eyes, unsteadiness, incoherence of speech, mental vacuity—these, are the general symptoms of insanity.

7. An imbecile, who is thus afflicted, is unable to know pleasure from pain and right behaviour or duty. Needless to say, he knows no mental ease. Deprived of memory, understanding and his wits, he keeps his mind wavering restlessly

Origin and classification

8 Insanity which is characterised by such derangement of understanding, mind and memory, is said to be of exogenous and endogenous origins I shall describe individually the five-fold causation of insanity together with symptoms and the treatment.

9. The Vāta, getting severely provoked by indulgence in dry, meagre or cold diet, or by excess of purificatory procedure or atrophy of body-element or by fasting and vitiating the brain, which is already overcome with worry etc., soon impairs the understanding and memory as well.

10 The following are the symptoms of insanity arising from provoked Vāta: laughing, smiling, dancing, singing, speaking, bodily movements and weeping, all of which are out of place; hardness, leanness and dusky-red coloration of the skin and the disease in its anabatic phase at the close of digestion of food

11 The Pitta which has accumulated as the result of taking pre-digestion meals, or taking pungent, acid, irritant and hot articles of food, being activated and getting lodged in the brain of the undisciplined person, rapidly gives rise, as described before, to acute maniacal symptoms.

12 Intolerance, turbulence, nudity, intimidation, running about, heated condition, anger craving for shady places and cooling foods and drinks and icteric tinge of the body are the symptoms of insanity due to Pitta

13. In the person of sedentary habits the Kapha, getting greatly increased in the vital organs as the result of over-feeding, combines with heat and impairs the intellect and memory, and confounding the mind, causes insanity (Melancholia)

14 Slowness of speech and action, anorexia, fondness for women and solitude, somnolence, vomiting, dribbling of saliva, anabasis following meals, pallor of the nails etc.,—these are the symptoms of insanity due to Kapha.

15 The insanity that is born of tridiscordance is an exceedingly dreadful condition and is caused by the combination of all the etiological factors mentioned above It accordingly



manifests all the symptoms and should be given up as incurable on account of the antagonistic nature of the treatment required.

16 Possession by the gods, sages, Gandharvas, Piśācas, Yaksas Rāksasas, and the manes, and the failure in the proper discharge of observances and vows in this life or the previous one —these, are the causes of the insanity of the exogenous type

17. The man who evinces superhuman power of speech, valour, prowess and behaviour in respect of knowledge, science and strength, and whose fits of insanity are indefinite as regards time—such a one should be regarded as having the insanity born of spirit-possession.

18. The gods etc., enter invisibly and suddenly into the body of a man by their innate power, without causing any morbid change, just as an image and sunshine enter a looking glass and a crystal respectively

19. The time of the attacks of spirit-possession and their premonitory symptoms have been described in the Section on Pathology. Now listen to a description of the symptoms of each type of insanity due to spirit-possession, its incidence and of the persons who are liable to these spirit-invasions.

20-(1) Thus one who is of gentle looks, dignified, indomitable, non-irascible, and disinclined for sleep and food, whose excretions, viz, sweat, urine, stools and flatus are scanty, whose body-odor is pleasant and whose face is radiant like a full blown lotus should be known to be insane due to possession by the gods.

20-(2). One whose behaviour, diet and speech are such that they bespeak of a curse, spell, or obsession ascribable to teachers, elders, adepts and sages, should be known to be insane due to possession by them

20-(3). One who is of agitated looks, unseeing, somnolent, impeded in his speech, apathetic to food and afflicted with anorexia and indigestion, should be known to be insane due to possession by the manes

20-(4) One who is fierce, impetuous fiery, grave, indomitable, passionately fond of musical instruments played by mouth, dance, singing, food, drinks, baths, garlands, incense and unguents. who loves the wearing of red-colored garments, sacrifices, jesting gossip and questioning and whose body-odor is pleasant, should be known to be insane due to possession by the Gandharvas.

20-(5) One who sleeps, weeps and laughs frequently, is fond of dancing, singing, music, recitation, gossip, food, drinks, baths, garlands, incense and



unguents, has blood-shot and tearful eyes, speaks ill of the twice-born and the physicians, and is given to revealing secrets, should be known to be insane due to possession by the Yaksas.

20-(6) One who is afflicted with insomnia, averse to food and drink, exceedingly strong though abstaining from food, fond of weapons, blood, flesh and red-colored garlands, and is minatory, should be known to be insane due to possession by the Rāksasas.

20-(7). One who is conspicuous for his loud guffaws and dance, who evinces hatred and contempt for the gods, the Brāhmanas and the physicians, who is given to quoting hymns, scriptural verses and learned treatises and who flagellates himself with sticks and in other ways practises self-mortification, should be known to be insane due to possession by the Brahma-rāksasas.

20 One who is of morbid mentality and finds no resting-place anywhere and is given to dancing, singing and laughter, who talks now sensibly and now at random, shows a penchant for sitting on dung heaps, slag-heaps, roadways, rag-heaps hay-stacks, stones and wood-heaps, who has a voice that is broken and dry, who likes to be nude, who constantly runs about, never keeps to one place for any length of time, who loudly proclaims his sorrows, and is devoid of memory—such a one should be known to be insane due to possession by the Piśācas

21 (1) The gods, finding an opportunity, effect their entry into a man of pure conduct and devoted to austerities and scriptural studies, generally either on the first or the thirteenth day of the bright fortnight

21 (2). Similarly, the Rsis enter into a man who is devoted to frequent bathing and cleaning of his person and to solitude, and who is versed in the law-books, scriptures and maxims, for the most part either on the sixth or the ninth day of the fortnight.

21-(3). The manes enter a man who is attached to the service of his mother, father, preceptor, elders, adepts and mentors, for the most part either on the tenth day of the fortnight or on the new-moon day.

21-(4). The Gandharvas enter the man who is fond of panegyrics, songs and music, has a passion for other people's wives, unguents and garlands, is of clean habits, for the most part either on the twelfth or the fourteenth day of the fortnight.

21-(5). The Yaksas enter a man who is endowed with intelligence,



strength, good looks, pride and valor, who is fond of garlands, unguents and jesting, and is given to excessive talk, for the most part either on the eleventh or the seventh day of the bright fortnight

21-(6) Into a man who is averse to the study of scriptures and to the observance of austerities, vows, fasts, continence and reverential rites, to the gods, religious mendicants and preceptors, who being a Brāhmana is lost to purity or not being a Brāhmana, claims to be one, who fancies himself a hero, who likes to disport himself in the precincts of a temple or in the waters—into such a man the Brahma rāksasas enter, for the most part either on the fifth day of the bright fortnight or on the full-moon day.

21-(7). The Rākṣasas and Piśācas enter a man who is of a depraved mentality, given to back-biting, effeminate in character, covetous and deceitful, for the most part on the second, the third or the eighth day of the fortnight

21. Thus, from among the countless varieties of psychic seizure, we have described the foregoing eight, they being the ones most commonly observed.

Symptoms of incurability

22. From among all these kinds of psychic subjects, one who moved by the intensity of his passion, never hesitates to raise his hand and strikes either himself or those about him is to be regarded as an incurable case Similarly, one whose eyes are marked with profuse lachrymation, who bleeds in the phallus, has his tongue bruised, nostrils dilated, skin cracking and his speech unrestrained, is seen to mumble constantly, has discoloration of body, is constantly afflicted with thirst and is foul-smelling, should be known as having been crazed by a Spirit desirous of avenging itself Such a man should be left to his fate.

Therapeutic Measures

23. As regards those who have been rendered insane by spirits moved by the desire for sport or for worship, the physician, having ascertained this point by observing the intentions and the behaviour of the subjects, should proceed to treat the patients by the incantation therapy, suitably assisted by means of appropriate propitiatory and sacrificial offerings

24 We shall now explain the procedure of treatment of both the endogenous and exogenous types of insanity in brief as well as in extenso.

25. The specialist should first give the unctuous potion to a patient with insanity arising from Vāta, but f



the passages are obstructed, then the oleation should be accompanied with mild purificatory procedure

26 If the insanity is due to Kapha or Pitta, then emesis and purgation should be first carried out after preliminary preparation with oleation and sudation When purified thus, the procedure of rehabilitation should be carried out.

27. After this, the patient should be given evacuative or unctuous enema, or errhine-medications, repeating these measures as often as needed by the intensity of the morbidity

28. The stomach, the senses, the head and the alimentay tract being purified by emesis and other purificatory procedures, the mind becomes clear and the patient regains his memory and wits

29. If even after purification, the disorganized behaviour persists, strong nasal and eye medications, flagellation and giving shock to his mind, intellect and body, are advised

30 If the patient continues to behave in an irresponsible manner, then he should be made gentle by soft but strong bandages and put into a dark room free from metallic and wooden articles (lest he should harm himself with these).

31. Intimidation, terrorization, coaxing, exhilaration, pacification, frightening and astonishing—these being causative of forgetfulness serve to reclaim the mind to normality from its insane fixation.

32 Applications, massage, inunctions, inhalations and potions of ghee should be used for restoring him to his normal frame of mind, intellect, memory and intelligence.

32½. The potion of ghee and other similar measures, and the incantation-therapy, are recommended in the exogenous variety of insanity.

33 Now listen to a description of the most successful recipes curative of insanity.

Recipes

34 The medicated ghee prepared with 256 tolas of ghee in four times its quantity (1024 tolas) of cow's urine along with the paste of 8 tolas each of asafetida, rock-salt and the three spices, is curative of insanity

35-37½ Colocynth, the three myro balans, fragrant pepper, deodar, cubeb pepper, ticktrefoil, valerian, hard-wick, turmeric, Indian berberry, two varieties of Indian sarsaparilla, perfumed cherry, blue water lily, cardamom, madder, red physic-nut, pomegranate, fragrant poon, cinnamon leaf, yellow-berried



night-shade, fresh flowers of jasmine, embelia, painted leaved uraria, costus, sandalwood and Himalayan cherry; the physician should prepare medicated ghee from 64 tolas of ghee and four times this quantity of water, with the paste of one tola each of the above 28 drugs

38-41½ This ghee is recommended in epilepsy, fever, cough, consumption, weakness of digestive fire, in wasting, rheumatic conditions, coryza, tertian and quartan fevers, in vomiting, piles, and dysuria, in persons afflicted with spreading inflammations, pruritus, anemia, insanity, toxicosis and urinary disorders, in possessions by demons, in obstructed speech and weak-mindedness. It is beneficial in the sterility of women It is auspicious and increases life and vitality, ensures against poverty, evils and demons, and destroys all evil influences of stars. This Kalyānaka Ghee is also the best drug for ensuring male progeny Thus has been described the Kalyānaka Ghee.

42 44. Decoct 21 drugs of the ticktrefoil group from among the above-mentioned drugs and prepare with them medicated ghee by adding four times its quantity of the milk of a cow which has calved for the first time and with the paste of Ksīrakākolī, fresh black-gram, Kākolī, cowage, Rsabhaka, Rdhi and Médā in equal parts, this is the Great Kalyānaka Ghee. It specially valuable as a roborant and is a sovereign remedy for tridiscordance. Thus has been described the Great Kalyānaka Ghee.

45 48 Nardus, chebulic myrobalan, Bhūtakéśī, Brāhmī, cowage, sweet flag, zalil, common sesbane, Ksīrakākolī, angelica, kurroa, guduch, Śūkarī, dill and fennel, gum guggul, climbing asparagus, cardamom, the two varieties of Indian groundsel, white siris, climbing nettle mercury and ticktrefoil, the ghee prepared with all these drugs is curative of quartan fever, insanity, possession and epilepsy. This ghee is called the Great Paiśāca Ghee and is equal to ambrosia. It improves the intellect and memory and helps the growing child to acquire proper development. Thus has been described 'The Great Paiśāca Ghee'.

49-50. A medicated ghee should be prepared of 400 tolas of garlic, 30 fruits of chebulic myrobalan, 4 tolas of the three spices, and 64 tolas of the ashes of cow-hide, in 512 tolas of cow's milk and urine and 64 tolas of old ghee When cold, it should be mixed with 4 tolas of asafetida and 64 tolas of honey, and used.

51. This ghee results in a quick cure in cases of insanity due to internal and external causes, irregular



fevers and epilepsy, when used as a potion, inunction or nasal medication. Thus has been described 'The compound Garlic Ghee'.

52-55. Decoct 200 tolas of a good quality of garlic, after removing the external sheaths and 100 tolas of decaradices in 512 tolas of water. When the whole is reduced to one-fourth its quantity, add to it 64 tolas of ghee and 64 tolas of the juice of garlic and 32 tolas each of the juices of jujube, radish, kokam, citron and ginger, 32 tolas of sour pomegranate juice, Surā wine, whey and sour conjee, with the paste of 2 tolas of each of the three myrobalans, deodar, rock-salt, three spices, celery seeds, bishop's weed, chaba pepper, asafetida and common sorrel and prepare it into a medicated ghee This ghee, when taken, cures colic, Gulma, piles and abdominal diseases.

56 It also cures inguinal swelling, anemia, splenic diseases, gynecic diseases, fevers, helminthiasis, disorders due to Vāta and Kapha, and all types of insanity. Thus has been described The second Garlic compound Ghee'.

57. The medicated ghee prepared with asafetida, gummy gardenia or with small cardamom and Brāhmī or asafetida, Brāhmī and Coraka are similarly beneficial.

58-59 The patient may be given a potion of ancint ghee alone or the medicated ghee above described. Being given the maximum dose, he may be locked up in an under-ground cellar or in a house. The physician may administer specially old ghee to the patient. It will be found curative of tridiscordance and being perfectly pure, it is specially curative of spirit-possession

60-60½ Its properties and actions are intensified when drunk as a potion, and it is pungent and bitter in taste. The ghee kept for a period of ten years is called. 'Ancient' ghee and it possesses very strong odor The ghee, preserved for a longer period (i e. for more than ten years) is of the color of lac-juice, cooling and curative of all kinds of possessions. It is highly promotive of the intellect and stands first as a purgative.

61-62½. As regards the ghee preserved for a period of hundred years, thers is no disorder which it cannot cure Even the sight or touch or smell of this ghee is curative of all kinds of spirit-possession. It is specially beneficial in epilepsy and in insanity due to spirit-possession

63-63½. If the patient proves recalcitrant, the following drugs may be used as eye-salves, massage, applications and nasal medications



64-64½. Siris, liquorice, asafetida, garlic, Indian valerian, sweet flag and costus, pounded in goat's urine make a good nasal and eye medication

65-65½. Similarly, the three spices, turmeric and Indian berberry, madder, asafetida, rape seed and siris-seed will be found curative of insanity, possession and epilepsy.

66-67½ Make a collyrium-stick by pounding equal parts of rough chaff. asafetida, yellow arsenic, gummy gardenia. with half its quantity of black pepper, in the bile of an ox or jackal. This collyrium-stick should be applied to the eye of epileptic subjects or those afflicted with delusionary insanity, spirit-possession and fever or in cases of persons afflicted by spirits or the gods or in eye-diseases

68-68½. The collyrium prepared from the paste of black pepper and exposed to the sun for one month should be used in the case of persons who suffer from delusions and loss of memory caused by morbid humors or spirit-possessions.

69 72½ Rape seed, sweet flag, asafetida, Indian beech, deodar, madder, the three myrobalans, white mussel shell creeper, bark of white siris, the three spices, perfumed cherry, siris turmeric and Indian berberry, take equal parts of each and make a paste in goat's urine. This antidote may be used as potion, collyrium, nasal medication, application, bath or massage. It is curative of epilepsy, toxicosis, insanity, effects of black magic, poverty and fever. It frees one from the fear of evil spirits and is esteemed by royal persons. Also the ghee prepared of the above articles, in cow's urine, has similar properties.

73 73½ If the patient is affected with ptyalism or coryza, he may smoke a cigar prepared of drugs of the fragrant group or of the group of the white mussel shell creeper, together with asafetida mentioned in connection with errhine-smokes

74-75½. Affusions, eye-ointments and insufflations, nasal medications and smokes may be prepared from urine, bile, dung, nails and hide of pangolin, owl, cat, jackal, wolf and goat, for use particularly in insanity due to Vāta and Kapha.

75½-77. In conditions due to Pitta, the bitter group ghee, Jīvanīya ghee, mixed unction and sweet, soft and cooling eats and drinks are recommended. The physician skilled in venesection should take out blood from the temporal vein situated near the margin of the hair and temporal region in conditions of insanity, irregular fever and also epilepsy.

78 Or having fed him to repletion on ghee and flesh, the patient should be confined in a comfortable room free from draught. By this he becomes free from his derangement of intellect and memory and having regained his normal wits, gets rid of his disease

79 The patient's well-wishers may calm him with words of religious and moral import, or they may shock him out of his distemper by announcing the news of the loss of something he dearly loves or they may win him back to normality by showing him marvels

80-81 Or the patient may be anointed with mustard oil and tied hand and foot, laid out on his back in the sun, or he may be smeared with the leaves of cowage, or lightly branded with hot irons or scalded with boiling oil or water, or having scourged him with light whips, he may be left well secured with ropes in solitary confinement. From such drastic measures, the disorientated mind of the man is restored to normality.

82-83 Thus, he may also be terrorised by means of snakes whose fangs have been removed or by trained lions and elephants, or by men dressed as bandits or foemen with weapons in their hands or men impersonating the king's officers may, having dragged him out securely bound, intimidate him with threats of immediate execution by order of the king

84. It has been well said that the threat to life is more potent than fear of bodily injury; accordingly that measure may suceeed in helping the disordered mind of the insane patient to regain its composure (when all the other measures have failed)

85. The man who has become unhinged in his mind as the result of losing something that he dearly loved, should be consoled by the proffer of a substitute and by words of sympathy and comfort

86. As regards the mental derangement resulting from an excess of desire, grief, delight, envy or greed, it should be allayed by bringing the influence of its opposite passion to bear on the prevailing one and neutralize it

Treatment of Spirit-possession

87. In insanities, arising from both spirit-possession and vitiation of the humors, such of the above-mentioned measures should be applied as seem most appropriate after a consideration of the patient's place of residence, his age, homologation, the nature of the morbidity, the season of the year



and their respective strength and weakness

88-88½. In the case of those who are demented by the gods, the Ṛsis, the manes and the Gandharvas, the physician should avoid such medicaments as acute collyriums and in general all drastic measures Instead, he should be treated by means of such mild medications as potions of ghee.

89-90. Worship, sacrifices and libations offered to the gods, incantations and mild collyriums, propitiatory rites and ceremonies; burnt-offerings, prayers, supplications and pilgrimages, observance of the vows laid down in the scriptures and expiatory acts—all these too, may be performed.

91 By worshipping daily, with true devotion, God Īśvara, the lord of the spirits and the ruler of the world, one gets free from the fear of insanity.

92 A man is freed from insanity by performing, likewise, the worship of the angelic hordes of Rudra going by the name of Pramathas, who wander about in the world (on Rudra's errands)

93-94. The exogenous type of insanity is said to abate by means of sacrifices, auspicious rites, burnt offerings, wearing of magical herbs and talismans, observance of truthfulness, customary rites and austerities, by recourse to knowledge, charity, right discipline and vows, by propitiating the gods, cows, Brāhmaṇas and the teachers, as well as by recourse to proved charms and medicines

95 Moreover, whatever therapeutic measures are recommended in connection with epilepsy, are also applicable in the case of insanity, since in both, the etiological and the susceptible factors are the same

96. The man of strong mind, who abstains from flesh and alcohol, observes a wholesome diet and is always dutiful and pure, will never fall a victim to insanity, whether exogenous or endogenous.

Signs of Cure

97. The signs of a man who has fully recovered from insanity are—clarity of sense faculties and sense perceptions as well as of the understanding, the spirit and the mind and the normal condition of the body-elements

Summary

Here is a recapitulatory verse —

98. The best of physicians (Punarvasu) has set out in this chapter, the pathogenesis of the various types



of insanity due to endogenous and exogenous factors, their signs and symptoms and their treatment

9 Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the ninth chapter entitled 'The Therapeutics of Insanity,' not being available, the same as restored by Dṛdhabala, is completed.

CHAPTER X

Epilepsy

1. We shall now expound the chapter on 'The Therapeutics of Epilepsy.'

2. Thus declared the worshipful Ātréya.

Definition

3 The knowers of the medical science define epilepsy as a disease due to the derangement of the intellect and the mind, characterised by loss of memory, loss of consciousness and convulsive movements of the body

4-5. In those persons in whom the humors have become excessive and deranged by addiction to unwholesome and unclean food, and the Sattva quality has become obscured by passion and ignorance, the brain has become occluded with morbid humors and the mind oppressed with worry, passion, fright, anger, grief, anxiety etc., epilepsy makes its manifestation.

6-7½ The morbid humors lodged in the vessels affecting the brain, cause disturbance in its function; and the person thus affected is overpowered with stupor and derangement of mind He sees imaginary things, i. e. has visual aura, and drops down suddenly and is afflicted with tremors; his eyes and eye-brows become distorted, foam issues from the mouth, and the hands and feet become convulsed. When the paroxysm is over, he regains consciousness as though he were waking from sleep.

Varieties and Symptoms

8 Epilepsy is considered to be of four kinds· three of them being due to each of the humors separately and the fourth to the discordance of all three combined

9. In an epileptic fit due to Vāta there is visual aura of forms which are hard and of dusky-red or black color, the patient trembles, gnashes his teeth, throws out foams from the mouth and pants.

10. In a fit of epilepsy due to Pitta, the patient's saliva, limbs, mouth and eyes have an icteric tinge; he sees the visual aura of yellow or red



color and is affected with thirst and heat and visualizes the whole world as being in flames.

11. In a fit of epilepsy due to Kapha, the saliva, limbs, mouth and eyes are white, the body is cold, horripilated and heavy; the patient sees visual aura of white shapes and takes a long time to recover from the fit.

Signs of Incurability

12. If accompanied with all the symptoms in all their intensity, the epilepsy should be known as being produced by the tridiscordance of all the three humors. This type is incurable, so also is the epilepsy which occurs in debilitated persons or which is of long standing.

13. The provoked morbid humors precipitate an attack of epilepsy once every fortnight, every twelve days or every month, the paroxysm lasting for a brief period.

Treatment

14. The physician should bring about the restoration of the activity of the brain, nerves and mind, which have been occluded by the above factors, by first administering the drastic purificatory measures.

15. The physician should treat the Vāta-type of epilepsy mainly by means of enemata, the Pitta-type mainly by purgation, and the Kapha-type mainly by emesis

16 Now listen to a description of the sedative recipes given for the cure of epilepsy, after the patient has been fully purified and well comforted

17. The patient may take the ghee prepared with equal parts of cow-dung juice, sour curds, milk and cow's urine This ghee is curative of epilepsy, jaundice and fever. Thus has been described 'The Pañcagavya Ghee'

18-22 Decoct in 1024 tolas of water 8 tolas of each of the two varieties of pentaradices, three myrobalans, turmeric, Indian berberry, kurchi bark, dita bark, rough chaff, indigo, kurroa, purging cassia, root of common fig, orris root and cretan prickly clover, and when it is reduced to one-fourth its quantity, add the paste of one tola each of beetle-killer, Pātha, the three spices, turpeth, hijjal, elephant pepper, pigeon pea, trilobed virgin's bower, wild croton, wild chiretta, white flowered leadwort, the two varieties of Indian sarsaparilla, ginger grass, bishop's weed and henna, cook with this 64 tolas of ghee, adding equal quantities of cow-dung-juice, sour curds, milk and urine This ghee is called the major Pañcagavya Ghee. It is equal to ambrosia.

23-24 It is recommended for use epilepsy, insanity, edema, abdominal



diseases, Gulma, piles, anemia, jaundice and Halīmaka. It should be taken every day It dispels ill luck, spirit possession and quartan fever Thus has been described The major Pañcagavya Ghee'.

25. The medicated ghee prepared of ancient ghee in Brāhmī juice with sweet flag, costus and kidney-leaved ipomea, is curative of insanity, ill-luck, epilepsy and effects of evil deeds

26 The medicated ghee, prepared with four times its quantity of the urine of the bull, or the he-goat, together with rock salt and asafetida, is curative of the diseases of epilepsy and cardiac seizure

27. The medicated ghee prepared with the paste of sweet flag, purging cassia, curry neem, guduch, asafetida, angelica and gum guggul is beneficial in epilepsy due to Vāta-cum-Kapha.

28 The mixed unction, prepared of 64 tolas of oil and 64 tolas of ghee in 1024 tolas of milk, with the paste of four tolas of each of the drugs of the life-promoter group, is curative of epilepsy

29-30. A medicated ghee may be prepared of 64 tolas of ghee in 256 tolas of milk and sugarcane-juice and eight times the quantity of decoction of white teak, with the paste of one tola each of the drugs of the life promoter group. By the use of this ghee, the epilepsy born of Vāta-cum-Pitta is soon subdued Similar is the action of the medicated ghee prepared in the decoction of thatch-grass, white yam, sugarcane and small sacrificial grass

31 The medicated ghee prepared of 64 tolas of ghee in 1024 tolas of juice of emblic myrobalans, with the paste of 8 tolas of liquorice, is similarly curative of epilepsy due to Pitta.

Medicated inunctions

32 Inunction should be given with the rape-seed oil prepared in four times its quantity of goat's urine, massage should be done with cow's dung and bath with cow's urine

33. The oil, prepared in the decoction of the bark of white siris, neem, tree of heaven and drumstick with equal amount of cow's urine, is recommended for inunction.

34-36 Inunction with the medicated oil prepared in four times its quantity of goat's urine with the paste of gum guggul, sweet flag, chebulic myrobalan, climbing nettle mercury, mudar, rape-seed, nardus, Pūtanā-kéśī, Indian birth wort, asafetida, angelica, garlic, aquatic liquorice, red physic-nut, costus and such droppings of birds of prey as may be available, is curative of epilepsy.



Fumigation and applications may also be done with these drugs.

Fumigation etc

37-38. Long pepper, rock-salt, physic-nut, asafetida, white emetic nut, Kākolī, rape-seed, small stinking swallow wort, curry neem and sandal and bones of the shoulder-girdle, nails and ribs of dog—all these should be pounded together in goat's urine under the constellation of Pusya. This will make a good application and fumigation.

39 The massage should be given with the paste of holy basil, costus, chebulic myrobalan Pūtanā-késī and angelica, ground in cow's urine; and urines may also be used by themselves as affusion

40 Similarly massage should be given with the excrement of leeches or burnt hair of goat or burnt bones of the ass, or burnt nails of the elephant or the burnt hair of the cow's tail.

41 The urine of a tawny cow is very beneficial as a nasal medication, also the urine of dog, jackal, cat, lion and other creatures of that group is also recommended for nasal medication

42-42½. (1) Beetle killer, sweet flag, oblong-leaved croton, (2) white flowered mussel-shell creeper and climbing asparagus, (3) staff plant and oblong-leaved croton—these three sets of drugs, one mentioned in each hemistich, should be pounded with cow's urine, the physician may use five or six drops of these as nasal drops.

43 44 The medicated oil prepared in goat's urine with the paste of the three myrobalans, the three spices, deodar, barley alkali, sweet marjoram, black turpeth, rough chaff and the fruit of Indian beech, when used as nasal drops, is curative of epilepsy

45. Long pepper, climbing nettle mercury, costus, salts and beetle killer, powdered and mixed together, is an excellent nasal insufflation

Collyrium

46. A medicated collyrium-stick may be prepared by pounding cardamom, autumnal green gram, nut-grass, cuscus grass, barley and the three spices with goat's urine.

47. This medicated collyrium-stick when applied to the eyes in cases of epilepsy, insanity, snake-bite, chronic poisoning, acute poisoning and drowning, acts like ambrosia.

48-49. A medicated collyrium-stick prepared by pounding nut-grass, guduch, the three myrobalans, cardamom, asafetida, scutch grass, the three spices, black-gram, and barley in urines of a he-goat, ram and bull may be used in epilepsy, leprosy, insanity and irregular fevers.

50 The bile of the dog collected during the constellation of Pusya makes an eye-application curative of epilepsy When mixed with ghee, it is stated to make an excellent fumigation

51 The physician may perform fumigation with the beak or snout, wings and dung of mongoose, owl, cat, vulture, scorpion, snake and crow

52. With the application of these tried procedures, the centre of consciousness is re-activated and the body channels become purified and the person is restored to consciousness

53 If the condition of the endogenous epilepsy is attended with a sequela of the exogenous type characterised by excessive morbidity and symptoms, the treatment consists of measures indicated in insanity due to exogenous origin.

54-55. On the conclusion of the above, Agnivésa with folded hands, made the following submission 'Your Holiness, in the Section on General Principles, mention was made of psychic perversion or delusion and it was called the Great Disease As, however, its causes, manifestation and treatment were not indicated there, I am left with the desire to know them. Will Your Holiness describe them now?'

56 Hearing these words of the disciple, eager for knowledge, Punarvasu said to him, 'O! gentle one, listen to me as I describe this Great Disease, together with its causes, manifestation and treatment.

57-60. In the body of the man whose spirit is clouded with passion and delusion and who is given to impure diet and conduct and to the suppression of natural urges, the humors, getting irritated by the excessive and promiscuous indulgence in things cold and hot, unctuous and dry etc., get localised in the brain and vitiate the pathway of the mind and understanding Under such conditions, with the mind and understanding clouded by the increase of passion and delusion, and the brain disturbed by the rampant humors, the man, grown stupid and weakened in intelligence, tends to formulate erroneous judgments concerning the true and the false, the wholesome and the unwholesome Such a state of mind is referred to by the experts as 'Delusion' and 'Great Disease.'

61. The victim of this disorder should first be subjected to oleation and sudation and then purified by means of emesis and purgation When his strength has been rehabilitated, he should be nourished with foods and drinks that serve as brain-tonics.

62 He should take the Pañcagavya ghee already described, mixed



with the expressed juice of Brahmī or small-leaved convolvulus or other vitalizing preparations that are promotive of intelligence.

63. In addition, his friends, sympathizers and trusted mentors who can expound to him both his moral and material good, should instill into him understanding, resolution, memory and concentration.

Elixirs

64 He may also use garlic in conjunction with til oil, climbing asparagus with milk and the juice of Brāhmī or costus, or sweet flag with honey

65 The disease of epilepsy if it has become chronic and has obtained a firm footing is indeed very intractable It should be treated for the most part by means of vitalization therapy.

Warning

66 The epileptic as well as the insane should be specially protected from water, fire and trees, mountains and irregular surfaces, since these may become the cause of immediate death to such persons.

Summary

Here are the two recapitulatory verses—

67-68 The etiological factors, how the morbid humors being provoked produce the causative factors of epilepsy, the general and special symptoms of these morbid humors together with their treatment, the pathogenesis of the Morbidus Magnus, its manifestation and treatment—all this, the sage (Punarvasu) has set forth both in outline and in detail, in this chapter on the Therapeutics of Epilepsy.

10. Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the tenth chapter entitled 'The Therapeutics of Epilepsy' not being available, the same as restored by Dṛḍhabala, is completed.

CHAPTER XI

Pectoral Lesions

1. We shall now expound 'The Therapeutics of Pectoral Lesions and Cachexia.'

2. Thus declared the worshipful Ātréya

3. Ātréya, the Brahmic sage of great fame and knower of the supreme truth, declared this chapter on therapeutics for the treatment of pectoral lesions and cachexia.



Etiology

4-8 One who strains excessively with the bow, lifts heavy loads, falls from uneven heights and up the steep gradients, fights with stronger men, tries to restrain a young run-away bull, horse or other animal requiring control, or in assaults with foemen heaves boulders or wields clubs or powerful slings, or one who is given to reciting at the top of his voice, or runs a long course at top speed or swims across great rivers, or runs along keeping pace with swift horses, or performs violent feats of high or long jumping, or dances overmuch and at a rapid pace, or one who is injured by similar violent activities, or is addicted to excessive indulgence in women or is habituated to dry, meagre and poor diet—in such a person, the ulcerative lesions having occurred in the chest, this severe disease supervenes

9-11½. He suffers from acute pain in his chest and ulcerative lesions form and spread in the lungs The side of the chest is compressed, atrophied and sunken and the pulsating movement is seen there (marked cardiac gustation). Thereafter gradually vitality, strength, complexion, appetite and digestive power become diminished and also, as a consequence of the loss of gastric fire, there occur fever, pain, neurasthenia and looseness of stools The patient suffering from cough expectorates sputum which is purulent, dark, offensive in smell, yellow, nummular, copious and tinged with blood Thus, the patient with pectoral lesions becomes excessively emaciated, and so does the man who suffers undue loss of semen and vital essence

12. The indistinct signs are said to be the premonitory symptoms

13. Pain in the chest, hemoptysis and particularly cough appear in pectoral ulcerative lesions. In cachexia, there will be hematuria and rigidity of the side of the chest back and waist

14. The disease which manifests only a few symptoms, which is of recent origin and occurs in a person who is strong and whose gastric fire is powerful, is curable If the disease has been existing for more than a year, it is palliable and if it is accompanied with all the symptoms it is irremediable.

15. Once a diagnosis of ulcerative lesions in the chest has been made, the patient should be immediately made to drink a draught prepared of lac, mixed with milk and honey. He may take his meal mixed with milk and sugar.

16-17 If the patient has pain in the side or the hypogastric region, or



the Pitta and the gastric fire are feeble this dose should be given with Surā wine; and if he suffers from loose stools, then the draught of lac should be given mixed with nut-grass, atees, Pāṭhā and kurchi seeds. If the gastric fire of the patient is strong he should take this dose of lac mixed with ghee, bees' wax, the drugs of the life-promoter group, sugar, bamboo manna and wheat-flour, prepared in milk

18. The patient with pectoral lesions may take milk, prepared with sugar-cane, lotus rhyzomes, lotus anthers and red sandalwood and mixed with honey for the healing of these lesions

19 If the patient suffers from fever and burning, he may be given barley-powder prepared with milk and mixed with ghee, or he may take roasted barley powder with sugar, honey and milk.

20 If the patient suffers from cough and pains in the side of the chest or in the bones, he may lick the powder prepared of mahwa flowers, liquorice grapes, bamboo manna, long pepper and sida, mixed with ghee and honey

21-24 Take ½ tola each of small cardamom, cinnamon leaf and cinnamon, 2 tolas of long pepper and tolas each of sugar, liquorice, dates and grapes. Pulverise them and mixing the whole with honey, make it into pills The person may take these pills daily in a dose of one tola. This pill will cure cough, dyspnea, fever, hiccup, emesis, fainting, intoxication, giddiness, hemoptysis, thirst, pleurodynia, anorexia, consumption, splenic disorders, rheumatic condition, alteration of voice, pectoral lesions, cachexia and hemothermia. This pill is also highly nourishing and aphrodisiac. Thus has been described 'The compound Cardamom Pill'.

Some Recipes in hemorrhage

25. If there is profuse bleeding, the patient may take a potion of the hen's egg mixed with gruel or water or he may take the contents of the sparrow's egg or the blood of the goat or a Jāngala animal

26-26½ The person spitting blood may take the powder of hogweed, red Sāli-rice and sugar prepared with grape-juice, milk and ghee. Or he may take the amaranth-vegetable prepared with mahwa-flowers, liquorice and milk

Remedies in claudicated Vata and Pectoral lesions

27 If the patient is afflicted with claudication of Vāta, he may take goat's fat fried in Surā wine with a ...tle of rock salt



28. If the patient with pectoral lesions is very-weak and cachectic and is suffering from insomnia and if his Vāta morbidity is strong, he may take goat's fat with the top layer of cream of boiled milk with honey, ghee and sugar.

29. Or the emaciated and cachectic pthisis-patient may lick sugar, powder of baked barley, wheat, Jīvaka, Rsabhaka and honey, followed by a potion of boiled milk.

30. The patient may drink the soup of the flesh of carnivorous animals, seasoned with ghee and mixed with long pepper and honey This is a great promoter of flesh and blood.

31-32 The patients suffering from pectoral lesions and paucity of semen should be given cooked Sāli rice with ghee prepared from the milk decocted with banyan fig, gular fig, holy fig, yellow barked fig, Indian sal, perfumed cherry, the tuft of the palm, the bark of the jambul, buchanan's mango, Himalayan cherry and the Aśvakarna sal.

33 The medicated ghee prepared in the decoction of liquorice and gingo fruit, and an equal quantity of milk with the paste of milky yam, long pepper and bamboo manna, is beneficial in pectoral lesions.

34 Similarly the medicated ghee prepared in the solution of jujube and lac, and milk eight times the quantity of ghee, together with the paste of the barks of Indian calosanthes, Indian berberry, kurchi and kurchi seeds, is beneficial in pectoral lesions

35-41 Jīvaka Rsabhaka, milky yam, cock swallow wort, dry ginger, long zedoary, the tetrad of Parnīs, the two kinds of Médā, two kinds of Kākolī, Indian nightshade and yellow berried nightshade and white and red hog'sweed, liquorice, cowage, climbing asparagus, Rddhi, falsah, betel-killer, grape, yellow berried nightshade, Indian water chestnut, feather foil, milky yam, long pepper, heart leaved sida, jujube, walnut, date, almond and Abhisuka and similar other drugs, take one tola of each of these and make a paste of it and prepare a medicated ghee in 64 tolas of ghee with 64 tolas each of the juice of emblic myrobalan, juice of white yam, sugarcane juice, juice of the goat's flesh and cow's milk with the above paste. When it is cooled, mix it with 32 tolas of honey, 200 tolas of sugar and the powder of 2 tolas of each of cinnamon leaf, small cardamom, fragrant poon, cinnamon and black pepper The patient may lick this Amrta-prāśa ghee—ambrosial linctus in proper dose, which acts as ambrosia on men A man taking the milk and meat-juice should take this nectarial or ambrosial ghee.



42-43 This ghee will act as a roborant on persons emaciated from loss of semen, pectoral lesion, cachexia, debility and diseases, those who resort to over-indulgence in women, those who are emaciated and also those who have lost their complexion and voice. It is curative of cough, hiccup, fever, dyspnea, burning, thirst, hemothermia, emesis, fainting, stomach-disorders, gynecic and urinary disorders and it promotes procreative power. Thus has been described 'The Amitaprāśa Ghee'

44-47 Decoct 4 tolas of each of small caltrops, cuscus grass, Indian madder, heart-leaved sida, white teak, ginger grass, roots of sacrificial grass, painted leaved uraria, palas, Rsabhaka and ticktrefoil, till it is reduced to one-fourth of its quantity, and prepare a ghee in this solution by adding 64 tolas of ghee, four times the quantity of milk and the paste of cowage, cock swallow wort, Médā, Rsabhaka, Jīvaka, climbing asparagus Rddhi, grapes, sugar, east indian globe thistle and lotus stalks. This ghee is curative of disorders of Vāta and Pitta, tachycardia, colic, dysuria, urinary disorders, piles, cough, consumption and wasting and is promotive of strength and flesh in persons emaciated as the result of overstrain, practising the bow, over-indulgence in women and wine, and carrying of heavy loads and of the fatigue due to excessive walking Thus has been described 'The compound small Caltrops Ghee'.

48 49 Take 32 tolas of liquorice and 64 tolas of dried grapes and to the decoction obtained from these, add 64 tolas of ghee and 32 tolas of the paste of long pepper, and cook. After it has been taken off the fire and allowed to cool, add 32 tolas each of honey and sugar This medicated ghee taken with equal quantity of fried barley flour is beneficial in cases of pectoral lesions and cachexia and Gulma due to vitiated menstrual blood.

50-53. The physician should take 64 tolas each of the following seven articles juices of chebulic myrobalan, white yam, sugar cane, drugs of the life-promoter group, ghee goat's milk and cow's milk, and should cook the whole together After it has been allowed to cool, add 64 tolas each of sugar candy and honey This medicated ghee is curative of consumption, epilepsy, hemothermia, cough, urinary disorders and wasting. It is also rejuvenating and promotive of life, and promotes flesh, semen and vitality Ghee should be taken in the form of linctus in conditions where Pitta is predominant, and where Vata is predominant it should be taken in the form of a potion When used as a linctus, the dose being small it quiets the Pitta without quenching the gastric fire, when used as a potion (the dose

being large) it subdues Vāta, while also preventing the diffusion of the gastric fire.

Ghee-bolus

54-55 All these ghees made into a thick paste with the powders of bamboo manna, sugar and roasted paddy powder, may be used for persons who are weak, emaciated and thin The patient may take this medicated ghee rolled into balls, with the addition of equal quantity of honey It should be followed by a potion of milk By a course of this, one obtains increase of semen, vitality, strength and plumpness at a quicker rate. Thus have been described preparation of the ghee bolus.

56-61. Take four tolas each of heart leaved sida, white yam, minor pentaradices, hog-weed and sprouts of the five milk-yielding trees (viz., the five varieties of fig). To the decoction obtained from these, add twice its quantity of milk and an equal quantity of the juice of white yam and the meat-juice of goat's flesh, one tola of the paste of each of the ten drugs of the life-promoter group and 256 tolas of ghee Cook the whole together After it has cooled, filter and add 128 tolas of sugar-candy and 16 tolas each of the powder of wheat, long pepper, bamboo manna, Indian water chestnut and honey. The whole should be beaten up into the consistency of a paste by means of a wooden stick and rolled into balls. These ghee-balls should be wrapped round in birch leaves This preparation should be taken in a dose of 4 tolas and followed by a potion of milk or, in the case of Kapha disorders, by a potion of wine. These ghee-balls are recommended in the disorders of consumption, cough, pectoral lesions, wasting, emaciation due to overwork, indulgence in women and carrying of heavy weights, in hemoptysis, in heat or colds affecting the chest, in pain in the sides of the chest or in the head and in loss of voice and complexion Thus has been described the second variety of ghee-bolus

62-64 Prepare a paste in milk of 4 tolas of each of the following 13 articles—east Indian globe thistle, grape, trilobed virgin's bower, Ṛṣabhaka, Jīvaka, milky yam, Ṛddhi, Kṣīra-kākolī, yellow-berried nightshade, cowage, date and Médā Add to the paste thus obtained 64 tolas of the juice of each of emblic myrobalans, white yam and sugarcane, and cook in 64 tolas of ghee. After cooling, add 200 tolas of sugar and 32 tolas of honey and roll into boluses. These ghee-boluses are curative of cough, hiccup and fever.

65. Consumption, asthma, hemothermia, Halīmaka, loss of semen,

insomnia, thirst, emaciation and jaundice are also cured by these ghee-boluses Thus has been described the third kind of ghee-bolus.

66-69 Take 40 tolas of each of fresh emblic myrobalans, grapes, cow-age, hog's weed, climbing asparagus, white yam, sensitive plant and long pepper, 32 tolas of dry ginger and 8 tolas each of liquorice, sanchal salt and black pepper and reduce to powder. Add this to the decoction of 768 tolas of milk, oil and ghee, and 400 tolas of sugar and roll into boluses of the weight of 4 tolas each The patient suffering from emaciation, pectoral lesions and dehydration should take this preparation. They will get roborated by the immediate increase of the body elements such as the nutrient fluid, etc Thus has been described the fourth kind of ghee-bolus.

70-74 Take 128 tolas of cow's milk, 64 tolas of ghee, 256 tolas of sugar cane juice and 64 tolas of the juice of white yam and 64 tolas of the meat-juice of partridge and cook the whole together. While it is being cooked, the paste, levigated in sugar cane juice, of 16 tolas of mahwa flowers, 16 tolas of Buchanan's mango, 8 tolas of bamboo manna, 20 dates, 20 beleric myrobalans, 4 tolas of long pepper, 120 tolas of sugar, one tola of liquorice and 2 tolas of each of the drugs of the life-promoter group should be [put] into it When it has cooled down, add to it 16 tolas of honey and roll the stuff into boluses and sprinkle over them the powder of black pepper and cumin

75-77. These boluses are curative of rheumatic condition, disorders due to Pitta, pectoral lesions, cough or wasting, dehydration, loss of semen and blood-spitting due to pectoral lesions. They are beneficial to those who are emaciated, weak and aged, to those who are desirous of gaining plumpness, improved complexion and vitality, to women who are suf[fering] from menstrual disorders due [to] gynecic morbidity, to women desirous of conception and to those with a tendency to abort or miscarry and to premature death of the fetus These are beneficial, strengthening and wholesome to such and act as promoters of semen and blood. Thus has been described the fifth kind of ghee-bolus.

78 If Vāta causes disorders of the genito-urinary system in a patient who is addicted to women, he should be prescribed recipes that are curative of Vāta, roborant and virilific

79 Or, he may be given to drink boiled milk mixed with sugar, powder of long pepper, ghee and honey This milk is curative of cough and fever.

80. The person who is suffering,



from emaciation due to over-indulgence in women, may drink thin gruel prepared with juice of white yam and sugarcane and seasoned with acid fruit-juice and ghee. this gruel is a great life-promoter and roborant

81. The person who is suffering from emaciation due to pectoral lesions, to whom barley diet is agreeable and whose gastric fire is active, may drink the demulcent drink prepared of fried grain powder and filtered through cloth and mixed with honey and ghee.

82. The meat-juice of Jāngala animals prepared with the drugs of the life-promoter group and seasoned with ghee and mixed with sugar, may be used as a sauce for the cachectic patient.

83 The patient may take barley-meal with the milk or meat juice of cow, buffalo, horse, elephant or goat and with thin gruel seasoned with ghee and acid fruits.

84 This is the mode of dieting in a consumptive patient whose gastric fire is active, if the gastric fire of the patient is weak, stimulants and digestives should be given and if the patient suffers from loose stools, remedies described as astringent are desirable

Other Remedies

85-87. Take four tolas of rock-salt, eight tolas of dry ginger, eight tolas of sanchal salt, sixteen tolas of kokam, sixteen tolas of pomegranate, sixteen tolas of holy basil, four tolas of black pepper, four tolas of cumin seeds, and eight tolas of coriander Add to these 48 tolas of sugar and reduce the whole to powder. This powder should be given with eats and drinks in proper dose. It is appetizing, digestive stimulant, promotive of strength and curative of pleurodynia, dyspnea and cough Thus has been described 'The compound Rock-salt Powder.'

88-90 Coriander four tolas, cumin seeds eight tolas, celery seeds eight tolas, pomegranate sixteen tolas, tamarind sixteen tolas; sanchal salt four tolas; dry ginger one tola, and pulp of wood apple 20 tolas Powder the whole and add 64 tolas of sugar This Sādava preparation should be used in conjunction with food and drink, as indicated in the case of the previous recipe. It is indicated in conditions of impaired digestion and loose stools, in consumptive patients, it acts as a promoter of the gastic fire Thus has been described 'The Sādava medication.'

91-92 The patient with pectoral lesions may take a course of the juice of the root of gingo-fruit mixed with milk for a month, beginning with half a tola and gradually increasing it to four tolas. He should subsist on a milk-diet, taking no solid food. This course is a



great promoter of plumpness, life, vitality and health Similar are the courses of Indian pennywort, dry ginger and liquorice.

Regimen

93-94 Whatever food and drink is nourishing, cooling, non-irritant, wholesome and light should be taken by the patient who suffers from cachexia due to pectoral lesions, and who is desirous of regaining health Whatever has been described as wholesome to the patient suffering from consumption, cough and hemothermia, may be used for the patient with pectoral lesions, with due consideration to gastric fire, intensity of disease, homologation and vitality of the patient.

Prompt attention

95 If prompt treatment of this disease is neglected, it will lead to the sequela of consumption. Therefore before consumption sets in, this disease should be quickly subdued.

Summary

Here are the two recapitulatory verses—

96-97. The etiology of pectoral lesions with cachexia, the general and special signs and symptoms, the incurable, palliable and curable conditions of the disease, and the remedies for those conditions wh



are curable—all this, has been declared to his foremost disciple by Punarvasu, the knower of Truth, who was free from the faults of passion and ignorance, in this discourse on the therapeutics of Pectoral Lesions and Cachexia.

11. Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the eleventh chapter entitled 'The Therapeutics of Pectoral Lesions and Cachexia' not being available, the same as restored by Dridhabala, is completed.

CHAPTER XII

Edema

1 We shall now expound the chapter entitled 'The Therapeutics of Edema.'

2 Thus declared the worshipful Ātréya

3. Agnivéśa approached the great sage, the son of Atri and the best of physicians, as he was seated in the midst of gods and saints, and inquired of him the true nature of the etiology, the signs and symptoms and the therapeutics of the major disease, Edema.

4. To him the son of Atri, who is the Himalaya from which flows out the Indus of the science of

healing, expounded the subject fully with its classifcation of Vāta and other divisions, the endogenous and the exogenous types as well as of the nature of the local and general affections

Etiology

5-6 Habitual use of alkali, acid, acute, hot and heavy articles of diet, the constant use of curds, raw articles, earth, vegetables, antagonistic and unwholesome things and food that has been mixed with poison, by persons who are emaciated and weak as a result of the purificatory procedure, disease or fasting, piles, inactivity, not taking the seasonal purificatory procedure, trauma to vital organs or of abnormal labour in women and wrongful administration of purificatory procedures —all these, are considered to be the internal factors of endogenous edema.

7-(1) The cause of exogenous edema is the superficial injury of the skin by trauma caused by a stick, stone, weapon, fire, poison or metallic and other similar articles.

7 The endogenous type of edema is of three kinds, affecting either the entire body or half the body or only one limb or region of the body.

8. When the morbid Vāta, having reached the peripheral vessels, vitiates the Kapha, the blood and the Pitta, and getting obstructed by them tries to spread in the body, it causes edema with its pathognomic symptom of swelling

9. If the morbid humor is lodged in the upper part, it causes edema of the upper region of the body, if it is lodged in the region of Vāta, it causes the edema of the lower part of the body. If it is lodged in the middle region, there occurs edema in the middle part, if it affects the entire body, then it causes edema of the whole body, and if it is lodged in one limb only, then local edema occurs. Edema is named after the particular region which it affects

10-(1) Heat, burning and dilatation of vessels are indeed the premonitory symptoms of edema

10 All kinds of edema are due to humoral tridiscordance. Each is named after the predominant humor and symptoms in that tridiscordance, and the line of treatment is to be decided according to its classification

General Symptoms

11 Heaviness, variability of edema, swelling, heat, thinning of the vessels, horripilation and discoloration of the skin are said to be the general symptoms of edema

Vata type

12 Variability, thinness of the skin,



roughness, dusky-brown color of the skin, numbness horripilation accompanied with pain, spontaneous disappearance, on being pressed with finger returning soon to normal appearance, greater intensity during day—all these, are the characteristics of edema due to Vata

Pitta type

13 Softness, odor, dark-yellow or red coloration, association of giddiness, fever, perspiration, thirst, intoxication, burning, tenderness to touch, injected eyes, great burning and tendency to suppuration—these are the characteristics of edema due to Pitta.

Kapha-type

14 Heaviness, constancy, association of pallor and anorexia, ptyalism, somnolence, emesis, weakness of gastric fire, slowness in appearance and disappearance and pitting on being pressed with finger and not returning immediately to normal appearance, and aggravation at night—these are the characteristics of edema due to Kapha.

15 The edema affecting the person whose body has been emaciated and weakened by disease or the edema which is accompanied with complication of the list of disorders beginning with vomiting (Chap. XVIII Sūtra) or the edema which has spread into the vital regions or in which profuse discharge is oozing, or which has spread into the entire body in a debilitated man, destroys the patient

16. The edema occurring in a person who is strong and not wasted of flesh, with only one morbid humor in preponderance or which is of recent origin, is easily curable. The physician skilled in the knowledge of strength, morbidity and proper time of treatment, should treat it on the lines of treatment antagonistic to the etiological morbidity and season

Line of Treatment

17-19. The edema born of chyme-disorder, should be treated with depletion procedure and digestive medication and that due to preponderance of morbid humor with purificatory procedures The edema localised in the head should be treated by errhines, if it is lodged in the lower part of the gastro-intestinal tract, then by purgation, if in the upper part of the gastro intestinal tract, then by emesis, if the edema is due to increase of viscous element in the body, it must be treated by dehydrating procedures, if the condition is due to dehydration, then by oleation procedure. In condition of scybalous stools due to Vāta, it must be treated by evacuative enema, if it be due to Pitta-cum-Vāta, then it should be treated with ghee medicated with bitter substances, if

the patient is affected with fainting, apathy, burning and thirst, and needs purification, milk should be given mixed with cow's urine If the edema is due to Kapha, it should be subdued by the use of alkalis or pungent and hot articles mixed with cow's urine, butter-milk and wine in the proper measure.

Contra indications

20. Indulgence in the flesh of domestic, aquatic and wet-land animals which are weak, in dried vegetables, fresh grains, products of gur, articles made of flour, curds, products of til, viscous articles, wine, acid articles, roasted barley, dried flesh, mixture of wholesome and unwholesome articles, heavy, unwholesome and irritant articles, day sleep and sexual act, should be avoided by one suffering from edema.

Some Recipes

21 The powder of the three spices, turpeth, kurroa and colloidal iron taken with the juice of the three myrobalans, will cure the edema due to Kapha or chebulic myrobalans with cow's urine will have similar action

22 The patient may drink the mixture prepared of chebulic myro balan, dry ginger and deodar, in genially warm water or the above drugs and hogweed mixed in cow's urine in edema due to humoral tridiscordance, when the dosage is digested, the patient should take a bath and then take his food mixed with milk

23 The wise patient may drink 64 tolas of milk prepared with the the paste of one tola each of hogweed, dry ginger and nut-grass, or the milk prepared with rough chaff and long pepper along with its roots and dry ginger, in edema due to Vāta

24 The person affected with edema of Vāta-cum-Pitta type, should drink the medicated milk prepared by boiling 128 tolas of milk with 2 tolas each of red physic-nut, turpeth, the three spices and with white-flowered lead-wort, till it has been reduced to half the quantity,

25 or the milk prepared with dry ginger and deodar, or the milk prepared with black turpeth, castor roots and black pepper; or the milk prepared with cinnamon bark, deodar, hogweed and ginger, or the milk prepared with guduch, dry ginger and red physic nut,

26 or the patient, avoiding all food and water, should live on camel's milk only, for seven days or for even a month, or he may similarly live on only cow's milk mixed with an equal quantity of cow's urine, or buffalo's milk mixed with an equal quantity of cow's urine, or any other milk in conjunction with cow's urine.



27. If the patient passes heavy and loose stools, he may drink butter-milk mixed with the three spices, sanchal salt and honey, or if the stools are morbid, loose, undigested or scybalous, he should take gur and chebulic myrobalan or gur and dry ginger

28 If there is retention of feces and flatus, the patient may take castor oil with milk or meat-juice before meals, and if there is occlusion of the channels or loss of gastric fire and appetite, he should take simple and medicated wines of good quality

29-31 On a fire of cowdung cakes boil in 1024 tolas of Kūrcika-whey 128 tolas of thorny milk-hedge, marking nut, white flowered leadwort, the three spices, embelia, yellow berried night-shade and Indian night-shade; and when it is reduced to one third its quantity, it should be filtered; when it is cold add 1024 tolas of Prākita whey and 400 tolas of sugar-candy and put this solution in a pot which is lined with the paste of white-flowered leadwort and long pepper and leave this pot in a high open place for ten days, this medicated wine, when administered, cures edema, fistula in-ano, piles, helminthiasis, dermatosis, urinary disorders, discoloration, emaciation and hiccup due to Vāta. Thus has been described 'The compound Thorny Milk-hedge medicated Wine'

32-33. Take 400 tolas of each of pounded white teak, emblic myrobalan, black pepper, chebulic myrobalan, beleric myrobalan, grapes and long pepper, and 400 tolas of old gur and mix with 1024 tolas of water and place them in a vessel lined with honey, for seven days in summer and for double that time in winter. The patient may drink this medicated 800 tolas (Astaśata) wine which cures edema and obstipation due to Vāta and Kapha, and stimulates the gastric fire. Thus has been described 'The Astaśata Wine'

34-36 Decoct in water 12 tolas of each of the two kinds of hogweed, heart-leaved sida, country mallow, Pāthā, root of red physic nut, guduch, white flowered leadwort and yellow berried night shade and reduce it to 1024 tolas, filter it and allow it to cool, then add 800 tolas of old gur and 64 tolas of honey and keep it in a vessel lined with ghee, place this vessel for a month in a heap of barley, take it out after that period and make it fragrant by adding 4 tolas of the powder of each of cinnamon leaf and bark, small cardamom, black pepper, cuscus and iron powder, and keep it in a vessel lined with ghee and honey, when the ingested meal has been digested, it should be taken in a dose in keeping with the strength of the disease.



37-38 Cardiac trouble, anemia, severe edema, splenic disorders, fever, anorexia, urinary disorders, Gulma, fistula-in ano, six kinds of abdominal disorders, cough, dyspnea, assimilation disorders, dermatosis, pruritus, Vāta affecting the extremities, constipation, hiccup, leprosy and jaundice will be quickly cured by this preparation, in a patient living on a diet of meat-juice, and he will gain in complexion, strength, life, vitality and lustre. Thus has been described 'The compound Hog-weed Wine'.

39-40 Decoct 16 tolas each of the powder of the three myrobalans, bishop's weed, white flowered leadwort, long pepper, iron powder, and embelia and add to it 32 tolas of honey and 400 tolas of old gur Place these in a vessel lined with ghee and keep the vessel in a heap of barley for a month. This medicated wine cures all the diseases described earlier The medicated wines indicated in the treatment of piles and anemia are beneficial for the patients suffering from edema too. Thus has been described 'The compound Three Myrobalans Wine'

41 42 The powder prepared of long pepper, Pāthā, elephant pepper, Indian night-shade, white-flowered leadwort, dry ginger, roots of long pepper, turmeric, cumin and nut-grass taken with tepid water, will cure chronic edema due to tridiscordance, or the paste of chiretta and ginger taken in similar manner, or iron powder, the powder of the three spices and barley-alkali taken with the decoction of the three myrobalans, act in the same way.

43-45. The two varieties of alkali, the four varieties of salt, iron-powder, the three spices, the three myrobalans, roots of long pepper, embelia-pulp, nut-grass, celery seeds, deodar, bael, kurchi seeds, roots of white-flowered leadwort, Pāthā, liquorice, and Indian atees, take four tolas of each of these and a tola of asafetida and triturate into a very fine powder and add 1024 tolas of garden radish and dry ginger. This should be cooked till it becomes thick but not seared. Then prepare pills from that, of the dosage of ½ a tola each and when they are dried, they should be administered in proper mode.

46. This will cure splenic disorders, abdominal diseases, leucoderma, jaundice, piles, anemia, anorexia, consumption, edema, gastro intestinal irritation, Gulma, toxicosis, lithiasis, dyspnea, cough and dermatosis. Thus has been described 'The Alkali Pills'.

47. Or the patient may be given a course of ginger with equal part of gur for a month beginning with 2



tolas and gradually increasing 2 tolas per dosage till it reaches a dosage of 20 tolas. When the dosage is digested, milk, gruel or meat-juice and rice should be taken.

48. This course of treatment will cure Gulma, abdominal diseases, piles, edema, urinary disorders, dyspnea, coryza, intestinal torpor, indigestion, jaundice, consumption, psychic disorders, cough and disorders due to Kapha.

49. Similarly, the juice of ginger may be taken and on the digestion of the dosage, food should be taken with milk, a course of mineral pitch taken with the juice of the three myrobalans will completely subdue the edema due to tridiscordance. Thus, has been described the administration of Mineral Pitch

50-52. Prepare a linctus in the decoction of 256 tolas of decaradices by adding 100 chebulic myrobalans and 400 tolas of gur; add to it the powder of the three spices and the three aromatics, and leave it over-night. In the morning when it is cooled, add 32 tolas of honey and a little powder of barley-alkali Eating one chebulic myrobalan and then taking at a time one tola of this linctus will cure severe edema, it also cures dyspnea, fever, anorexia, urinary disorders, Gulma, splenic disorders, abdominal diseases due to tridiscordance, anemia, emaciation, chyme disorders, rheumatic conditions acid dyspepsia, discoloration of skin, urinary disorders, Vāta-disorders and seminal morbidity. Thus, has been described 'The Kansa Chebulic Myrobalan'

53-54 Roots of wild snake-gourd, deodar, red physic nut, zalil, long pepper, chebulic myrobalan, colocynth, liquorice, kurroa, sandal wood, hijjal and Indian berberry; take one tola of each of the above drugs and prepare a decoction which should be taken with 16 tolas of ghee. It will cure acute spreading affections, burning, fever, tridiscordance, thirst, toxicosis and edema.

55-55½ One should use the medicated ghee prepared of 64 tolas of cow's ghee cooked with 256 tolas of water and the paste of one tola of each of white flowered leadwort, bishop's weed cumin seed, sanchal salt, the three spices, Amlavétasa, bael, pomegranate barley-alkali, roots of long pepper and chaba pepper

56 This ghee cures piles, Gulma and the formidable type of edema and re-activates the gastric fire

57. Or the patient may take the medicated ghee prepared in 8 times its quantity of water with the pulp of white-flowered leadwort and barley alkali This ghee possesses great potency. The patient may also take the



Kalyāṇaka Ghee or Pañcagavya Ghee or Mahātiktaka Ghee or Tiktaka Ghee.

58 Curdle the milk in a vessel lined with the paste of white-flowered leadwort With the ghee produced from this curds, prepare a medicated ghee wi h butter-milk along with the paste of white flowered leadwort This ghee is the most effective cure for edema

59. It cures also piles, diarrhea, Gulma due to Vāta, and urinary dis orders. It is a promoter of gastric fire and vitality. Articles of diet should be taken with that butter-milk, along with that ghee or gruels prepared with these. Thus has been described 'The White-flowered Leadwort Ghee.'

Gruels and Soups

60-60½. The medicated gruel prepared of half a ola each of cork swallow wort, cumin, long zedoary, orris root, celery, white flowered leadwort, pulp of bael and barley-alkali mixed with citron and seasoned with ghee and oil, is beneficial in piles, diarrhea, Gulma of Vāta type, edema, cardiac troubles and weakness of digestive fire

61 The medicated gruel prepared similarly with the pentad of spices is of the similar action

62 63. The soup of horse-gram and long pepper, or the soup of green gram, the triad of spices and barley-alkali, and the meat-juice of gallinaceous and Jānga'a creatures, tortoise, iguana, peacock and of pangolin are wholesome as diet Heliotrope, turnip, wild snake gourd, black night-shade, radish, country willow and neem are recommended as vegetables, and as staple food, old barley and Sāli rice are recommended.

External Remedies

64 Thus has been described the procedure of internal medication Now listen as I describe the medications for external use which are beneficial to edema-patients. If the Vāta is very powerful, then oleation, application, affusions and sudation should be done.

65-66 The medicated oil prepared with lichen, costus, eagle wood, deodar, fragrant piper, cinnamon bark, Himalayan cherry, cardamom, fragrant sticky mallow, palas, nut-grass, perfumed cherry, glory tree, fragrant poon, nardus, Himalayan silver fir, rushnut, cinnamon bark, coriander, yellow resin, ginger-grass, long pepper, melilot and shell or with whatever among these are available, is said to be curative of complications of Vāta, when used as inunctions The well made paste of these drugs may be used as application.

67. Taking the sudation-procedure in mildly hot water prepared with leaves of vasaka, mudar, Indian beech



drumstick, white teak and holy basil, the patient should take a bath with the water heated by sun-rays and then anoint himself with aromatics.

68 In Pitta-condition, the medicated oil prepared of cane and the barks of milk-exuding trees, Indian mudar, scutch grass, lotus stalk, sandal wood and Himalayan cherry, should be used as application.

69 After taking inunction with this oil, bathing with the water medicated with sandal-wood, fragrant sticky mallow and Himalayan cherry and heated by the sun's rays, is beneficial, or the decoction of milky trees as well as milk and water are good for bath, and the anointment of the body with sandal-wood paste is also beneficial

70. In conditions of Kapha the anointing with the oil prepared with long pepper, sand, old oil-cake, bark of drumstick and linseed, and affusion with the decoction of horse gram, dry ginger, and cow's urine followed by anointing of the body with angelica and eagle-wood, are recommended

71. In all kinds of edema, the application of the pulp of the beleric myrobalan which is curative of burning and pain is recommended. The application of wood-apple and sandalwood is recommended in edematous pimples

72-73. Take Indian, groundsel, vasaka. mudar, the three myrobalans, embelia, bark of drum-stick, kidney-leaved ipomea, neem, holy basil, shell, scutch grass, heliotrope, kurroa, black night-shade, yellow-berried night-shade, costus, hogweed, white flowered leadwort and dry ginger; massage with the above drugs triturated in cow's urine is recommended in edema and also affusion with water prepared with radish

Partial Edemas

74. The swellings affecting one limb or one region of the body are of multiple variety owing to the different classifications of them according to site, susceptibility of the body element, shape and name. Listen to the description of a few of them that I give for the purpose of illustration

75 All the three humors, being provoked by their respective etiological factors, produce frightful inflammation of the head (cellulitis of head or skull) When it affects the inside of the throat it causes 'Sālūka' or quinsy which is accompanied with stertorous breathing (quinsy or acute inflammation of the tonsils) or with fever

76 Th acute inflammation, occurring in the regions of the chin, neck and in between then along with redness and burning and impairment of the spiration and attended with intense



pain, is called Bidālikā (ludwig's angina) inflammation. It kills the patient if folds are formed on the throat

77. That is Tālu-vidradhi (palatal abscess) wherein occurs the abscess and suppuration due to tridiscordance. That which affects the superficial part of the tongue is calted Upajihvikā (acute superficial glossites) and when owing to Kapha the sublingual part is affected, it is called Adhijihvikā (sub-lingual abscess).

78 Due to vitiation of blood and Pitta where there is suppuration in the gums, it is called Upakuśa (Gingivitis). There may be dental abscess also if the gums are swollen owing to the accumulation of Kapha and blood.

79. If there is a single swelling on the side of the neck, it is called Galaganda and if there are many, it is called Gandamālā or a 'chain of tumors'. They are regarded curable but they are incurable if accompanied with coryza, pleurodynea, cough, fever and vomiting.

80 In all these conditions, venesection, purgation, errhines, smoke and the potion of old ghee are prescribed, and in conditions affecting the mouth, starvation, rubbing and mouth-washes are also prescribed

81 There occur swellings in various parts of the body caused by the morbid Vāta and other humors, showing their respective characteristic symptoms The swelling of the vessels will be of a pulsating type The swelling of the adipose tissue will be excessively unctuous and movable

82. Where it is not suppurated, the patient should take the preliminary purificatory treatment and his tumor should be subjected to sudation. The physician should try to dissolve it away with a stone or a wooden apparatus or with the manipulation of the thumb or of a rod. Then the physician should cut it open and take it out with its capsule, and cauterizing it, should treat it like a regular wound.

83 85. If imperfectly cauterized, or if some portion of the tumor is left out in the wound, it generally begins to slowly grow again. Thereafter, the skilful surgeon, keeping in view the regional anatomy, should freely open from all sides and remove the tumor completely. If some portion is yet left behind, it will suppurate and slough and from this will start the spreading affection born of this ulcerating surface The medical specialist considering the complications, should first try to cure it by the appropriate remedies described previously, with great care, and then the specialist



skilled in the treatment of wounds, should quickly treat it in the prescribed manner, following the appropriate line of treatment.

86. The tumor situated in the lumbar region, or the abdominal region or in the throat or in the vital regions, should be regarded as not admitting of treatment as also the tumors which are big and indurated and which occur in children, the aged and the weak.

87 There is no special difference in the characteristics between the localised swelling and tumor, regarding the site, causative factor, shape, morbidity of humor and susceptibility of tissues Therefore, the specialist in tumors should treat the tumor with the same treatment as the one applied in the case of localised swellings.

88. There is also a variety of swelling where there appear copper-colored and painful eruptions attended with discharge from their mouths There is a variety of swelling which occurs under the nails which, without destroying the skin, vitiates the flesh and the blood, and suppurates severely and acutely (whitlow).

89-89½. That is called 'Vidārikā' swelling which is accompanied with fever and where there is painless cylindrical swelling in the groin and axilla It is hard and extensive and is born of Kapha-cum-Vāta In such condition the line of treatment should be suitable to the morbid condition i. e. blood-letting or lump-poultices applied to the swelling; and when it is ripe, the treatment should be just as in a regular wound

90. Those are called 'Visphotaka' eruptions which are red and appear on the entire body and are attended with fever and thirst

91 That is called Kakṣā (Herpis-zoster) wherein occur multiple eruptions in the side of the trunk, where the holy thread usually hangs. It is born of Pitta cum-Vāta. Whatever other miscellaneous varieties of eruptions there are, either big or small or of moderate size, are all caused by Pitta.

92 Those eruptions of insignificant size that appear on the whole body and are attendant with fever, burning and thirst, itching, anorexia and salivation, are called Romāntikā and are born of Pitta-cum-Kapha

93. The line of-treatment described in the treatment of acute spreading affections and which is also useful in dermatosis, should be applied here

94. The 'Bradhna' variety is an inguinal and scrotal swelling caused by Vāta and other morbid humors In a of Bradhna (hernia), the intestine



enters the swelling and goes back frequently. In cases where it is filled with fluid (urine) it is soft; if it consists of fat, it is (elastic) unctuous and hard

95 The treatment is purgation, inunction, enemata and applications, and when ripened, the usual treatment as in the case of wounds. If there is passage of urine and the swelling is born of Kapha and is suppurated, it should be opened up, cleansed, and sutured like a regular wound

96. There will be very painful inflammatory swelling by the side of anal orifice owing to parasitic infection or coryza of bone, sexual indulgence, dysentery or owing to the hard contact of horse-back (while riding) It will suppurate and break open and leave a fistula-in-ano

97 Its treatment consists of purgation, probing and cutting open, and after cleansing the fistula-tract, cauterization with hot oil. If the case is inoperable, it should be cut open by a thread which has been impregnated with caustic medication. And then the treatment is the same as in a regular wound

98 There will be swelling in the shanks or calf muscles, spreading from the upper part of the foot, caused by the morbidity of the flesh, Kapha and blood This is called 'Ślīpada' (elephantiasis) Venesection and all the procedures of treatment curative of Kapha are to be applied as also the external application of rape-seed paste.

99. That is the disease called 'Jālaka-gardabha' where mildly provoked humors, with predominance of Pitta, cause very acute swelling attended with fever and thirst and which cause slight suppuration of a sanguinous type

100. It should always be treated with strong lightening therapy, blood-letting, dehydration, purificatory procedure, courses of the emblic myrobalan and cold applications.

101 Having diagnosed the other kinds of swelling similar in their characteristics by their specific symptoms or characteristics of Vāta and other humors, the physician should try to alleviate them by application, incision, excision, cauterization and other appropriate methods of treatment which rectify the morbidity.

102. In trauma, Vāta in association with the blood, causes local red swelling in the beginning It should be treated with medications curative of acute spreading affections and of Vāta and vitiated blood If edema is caused by poisonous substances, it should be treated with the remedies curative of toxicosis



Summary

Here is the recapitulatory verse—

103. The three kinds of edema when classified according to morbid humors; the classification of edema according to its affecting the whole body or half the body, one limb or part of the body, classification into two groups as being due to endogenous and exogenous causes; and the signs, symptoms and the treatment of edema have all been described herein.

12 Thus in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the twelfth chapter entitled 'The Therapeutics of Edema' not being available, the same as restored by Drdhabala, is completed.

CHAPTER XIII

Abdominal disease

1. We shall now expound the chapter entitled 'The Therapeutics of Abdominal Disease.'

2. Thus declared the worshipful Ātréya

3 4 Agnivéśa addressed himself to Punarvasu, the self-controlled and the foremost among the knowers of the Science of Life and the promulgator of the Science of Medicine, as he was engaged in practising severe austerity seated like the very embodiment of righteousness on mount Kailāsa which is peopled by Siddhas and Vidyādhara spirits and is like the Nandana-garden (of Indra).

5-7. And he said, 'O, worshipful one! there are men afflicted with painful abdominal disorders associated with parched mouths, emaciated limbs and bodies and distended abdomen and stomach, with the loss of their gastric fire, vitality and appetite and with loss of control over all their bodily functions. These miserable men give up their lives in absolute helplessness as there is no method of treatment existent. I therefore desire to hear my master's excellent exposition of the etiology, the number, the premonitory symptoms, the signs and symptoms and the treatment of these abdominal disorders.'

8. The sage being thus impelled by the disciple to expound, for the well-being of all men, spoke these words fraught with good for all creatures.

Etiology and symptoms

9-11 A number of diseases of various kinds occur in men owing to the vitiation of the gastrie fire and the increase of morbid matter; but abdominal diseases in particular result from these factors. When the gastric

fire is weak due to the ingestion of impure food, there will not be complete digestion and there will occur accumulation of morbid matter in the body. This morbid matter vitiates the functioning of the Prāna, the gastric fire and the Apāna and obstructs the upper and the lower gastro-intestinal channels. Then penetrating between the skin and the flesh and distending excessively the belly, it gives rise to abdominal disease Listen now to its etiology and signs and symptoms.

12-15 Eating very hot, salt, alkaline, irritant, acid or poisoned food, wrongful procedure of rehabilitation, taking dry, antagonistic and impure diet, emaciation due to splenic disorders, wrongful effects of purification, neglect of the treatment of severe diseases, dehydration, suppression of the natural urges, vitiation of the circulatory channels, chyme-morbidity, shock, over-impletion, obstruction (of the passage of stools) due to piles or hair in the ingested food, ulceration and perforation of the intestines, excessive accumulation of morbidity in the body and sinful acts bring about abdominal diseases, and particularly so in cases where the digestive fire is dull.

16-19. Loss of hunger, very slow digestion of sweet, very unctuous and heavy food, misdigestion of all food ingested, inability to discriminate between the conditions of digestion and indigestion, intolerance to surfeit-meal, slight edema of the feet, constant loss of strength, shortness of breath even on slight exertion, increase and accumulation of fecal matter due to dehydration and misperistalsis, pain in the pelvic, hypochondriac and iliac regions Distension increases and becomes painful as if bursting. The stomach distends even on light and scanty diet. There occur the appearance of a network of veins, and the disappearance of the folds of the belly. These are the prodromal symptoms of abdominal diseases.

General symptoms and varieties

20-22. The morbid humors obstructing the channels carrying sweat and water, get accumulated in the abdominal channels and vitiating the Prāna and the Apāna Vātas and the gastric fire, produce abdominal diseases. Distension of the abdomen, meteorism, swelling of hands and feet, dullness of the gastric fire, smoothness of the cheeks and emaciation are the symptoms of abdominal disease. Three varieties caused by the morbidity of each individual humor, one variety by tridiscordance, one by splenic disorder, one by obstruction, one by ulcerative condition and one by ascites—these are the eight varieties of abdominal disease Now listen to the special characteristic symptoms of each of these



Special symptoms

23-24. The Vāta, provoked by dry and scanty food, over-exertion and the suppression of the natural urges, misperistalsis and other emaciating factors, spreads, towards the ilio-lumbar, epigastric, hypogastric and pelvic regions, impairs the gastric fire, agitates and draws out the Kapha and then getting obstructed by it, it takes its resort between the skin and the flesh and thus causes enlargement of the abdomen

25 Its signs and symptoms are—swelling of the abdomen, hands, feet and scrotum, bursting pain in the abdomen, variability of the increase and decrease in size, colicky pain in the ilio-lumbar regions, misperistalsis, body ache, pain in the joints, dry cough, emaciation, asthenia, anorexia, indigestion, heaviness in the lower part of the abdomen, stasis of flatus, feces and urine, dusky red coloration of nails, eyes, face, skin, urine and feces The appearance of a network of prominent thin dark veins, tympanic sound produced on percussion just as on inflated bladder, and the movement of Vāta upwards, downwards and obliquely, accompanied with pain and borborygmus. These are to be known as the signs and symptoms of abdominal disease due to Vāta.

26 27. By the use of pungent, acid, salt, very hot and very acute articles of diet, by exposure to fire or predigestion meal or eating on indigested stomach, the pitta gets immediately accumulated. It reaches the habitats of Vāta and Kapha and obstructs the abdominal channels and impairs the gastric fire situated in the stomach thus giving rise to abdominal disease

28. Its symptoms are—burning fever, thirst, fainting, diarrhea and giddiness, pungent taste in the mouth, greenish or yellowish coloration of nails, eyes, face, skin, urine and feces, the abdominal wall becomes covered with a network of prominent veins and vessels of blue, golden, yellowish greenish and coppery tints. The part has burning pain, great affliction, local heat, the part sweats is softened and soft to the touch and soon suppurates This is to be known as the abdominal disease of the Pitta type

29-30. Owing to lack of exercise, to day-sleep, the excessive use of sweet very unctuous and slimy food, and excessive indulgence in curds, milk and flesh of aquatic and wet-land animals, the Kapha gets provoked and fills up the abdominal passages The Vāta thus being obstructed by the accumulated Kapha, compresses that very Kapha and spreading beyond the intestines, causes abdominal swelling

31. Its signs and symptoms are—heaviness, anorexia, indigestion, body-



ache, numbness, swelling of hands, feet, scrotum and thighs, nausea, sleepiness, cough, dyspnea, pallor of nails, eyes, face, skin, urine and feces. The abdominal wall is covered with a network of prominent veins of pale color, the region becomes heavy, fixed, immovable and hard. That is to be known as the abdominal disease of the Kapha-type

32-33. Owing to unwholesome, raw, antagonistic and heavy articles of diet in a person whose digestive fire is weak or unwholesome articles administered by a woman such as menstrual blood, hair, dung, urine, bone or nails, or owing to slow poisoning by poisonous preparations, all the three humors get provoked and gradually accumulate in the body and cause abdominal disease in man.

34 Its signs and symptoms are—all the characteristics of all the morbid humors in full form are observed. The discoloration characteristic of all these morbid humors are seen in the nails etc The abdominal wall shows a network of veins of variegated colors. This is to be known as the abdominal disease of the tridiscordance type

Splenic Enlargement

35-36. Owing to the excessive agitation of the body immediately after meals, by riding in carriages or on horse-back, owing to emaciation due to excessive indulgence in the sex-act or in carrying of heavy loads or due to excessive walking, vomiting or disease, the spleen situated in the left hypochondrium subluxates from its normal place and increases in its size or the increased blood formed from the body-nutrient fluid goes in and increases the size of the spleen.

37. The spleen feels hard like a stone in the beginning and gradually increasing gets the shape of tortoise If neglected, it slowly surrounds and presses the stomach, abdomen and the seat of the gastric fire and thus brings about the enlargement of the abdomen.

38. Its signs and symptoms are—debility, anorexia, indigestion, retention of feces and urine, fainting, asthenia of the limbs, cough, dyspnea, low fever, obstipation, loss of the gastric fire, emaciation, dysgeusia, arthralgia, intestinal wind and colic Further, the abdominal wall becomes dusky red in color or pigmented or covered with prominent, bluish greenish or yellowish veins. A similar description holds good as regards the enlargement of the liver which is situated in the right hypochondriac region. Owing to the similarity in causes, symptoms and treatment, it is comprehended by the description of splenic enlargement. This is to be known as the abdominal disease due to splenic enlargement.



Anorectal obstruction

39-40. If the gastro-intestinal channel gets obstructed by the accumulation of hair ingested along with the food, or by misperistalsis or by piles or by paralysis of the intestines (volvulus), the Apāna Vāta gets provoked as a result of this obstruction in its passage and impairs the gastric fire; and then obstructing the feces, the Pitta and the Kapha, causes the enlargement of the abdomen

41 Its signs and symptoms are — thirst, burning, fever, dryness of mouth and palate, asthenia of the thighs, cough, dyspnea, prostration, anorexia, indigestion, retention of feces and urine, distension, vomiting, sternutation, headache, colicky pain in the epigastric, umbilical and pelvic regions, intestinal stasis of Vāta, appearance of a network of dark-red and blue veins on the abdomen and of a protuberance mainly above the umbilicus of the shape of the cow's tail. This is to be known as the abdominal disease due to anorectal obstruction.

Perforative peritonitis

42-43 When the intestines are perforated by sand straw, pieces of wood, bone and thorns, ingested along with the food or when they rupture owing to pendiculation after meals or owing to surfeit-meal, t[illegible] intestinal content that flows out from this perforation, causes suppurative inflammation and fills up the pelvis and the abdominal cavity thus causing enlargement of the abdomen (perforative peritonitis).

44. Its signs and symptoms are— the protuberance is mainly below the umbilicus i e. lower half of the abdomen and accumulation of fluid. It manifests signs and symptoms indicative of the nature of the predominant morbid humors. The patient passes stools colored red o[illegible]uish or yellowish and which is slim[illegible] [illegible]king and undigested. He is afflicted with hiccup, dyspnea, cough, thirst, urinary disorders, anorexia, indigestion and prostration. This is to be known as abdominal disease due to perforative peritonitis

Ascites

45-46 Owing to excessive drinking of water by a person who has just taken internal oleation or whose digestive fire is weak or who suffers from cachexia and pectoral lesions or who is very much emaciated. the gastric fire gets extinguished, and the V[illegible]ta lodged in the Kloman as well as the Kapha which obstructs the passages, combine together, increase and carry this water from its habitat to the abdomen and thus cause the distension [illegible] abdomen.

47 Its signs and symptoms are—inappetence, thirst, discharge from the anus, colic, dyspnea, cough and debility; the abdomen gets covered with a plexus of prominent veins of various colors and gives the sensation on palpation similar to that experienced on touching and agitating a bladder full of fluid (fluctuation and fluid test). This is to be known as the abdominal enlargement due to collection of fluid (ascites)

48 The physician should hasten to treat the condition which is not of long duration, which is not attended with complications, where there is no marked collection of fluid and where the abdominal enlargement has not yet occurred If neglected, these morbid humors, turned away from their natural habitats, get liquefied as a result of maturation and fill up, with fluid, the joints and the abdominal passages. The sweat being obstructed in its external passages gets accumulated, and spreading sideways adds to the fluid already accumulated; when this fluid develops a slimy quality, it causes the abdomen to become round in contour, heavy, firm, producing no resonant sound on percussion, and soft to the touch due to the falling away of the abdominal line of hair After that there is the manifestation of fluid. Its signs and symptoms are—great enlargement of the abdomen, disappearance of the veins, and on palpation and agitation, feeling the same sensation as produced by a bladder full of fluid.

49. At this stage, the following complications develop in the patient viz, vomiting, diarrhea, asthma, thirst, dyspnea, cough, hiccup, debility, pain in the sides, anorexia, alteration of voice, retention of urine etc. Such a case is to be known as incurable.

Curable and Incurable conditions

Here are verses again—

50-51. The physician should regard the abdominal disease born of Vāta, Pitta or Kapha or of splenic disorder, tridiscordance or of ascites as being increasingly difficult of cure in the successive order of statement. In cases of intestinal obstruction, if a fortnight has elapsed, and similarly in all cases of ascites where marked collection of fluid has occurred, as well as in perforation of intestines, the condition generally leads to death

52. The patient who suffers from edema of the eyes, crookedness of the genitalia, moist or softened body-skin and loss of vitality, blood, flesh and the gastric fire should not be taken up for treatment.

53. The edema of all the vital regions, dyspnea, hiccup, anorexia, thirst, fainting, vomiting and diarrhea,



is fatal to the patient suffering from abdominal disease

54 All the varieties of abdominal disease from their very inception are considered formidable. But where the patient is a strong person, or the fluid has not accumulated or where the disease is of recent origin, it can be cured by careful treatment

55-58. Where there is no marked swelling of the abdomen, where the abdominal wall is dusky-brown in color, where there is tympanitic sounds on percussion, where the condition is not attended with heaviness, where there is a network of veins, where the peristaltic wave going to the rectum returns to the umbilicus and stops there, where there is colicky pain in each of the epigastric regions or umbilical, inguinal, iliac and pelvic regions, where the flatus is voided forcefully and the gastric fire is not very weak, where there is lack of taste in the mouth due to excessive salivation and where the urine is scanty and the feces hardened, diagnosing by the above symptoms that it is a condition where no accumulation of fluid has taken place, the physician, skilled in the knowledge of predominant morbidity, strength and time, should undertake its treatment

Treatment in Vata-type

59 The abdominal disease of the Vāta type in a strong person should first be treated with oleation. After the patient has undergone oleation and sudation, he should be given unctuous purgation

60 When the morbid matter has been purged out and the abdomen has been retracted, it should be bandaged tightly with a cloth in such a way as not to leave any scope for the Vāta to inflate the region again

61. Owing to excessive accumulation of morbid matter and owing to the obstruction in the passages of the body-channels, abdominal diseases occur. Hence the patient should be made to undergo purgation daily.

62 After purification, rehabilitation should be done and a potion of milk should be given for increasing his strength. Thus, on the patient getting strong, milk diet should be gradually stopped before he develops nausea for it.

63 He should then be given soup or meat-juice mixed slightly with acid and salt, which would stimulate his gastric fire If he suffers from m speristalsis, he should be again made to undergo oleation and sudation, and be given corrective enema

64 The patient who suffers from tremors, convulsions and pain in the joints, bones, side of the chest, back



and waist, whose digestive fire is active, whose stools and flatus are constipated and who is also dehydrated, should be given unctuous enema

65 The evacuative enema should consist of the decoction of decaradices mixed with strong purgative drugs; and the unctuous enema should consist of castor oil or til oil prepared with drugs curative of Vāta and with acid articles.

66 67. If the patient is unfit for purgation or is weak, aged or a child or delicate by nature or afflicted with slight morbidity, or if the Vāta is in excess, the wise physician should treat such a case with sedatives, ghee, soup, meat-juice, cooked rice, enemata, inunctions or unctuous enema and milk.

Treatment in Pitta-type

68. In abdominal disease of the Pitta type, if the patient is strong, he should be purged in the beginning. But if he be weak, he should be given unctuous enemata in the beginning and then purged with milk-enema.

69-71. When the patient has gained in strength and body-heat, he should be again oleated and then purged with the milk prepared with the paste of turpeth or the decoction of castor or with that of soap-nut and zalil, or with the decoction of the purging cassia. If the condition is associated with Kapha, this should be given with cow's urine, and if associated with Vāta, it should be given with ghee medicated with bitters. By repeating the course of milk, enemata and purgation, persevering men may gradually subdue the abdominal disease of the Pitta type

Treatment of Kapha-type

72. The physician should rehabilitate the patient suffering from abdominal disease of the Kapha-type after administering him oleation, sudation and purification measures, by means of a Kapha-curative diet mixed with pungent substances and alkali.

73. The physician may alleviate the abdominal disease of the Kapha type by administering cow's urine, medicated wines, preparations of powdered iron, or potions of oil mixed with alkalis

Tridiscordance-type

74 In a condition of tridiscordance, all the procedures aforesaid may be carried out, and the condition attended with complications from the beginning, should not be taken up for treatment by a wise physician

In Splenic Enlargement

75-76 The physician diagnosing the cause of splenic enlargement by



noticing (1) misperistalsis, pain and constipation, (2) burning, fainting, thirst and fever, (3) heaviness, anorexia and hardness, to be the symptoms of Vāta, Pitta and Kapha respectively and recognising the condition of vitiation of the blood by its characteristic symptoms, should carry out the treatment to suit the intensity of morbidity in the patient.

77. After careful investigation, the physician should administer oleation, sudation, purgation, evacuative or unctuous enemata or venesection on the left hand.

78. He may be given the 'Satpala ghee' to drink or he may be given a course of long pepper or of chebulic myrobalan with gur, or a course of any of the alkalis or medicated wines, described in the chapter on piles and assimilation disorders

79-(1). Thus has been described the general line of treatment Now listen to the various sedative preparations

Sedative Recipes

79. The patient may take the powder of long pepper, dry ginger, red physic nut, white flowerd lead wort, embelia and twice the quantity of chebulic myrobalan, with warm water.

80-80½. The patient may take the owder of embelia, white flowered lead wort, dry ginger, rock-salt and sweet flag, and frying it all with ghee in an earthen pan, should take it with milk This is curative of Gulma and splenic enlargement.

81-81½ The chopped bits of white cedar should be soaked in the decoction of chebulic myrobalan or cow's urine for seven days, after which, the decoction is to be taken internally.

82-82½. This cures jaundice, Gulma, urinary anomalies, piles, splenic enlargement, all kinds of abdominal disease and helminthiasis After this dose is digested, the diet mixed with the meat-juice of Jangala animals should be taken

83-84½. Prepare a decoction of hundred tolas of the bark of white cedar and 128 tolas of jujube; prepare 64 tolas of medicated ghee with this adding the paste of 4 tolas of each of the five spices and an equal amount of the paste of the bark of white cedar.

85-85½. This ghee, when taken internally soon diminishes the excessive enlargement of spleen, also Gulma, abdominal disease, dyspnea, worms, anemia and jaundice.

86. The physician should do thermal cauterization if there is predominance of Vāta and Kapha.



87. In condition of predominance of Pitta, medicated ghee prepared with the life-promoting group of drugs, milk-enemata, blood-letting, purificatory procedure and potion of milk are recommended.

88-88½. The physician should prepare and give, in splenic abdominal enlargement, light diet mixed with soups or meat-juices and digestive-stimulant medication There being similarity in the conditions of hepatic and splenic disorders, the treatment of the former is the same as that described in the splenic condition.

89-90½. The patient, suffering from intestinal obstruction, should be first made to undergo sudation procedure and then be given evacuative enema prepared of cow's urine and mixed with acute medications, oil and salt, followed by an unctuous enema, as also laxative diet and strong purgation. The treatment curative of misperistalsis and Vāta may also be administered.

91-91½. In a condition of perforation in the abdomen, treatment should be as in the abdominal diseases of the Kapha type, leaving out sudation. The physician should remove the fluid as it accumulates and thus do the palliative treatment

92-98½. The person afflicted with thirst, cough and fever, whose flesh, gastric fire and diet have diminished and who is suffering from dyspnea, colic and asthenia of all the senses, should be left to himself.

93-93½ In condition of collection of fluid in the abdomen, the physician should give, in the beginning, acute medications combined with cow's urine and various kinds of alkalis that remove the accumulation of fluid.

94-94½. The patient should be given the diet which is digestive-stimulant and curative of Kapha. Ingestion of liquid diet and water should be restricted gradually.

95-95½. All kinds of abdominal disease are generally regarded as born of combined humoral discordance. Therefore, in all cases, the procedure of treatment curative of humoral tridiscordance should be done.

96-98½ When the abdomen is full of morbid humors, the gastric fire gets dull. Therefore, foods that are digestive-stimulant and light should be prescribed. Red Śāli rice, barley, green gram, the flesh of Jāngala beasts and birds, milk, cow's urine, wines, medicated wines, honey, and Sīdhu and Surā wines are wholesome. Gruel and cooked rice may be taken with soup or meat-juice prepared with pentaradices and mixed with articles that are slightly sour, unctuous and pungent.



99-100½ The flesh of aquatic and wet land animals, vegetables, pastry, til, exercise, way-faring, day-sleep and riding or going on vehicles should be avoided. And again, the patient with abdominal disease should not eat food which is hot, saltish, sour, irritant and heavy and should give up the ingestion of water.

101-101½. Butter-milk which is fresh, from which the butter has been removed and which is not very thick is wholesome as drink. If the patient is affected with the abdominal disease of tridiscordance type, he should take butter-milk mixed with the three spices, alkali and salt.

102-102½. The patient affected with the Vāta-type of the disease, may drink butter milk mixed with long pepper and salt. The patient with the Pitta type of the disease may take fresh butter milk mixed with sugar and liquorice

103-103½. If the patient is affected with abdominal disease of the Kapha type, he may take slightly warm butter-milk which is not very unctuous and is mixed with bishop's weed, rock salt, cumin seeds, the three spices and honey.

104-105½ If the patient is suffering from splenic disorder, he may take it mixed with honey, oil, sweet fl[illegible] dry ginger, dill seeds, costus and rock-salt. The patient with ascitic fluid may take churned butter-milk with the three spices It the patient is affected with obstruction in the abdomen, he may take it with juniper, bishop's weed, cumin seeds and rock-salt; and the patient with intestinal perforation may drink butter-milk mixed with long pepper and honey.

106-106½. Butter-milk acts like ambrosia in persons afflicted with heaviness and anorexia, and in those suffering from dullness of the gastric fire and diarrhea as well as in persons afflicted with Vāta and Kapha disorders

Milks, Applications and Affusions

107-107½. Camel's milk acts similarly in patients afflicted with edema, constipation, colic, thirst and fainting and so do the milks of the goat and the buffalo act in emaciated persons who have undergone purificatory procedure.

108-108½ Application prepared of equal parts of deodar, palas, mudar, elephant pepper, drumstick and winter cherry in cow's urine may be applied over the abdomen.

109-110. The decoction of climbing nettle mercury, sweet flag, costus, pentaradices, white hog-weed, red [illegible]og-weed, dry ginger and coriander,



prepared in water may be used for affusion. Decoction prepared of palas, ginger grass and Indian groundsel may be similarly used for affusion.

111-(1). The physician may use all the eight varieties of urine as affusion and potion for the patient suffering from abdominal disease.

Ghees

111-111½. We shall now describe the various medicated ghees recommended for dehydrated persons, for persons in whom Vāta is very pronounced, as well as for persons who desire purificatory treatment, and ghees which act as digestive stimulants and as curatives of abdominal diseases.

112-114 The medicated ghee prepared from 128 tolas of cow's ghee in 200 tolas of the decoction of decaradices and 256 tolas of whey along with the paste of two tolas each of long pepper, chaba pepper, white-flowered leadwort, dry ginger and alkali, is curative of abdominal diseases; it is also curative of edema and intestinal stasis due to Vāta, Gulma and piles.

115-115½. The medicated ghee prepared with 64 tolas of the paste of dry ginger and three myrobalans, taken internally, cures all kinds of abdominal disease and is recommended in Gulma due to Kapha and Vāta.

116-117½ The patient suffering from abdominal disease may drink, mixed with alkli, the medicated ghee prepared of 64 tolas of cow's ghee in four times its quantity of water and twice its quantity of cow's urine and with 4 tolas of the paste of white flowered leadwort. Or, the patient may drink the medicated ghee prepared in the decoction of barley, jujube and horse gram, decoction of pentaradices and Śurā and Sauvīraka wines.

118-118½ When as a result of these procedures, the patient attains an unctuous condition and strength, the Vāta gets subdued and the morbid matter gets loosened from the seat of affection, the patient should be treated with purgative measures described in the Section on Pharmaceutics

Pulvis

119-122 Take one tola each of the roots of snake gourd, turmeric, embelia and the shells of the three myrobalans, two tolas of kamala, three tolas of indigo and four tolas of turpeth; triturate all these into a fine powder and the patient may be given 4 tolas of it in cow's urine When he is well purged, the meat-juice of Jāngala animals, thin gruel and milk boiled with the three spices may be given for six days. He may repeat the dose of this powder again and again.



123-123½. This powder will cure all abdominal diseases as also large accumulation of ascitic fluid, jaundice, anemia and edema This compound snake-gourd powder is regarded highly efficacious in abdominal diseases

124-124½ Colocynth, clenolipis, red physic nut, the barks of lodh and sweet flag should be taken with grape juice or cow's urine, or with the juices of small jujube and wild jujube or with Sīdhu wine

Narayana powder etc.

125-128½. Take equal parts of bishop's weed, common juniper, coriander, the three myrobalans, black cumin, celery seeds, roots of long pepper, wild carrot, long zedoary, sweet flag, dill seeds, cumin seeds, the three spices, yellow milky plant (thistle), white flowered leadwort, the two alkalis, orris root, costus, the five kinds of salts and embelia, three parts of red physic nut and two parts of turpeth and two parts of calosanthes and four parts of soap-pod, a powder prepared with all these is called 'Nārāyana powder', it is a cure for all diseases No disease is beyond the curative power of this powder even as no Asura is beyond the c nquering power of Visnu

129-132. Patients suffering from abdominal disease should take it with butter-milk. Patients suffering from Gulma should take it with the decoction of jujube. Patients suffering from obstruction of Vāta should take it with Sura wine. Patients suffering from Vāta-disorder should take it with Prasannā wine In retention of feces, it should be taken with whey; in piles with the juice of pomegranate; in griping pain, with vanda orchid; in indigestion, with warm water; and in fistula-in-ano, anemia, dyspnea, cough, throat-spasm, disorders of the stomach, assimilation disorders, dermatosis, dullness of the gastric fire, fever, poisonous bites, poisoning by vegetable drugs and in metallic and chemical poisoning, this purgative powder should be taken as directed, after having the alimentary system oleated. Thus has been described 'The Nārāyana Powder'.

133-134. Take common juniper, yellow thistle, the three myrobalans kurroa, indigo, zalil, soap pod, turpeth, sweet flag, rock salt, bid salt and long pepper and triturate well.

135-136½. This powder should be taken with the juice of the pomegranate, the decoction of the three myrobalans, meat-juice, cow's urine and genially warm water in all kinds of Gulma, splenic enlargements and all kinds of abdominal disease In leucoderma, dermatosis, irregularity of

gastric fire accompanied with pain and morbid Vāta, edema, piles, anemia, icterus and jaundice, the physician should quickly subdue Vāta, Pitta and Kapha by means of purgation with this powder. Thus has been described 'The compound Common Juniper Powder.'

137-137½. The powder of indigo, hijjal, the three spices, the two alkalis, the salts and white flowered leadwort, taken with ghee, cures abdominal diseases and Gulma. Thus has been described 'The compound Indigo Powder'.

Other Remedies.

138-140½. Curdle 1024 tolas of cow's milk mixed with 32 tolas of the milk of the thorny milk hedge, and when the curd is formed churn it and take out the ghee and medicate this ghee with turpeth and take a potion of it in due dose; or take the medicated ghee prepared of 64 tolas of ghee in 8 times its quantity of milk, along with the paste of 4 tolas of the thorny milk-hedge and 24 tolas of turpeth for the cure of Gulma, chronic poisoning and abdominal diseases. Thus has been described 'The Thorny Milk-hedge-Milk-ghee'.

141. The medicated ghee prepared of 64 tolas of cow's ghee in 256 tolas of whey, with the paste of 4 tolas of the thorny milk hedge may be similarly taken in proper dose for the cure of abdominal disease.

142-143½. These ghees should be followed by a potion of thin gruel, or delicious meat-juice When the dose of the ghee is digested and the patient well-purged, he may take lukewarm water boiled with dry ginger on the first day, on the next day he may take thin gruel and on the third day the soup of horse-gram, the person thus de oleated may take at the next meal-time milk and solid food. He may take frequent courses of such medicated ghee followed by proper regimen in due sequence.

144-145½. The skilled physician may use these effective ghees for the alleviation of Gulma, chronic poisoning and abdominal disease

145-146½. The patient may take the ghee prepared with the paste of tooth-brush tree, for the relief of constipation or he may take Indigo-ghee which is curative of Gulma, or he may take the mixed unction described in the treatment of Gulma.

146-147½. Henceforward, I shall describe the various preparations for the complete removal of the remnants of morbidity in persons whose morbidity has been systematically removed by the above procedure and who live on a diet of the meat of Jāngala animals.



147-148½. The patient may drink milk with the paste of white flowered leadwort and deodar or with the paste of elephant pepper and dry ginger for a month or he may take milk with the paste of 1/2 tola each of embelia, white flowered leadwort, red physic nut, chaba pepper and the three spices and thus subdue the enlargement of the abdomen.

149-150. The patient may drink the decoction of the three myrobalans, red physic nut and white cedar mixed with the three spices and alkali, and when this dose is digested he may take his food mixed with the meat-juice of Jāngala animals. He may take meat or other articles of diet mixed with the thorny milk-hedge milk ghee

151-152½. He may follow it up with a potion of milk or take a course of chebulic myrobalans with cow's urine, or, the patient, without taking any solid food, may drink for a week the milk and urine of the buffalo, or the milk of the camel for a month or goat's milk for three months, mixed with the three spices.

152-152½. Or he may take the course of the 'thousand chebulic myrobalans' or a course of mineral pitch keeping himself on milk-diet; or he may take a course of gum-guggul in the manner prescribed for mineral pitch.

153-153½ The juice of green ginger with an equal quantity of milk, is beneficial, or oil prepared with ten times the quantity of the juice of green ginger may also be taken.

154-155 The oil of the seeds of the red physic nut and the physic nut taken with whey, soup or meat-juice, is beneficial in abdominal disease due to tridiscordance and in colic, constipation and obstipation

155-156½ The oils of the seeds of long leaved pine, drumstick and radish may be used for inunction and potion, in abdominal disease of the Vāta type They are curative of colic

156-157 The best of physicians, on carefully diagnosing the predominant morbid humor, may administer medicated wines and alkalis in stasis, anorexia, nausea, dullness of the gastric fire and in alcoholism and in rigid immobile enlargement of the abdomen due to Kapha, in order to liquefy the mucus.

158-160½. Take long pepper, lodh, asafetida, dry ginger, elephant pepper, marking nut, fruits of drumstick, the three myrobalans, kurroa deodar, turmeric, Indian berberry, common sal, Indian atees, sweet flag costus, nutgrass, and the pentad of salts, mix all these together and roast it mixed with curds, ghee,

animal fat, marrow and oil, take one tola of this alkali after meals, with Madirā wine, whey, warm water, medicated wine or Sura wine.

161-161½. This will cure stomach-disorders, edema, Gulma, splenic disorders, piles, abdominal diseases, acute intestinal irritation, misperistalsis and Asthīlā (hard tumor) due to Vāta.

162-164½. The alkali prepared from the dry dung of the goat should be boiled in cow's urine and then adding one tola each of the roots of long pepper, each of the pentad of salts, long pepper, white flowered leadwort, dry ginger, each of the three myrobalans, turpeth, sweet flag, each of the two alkalis, soap pod, red physic nut, hiritz and stinking swallow wort, prepare pills of ½ tola weight each. The pill should be taken mixed with Sauviraka wine in edema, indigestion and advanced type of ascites.

165-166½. The patient may drink, to his heart's content, the gruel prepared in milk of the Sastika rice which has been impregnated in cow's urine, and may take a post prandial potion of sugar-cane juice, for the cure of abdominal affections. As a result, the Pitta, Kapha and the Vāta return to their natural habitats.

167-167½. The physician may give the patient who passes hard scybalous stools, the leaf-sprouts of thorny milk hedge, turpeth, red physic nut, the jungle cork tree etc., made into curries before meals.

168-168½ When the morbid humor and scybalous stools have softened, the learned physician, may give the patient cow's milk combined with cow's urine. It removes all the remaining morbidity and is beneficial.

169-169½. In cases where the Vāta has produced pain in the sides, stiffness and cardiac spasm, the physician, may give a potion of oil prepared with bael alkali.

170-171½. In the same manner, the physician may administer oil prepared successively with each of the alkalis obtained from wind-killer, Indian valerian, palas, til stalks, heart-leaved sida, plaintain and rough chaff, for the cure of abdominal disease. By means of this medication, the cardiac spasm due to Vāta occurring in persons suffering from abdominal disease is cured.

172-172½. In conditions where the Kapha is overlaid with Vāta, and Pitta or where the Vāta is overlaid with the Kapha and Pitta, castor oil combined with appropriate adjuvants is beneficial if the patient is strong

173-174½. The person who even after being well purged suffers again from distension of the abdomen, should



be treated with evacuative enemata prepared out of unctuous, acid and salt articles

174 174½. Or, if the Vâta causes intestinal stasis and abdominal distension, the physician should treat that patient with enema prepared with acute substances and mixed with alkali and cow's urine

The use of Poison

175 176 When the abdominal disease due to the gathering of fluid has gone beyond the stage of treatment or if the humoral tridiscordance has not got subdued, the physician should summon the patient's kinsmen, well wishers, wives, brahmins, state authorities, the caste and elders, and speak to them about the precarious condition of the patient.

177-177½. 'If not treated, the patient's death is certain. But if treated by poison-therapy he may have a chance to survive.' Having spoken thus and being permitted by the patient's well wishers to proceed, he must administer poison to the patient combined with his food and drink.

178-178½ The physician, after full consideration, should ask the patient to eat a fruit which has been bitten by an enraged cobra and in which its poison has been deposited

179 179½. The accumulated morbidity in the patient's abdomen which has become firm, mixed with the body elements and has spread in the wrong channel, gets agitated by this poison and then getting broken up, immediately flows out.

180-180½. When his morbidity has been eliminated by the poison, he should be given an affusion-bath with cold water and made to drink milk or barley-gruel according to capacity by the physician.

181-182½. For a month afterwards, he should be given the curry prepared of turpeth, Indian pennywort, barley and white goosefoot, or of the jute plant cooked in the decoction of the jute plant without mixing either acid or salt or unctuous articles. He should not eat any food at all and when thirsty, he should drink this very decoction.

183-183½. When thus the morbidity has been eliminated by these curries for a month, the weak patient should then take the strengthening milk of the camel.

184. The following is the treatment to be performed by the practical surgeon.

Operative Measure

185. The skilful surgeon should make an incision of the measure of



four fingers-breadth on the left side of the abdomen below the umbilicus, with the appropriate cutting instrument

186-186½. Having opened the abdomen and then carefully examining the intestines for obstruction or perforation of the intestines and anointing them with medicated ghee and clearing the hair or other substances in them, the intestines should be put back. The intestines which have been benumbed due to obstruction should be released.

The use of Ants

187-188 And if there is perforation of the intestines, the part should be made to be bitten by big black ants and seeing that the perforation is well closed by the firm bites taken by the ants, their bodies must be cut off. then putting the intestines back in their place, the abdominal skin should be sutured with the needle.

189. In case of formation of fluid in all kinds of abdominal diseases, the physician should tap the abdomen on the left side below the umbilicus and drain the fluid by inserting a canula into it.

190. Having drained all the fluid by pressure on all sides, the abdomen should be tied with a tight cloth-bandage; and whenever the abdomen is retracted by enemata, purgation or similar measures, it should be similarly tightly bandaged.

191. When all the fluid is drained, the patient having fasted, should drink thin gruel free from unctuous article or salt. After that for six months, he should live on a milk diet alone.

Milk-diet

192-192½ For three months more he may take thin gruel with milk and for a further period of three months he may take light diet of Sānwa and common millets, mixed with milk but without salt. The patient taking the course of milk-diet in this way for a year will subdue the condition of accumulation of fluid in the abdomen (ascites).

193 194. After taking all the medications, the course of milk-diet should be resorted to for preventing the occurrence of the sequela of the morbid humor and also for the maintenance of the patient's strength. Milk is wholesome to the patient suffering from abdominal disease, and whose body is emaciated consequent upon the procedure of treatment, as also to persons afflicted with the loss of all body elements, and is to them what nectar is to the gods.

Here are the two recapitulatory verses—



Summary

195-196. The etiology, premonitory symptoms, signs and symptoms of the eight kinds of abdominal diseases in extenso and in brief, complications, seriousness, curability and incurability, characteristics of slight and full formation of fluid and treament in brief as well as in extenso, have all been described by the sage, in this chapter on The Therapeutics of Abdominal Disease.

13. Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the thirteenth chapter entitled 'The Therapeutics of Abdominal Disease' not being available the same as restored by Drdhabala, is completed.

CHAPTER XIV

Piles

1. We shall now expound the chapter entitled 'The Therapeutics of Piles'.

2. Thus declared the worshipful Ātréya.

3-4. Agnivéśa questioned the tranquil sage Punarvasu who was seated at ease after having finished his prayers, concerning the entire subject of piles The sage described to him (Agnivéśa) the etiological factors, the shape, the seat of affection, signs and symptoms, treatment and the classification of curable and incurable varieties of piles

Two Varieties

5 O, Agnivéśa ! there are two kinds of piles, some are congenital and some are acquired i. e. developed during the course of one's life. The cause of congenital piles is the vitiation of the embryonic cell forming the anal folds. There are two factors which go to vitiate the embryonic cells Firstly, there are the indiscretions in diet and action of the mother and father, and secondly, the evil action done by one self in the past births. This rule holds good in all other congenital diseases 'Congenital' means those disorders that come with birth 'Piles' means disorder characterized by growth of flesh.

Sites anp Susceptible elements

6 The site of all varieties of piles is the area of five fingers and a half in breadth consisting of the three folds or valves dividing the ano-rectal region into three parts This is its site or habitat. Some physicians opine that the piles or fleshy growths appear on many regions of the body, as for example, on the phallus, vagina, throat, palate, mouth, nose ear, eye-lids and the skin In this treatise, these fleshy growths are grouped under as hypertroph.



or excrescent growths of flesh; while those occurring in the rectum alone are referred to as piles. The seat of all varieties of piles is fat, flesh and skin

Congenital Piles

7 Of the piles which are congenital, some are small and some are large. Some are long and some are short, some are protuberant and some are irregularly spread, some are internally curved, some externally curved and some are matted together and some turned inwards Their characteristic colors are in accordance with the particular causative morbid humors.

8 (1) The man affected with congenital piles is, from his very birth, exceedingly lean, discolored emaciated, low-spirited and suffers from excessive formation and stasis of flatus, urine and feces. He suffers from gravel and calculus and from constipation and diarrhea irregularly. He passes digested and undigested matter in his stools; he passes dry or loose stools and now and then he passes stools which are colored, white, yellowish white, green, yellow, red, dusky red, thin, thick, slimy and smelling like a corpse and consisting of undigested fecal matter. He suffers from severe griping pain in umbilical, hypogastric and inguinal regions. He suffers from pain in the rectum, dysentery, horripilation, urinary disorders, continued intestinal stasis, borborygmus, misperistalsis, excessive secretion in the stomach and sense-organs; he suffers from severe incessant, bitter and acid eructations. He is very weak, his digestive fire is also weak; he has scanty semen, is irritable, difficult of treatment, overcome by cough, dyspnea, asthma, thirst, nausea, vomiting, anorexia, indigestion, coryza and sternutation He gets fainting fits, suffers from headaches, his voice is weak, broken, low impeded and hollow. He suffers from ear-disease, puffiness of hands, feet, face and the region round the eyes, from fever, body-ache and pain in all the bones and joints. He is affected now and then with rigidity in the side of the body, lumbar, hypogastric and epigastric regions, back and waist He is moody and exceedingly indolent.

8. On account of the obstruction in the passage covered with the congenital piles, the Apāna Vāta being forced to go upwards, provokes all the other four varieties of Vāta viz., Samāna, Vyâna, Prāna and Udāna as also Pitta and Kapha. These five kinds of Vāta combined with Pitta and Kapha overpower the person affected with piles and produce the aforesaid disorders Thus ends the description of the congenital variety of piles.

General Etiology

9-(1). From now onwards we



shall describe the acquired variety of piles.

9 (2). By taking heavy, sweet, cold, softened, irritant, and antagonistic articles of diet, or predigestion meals or limited diet or food that is not homologous, by eating beef, fish, flesh of pig, buffalo, goat and sheep; by constant use of lean, dry, and putrid meats, pastries, puddings and the products of milk, whey, til and gur; by the use of the gruels of black gram, juice of the sugar-cane, til, paste, common yam, dry vegetables, vinegar, garlic, cream of milk and cream of curds, lotus stalks and bulbs, Indian water-chestnut, milk, bulbs, sprouted and fresh cereals and pulses and green radish, by eating heavy fruits, vegetables, pickles and greens, Mardaka, animal fats, head, feet, and stale, putrid, cold or promiscuous diet; by drinking immature curds and over-fermented wines; by drinking contaminated and heavy water; by taking oleation in excess; by neglecting purificatory procedures, by the wrong application of enemata by lack of exercise and sex act, and by day-sleeping; by habitual resort to excessive reclining, lounging and sitting—by such practises as these, there occurs excessive formation of excretory matter in one whose gastric fire is impaired.

9. Similarly, by the use of hi[illegible] uneven and hard seats, by riding on uncontrolled conveyances or on camels, by excessive indulgence in sex; by improper insertion of the enema nozzles, by injuries to the anal region, by frequent application of cold water, by constant rubbing with rags, clods, grass etc, by continued straining, by th forcible attempts to pass flatus, urine, and feces, by suppression of the natural urges when they have naturally arisen, in women by miscarriage or by pressure on the pregnant uterus or by abnormal delivery—by all the above mentioned causes the Apāna Vāta becomes provoked and laying hold of the downward going accumulated fecal matter deposits it in the region of the rectal valves. In this manner piles originate in the anorectal region

Shapes of the Piles

10. The different shapes of the piles are—that of rape-seed, lentil-seed, black gram or green gram, or of barley or of garden pea, emetic nut, caper berry, cabbage, false mango-steen, wild jujube, jequirity seed, scarlet-fruited gourd, Indian jujube, caper, gular fig, date, jambul, cow's teat, thumb, rush nut, water chest nut, galls or of the shape of the beak or the tongue of the cock, peacock and parrot or the closed pericarp of the lotus This is the general [illegible]scription of piles characterized by



the aggravation of the one or the other of the three humors—Vāta, Pitta and Kapha.

Vata type

11 These are their special characteristics—The piles that do not discharge, that are wrinkled, hard, rough, dry, and of dusky red color, sharp-pointed, tortuous, fissured or ulcerated, irregularly spread and associated with various kinds of pain such as colicky, convulsive, pricking, twitching, tingling and hyper-asthetic, that disclose homologation to unctuous and hot things; that are associated wite loose stools, distension, severe spasmodic condition of the phallus, scrotum, bladder, groin and stomach; with body-aches and tachy-cardia, continued retention of flatus, urine and feces, with aching pain in the thigh, loins, back, waist, side of the chest, lumbar and hypogastric ragions; with headache, sternutations, eructations, coryza, cough, mispe-ristalsis, tonic contraction, consumption, edema, fainting, anorexia, disgeusia, faintness, pruritus, pain in the nose, ears and temples, impairment of the voice, and hardness and dusky red coloration of nails, eyes, face, skin, urine and feces. The above signs and symptoms are characteristic of the piles of the Vāta type.

Here are two verses again—

12-13. Astringent, pungent, bitter, dry, cold and light articles of diet, measured and scanty eating, indulgence starvation, cold climate and season, excessive physical activity, grief, undue exposure to wind and sun, these are the causes of the piles of the Vāta type.

Pitta type

14. Being soft, flabby, delicate, tender to touch, of red, yellow, blue or black color, excessive sweat and discharge, smelling like raw meat, discharging thin, yellow or reddish fluid, bleeding, burning, itching, aching or pricking pains, and tendency to suppuration, homologation to cold things; loose stools of yellow or greenish tinge, excessive formation of fecal matter and urine that are yellow and of the smell of raw meat; thirst, fever, asthma, fainting, repugnance for food, and yellow coloration of nails, eyes, skin, urine and feces; the above mentioned are the signs and symptoms characteristic of the piles of the Pitta type.

Here are two verses again—

15-16. Pungent, acid, salt and alkaline articles of diet, excessive physical excercise, exposure to the heat of fire or the sun, hot climate or season, anger, wine, envy, and whatever eats, drinks and drugs are irritant, acute and hot—all these are to be known



as causative factors of the piles of the Pitta type.

Kapha type

17. Being considerable in size, protuberant, smooth, painless to touch, moist, white, yellowish white, sticky, indurated, heavy, rigid, benumbed, with rigid swelling all round, excessively itching, with continuous and profuse discharge of tawny, whitish or reddish and slimy fluid, associated with urine and feces which are heavy, slimy and whitish, having homologation to dry and hot things, attended with constant desire to pass stools that are painful (Tenesmus), and distension of ilio-inguinal region, with griping pain, nausea, ptyalism, cough, anorexia, coryza, heaviness, vomiting, dysuria, consumption, edema, anemia, algid fever, lithiasis, gravel, increased secretions in the stomach and sense organs, and sweet taste in the mouth and are causative of urinary disorder, those persisting for a long time and excessively weakening the gastric fire, causing impotence, giving rise to strong chyme-disorders accompanied with sallowness of nails, eyes, face, skin, urine and feces—these are the signs and symptoms and characteristics of the piles of the Kapha type.

Here are two verses again—

18-19. Sweet, unctuous, cold, salt acid and heavy articles of diet, lack of exercise, day-sleep, excessive addiction to sitting and lying down, exposure to easterly winds, cold climate or season, mental inactivity—these are considered the causative factors of piles of the Kapha type.

20 When there is a combination of the two types of causative factors and symptoms, know it to be piles of the bidiscordance-type And all the etiological factors combined cause piles of the tridiscordance-type The signs and symptoms of the tridiscordance type are just like those of congenital piles.

Premonitory Symptoms

21-22 Intestinal stasis, weakness, distension of abdomen, emaciation, excessive eructation, flabbiness of the thighs, acoprosis, and the condition having great resemblance to that of assimilation-disorders, anemia and abdominal disease—these are described to be the premonitory symptoms in the development of piles

23 Piles never appear without the discordance of all the three humors Each variety of piles receives its appellation according to the particular humor which is in excess in such tridiscordance.

24 The five kinds of Vāta and Pitta and Kapha and the region of the rectum between the three valves



are all irritated in the formation of piles.

25. Hence piles are painful, productive of many complications, afflictive of the whole body and most difficult of cure

Signs of Incurability

26. That patient with piles is incurable, who develops edema of hands, feet, face, navel and anorectal region, scrotum and also who has pain in the cardiac region and side of the chest.

27. Pain in the cardiac region and the sides of the chest, faintness, vomiting, body-ache, fever, thirst and pyogenic inflammation of the anorectal region cause death of the patient suffering from piles.

28 Congenital piles, piles due to tridiscordance, and internal piles which are situated higher up in the rectal folds, are to be considered incurable.

29. The above condition may be palliable if the patient has vitality enough to survive and the four basic factors of treatment are favourable and the vital fire is active, otherwise, the condition is irremediable.

30. The piles due to bidiscordance and those which are situated in the second valve of the rectum and those which have existed for more than a year are said to be formidable.

31. Piles which are formed in the external fold, or which are due to the discordance of one humor, or which are of recent duration are easily curable

32. The wise physician should be prompt in the treatment of these conditions because by obstructing the rectum, they may lead to anorectal type of intestinal obstruction.

33 On this subject, some physicians say that the excision of piles by instrument is advisable; while some recommend cauterization by caustics; while some recommend thermal cauterization.

34. We may take it that all these three measures may be carried out by the skilled and experienced operator, yet a mistake in the operative process is fraught with grave consequence.

Risks in Operation

35-36. As for instance, loss of manhood, edema in the anorectal region, loss of splinter control, distension of abdomen, acute pain and affliction, profuse bleeding, recurrence of piles, softening of scars, prolapse of rectum and even sudden death; all these, may occur as the untoward effects of the operative or caustic and thermal cauterization procedures.



Safe line of Treatment

37. Now I shall describe for the radical cure of piles, the line of treatment which is easeful, less likely to go wrong and not drastic

38 The specialists consider the dry type of piles to be due to excess of Vāta and Kapha and the discharging or moist type of piles to be due to vitiation of the blood and Pitta

39 (1). Here I shall first describe the treatment of dry piles.

39-42½. The physician should first give sudation-procedure to the piles which are indurated and also to those that are edematous and accompanied with pain. After smearing the piles with the oil prepared with white-flowered leadwort, barley-alkali and bael, the physician should foment the part, at a genial degree of warmth, with lump-sudation prepared of barley, black gram, horse-gram and Pulāka grain, or the lumps of the dung of cow, ass or horse, or of til-paste or of chaff, or of the lump of sweet flag and dill-seeds, mixed with unctuous substance Or they should be fomented with the lump prepared of roasted paddy-flour made unctuous with oil-cum ghee or of drumstick, or Indian groundsel, or of common juniper mixed with unctuous articles.

43 44. Or the part, being smeared with the oil of costus, should be fomented with lumps prepared of powdered brick, celery-seeds or vegetable carrot. The part should be douched with the decoction of the leaves of vasaka, mudar, castor plant and bael.

45-45½. The person afflicted with painful piles should, after well anointing the part, take a sitz-bath in water in which have been decocted the leaves of radish, the three myrobalans, mudar, bamboo, three-leaved caper, wind killer, drum-stick, and common mountain ebony.

46 47 The patient who is well anointed in the affected part should take a tepid sitz-bath in the decocted water of jujube, or in water medicated with Sauvīraka and Tusodaka wines. Or, he may, being well anointed, take a genially warm sitz bath prepared of the decoction of bael or butter-milk or whey or sour conjee or cow's urine

48. Applications prepared of the fat of the black cobra, hog, camel, bat or cat may be made on the piles and likewise, fumigation with these articles is beneficial in piles

49. The fumigation done with human hair, the serpent's slough, cat's hide, the root of mudar, or the leaves of Samī tree is beneficial in Piles

50 51. Coriander, embelia, deodar, and whole-barley, mixed with ghee,



or yellow-berried nightshade, winter-cherry, long pepper and holy basil, mixed with ghee, or the dung of hog or bull, and roasted-paddy flour, mixed with ghee, or dung of elephant or resin mixed with ghee, all these four recipes, may be used for fumigation

52. The application may be made on the piles, of the milk of thorny milk-hedge plant mixed with turmeric powder, or the powder of long pepper and turmeric, prepared as paste in ox-bile

53. Seeds of Śirīsa, costus, long pepper, rock salt, gur, milk of mudar and milk of thorny milk-hedge plant and the three myrobalans make a good application for Piles.

54. An ointment of long pepper, white flowered leadwort, black turpeth, yeast, and pulp of emetic nut, mixed with droppings of cock, turmeric and gur is good in Piles.

55. Red physic nut, black turpeth, blue vitriol, droppings of pigeon and gur make a good ointment Also the ointment prepared of bones of the elephant, neem and marking nut is good.

56. The ointment prepared of yellow orpiment with the fat of camel or with the fat of susu, applied slightly warm is curative of local pain and edema.

57. The ointment of the milk of mudar, the stalks of thorny milk-hedge and the sprouts of bottle gourd, and Indian beech, prepared in goat's urine, is an excellent application for Piles.

58. All the recipes enumerated above, beginning with ointments and ending with applications, are considered curative of induration, edema, itching and pain in the Piles

59 The aforesaid remedies cause the piles to empty out the accumulated vitiated blood; and then the patient is restored to ease

Blood-letting

60-61. If the disease is not relieved either by cold or hot or the unctuous or dry therapy, the disease must be due to vitiated blood. Therefore, the physician should let out the blood. The physician should let out the blood which has not flowed out by the above methods from the blood-gorged piles by the repeated application of leeches, or of cutting instruments or needles.

Powders

62-64. The physician should give the following powder if the patient is afflicted with edema and pain in the anorectal region and with weakness of the gastric fire The three spices, roots of long pepper, Pāthā, asafetida, white flowered lead-wort, sanchal salt, orris root, cumin seeds, pulp of bael, vid salt, bishop's weed, common juniper,



embelia, rock salt, sweet flag and tamarind. The patient, taking this powder with whey, wine or warm-water, is relieved of piles, assimilation disorders, colic and constipation

65-66. Or, the patient may be given all the digestive medicines which are described in the treatment of diarrhea, or he may eat chebulic myrobalan with gur before meals. Or he may be given the turpeth powder with the decoction of the three myrobalans When the morbidity in the rectum has been removed, the Piles naturally get diminished

67 Or, he may be given chebulic myrobalans kept over-night in cow s urine, mixed with gur; or he may be given the powder of chebulic myrobalans or of the three myrobalans mixed with butter-milk.

68. Or, he may be given white-flowered leadwort and ginger mixed with Sīdhu wine or he may be given cumin seeds, white flowered leadwort and Sīdhu wine mixed with chaba pepper

68½. Or, he may be given Surā wine to drink mixed with common juniper and sanchal salt.

69-70 Or, he may be given demulcent drink of butter-milk prepared with wood-apple and bael or with chaba pepper and white flowered leadw[illegible] or with marking nut or with bael and dry ginger or with celery seeds and white-flowered leadwort.

71. Or, he may be given the powder of leadwort, common juniper and asafetida along with butter milk, or he may be given butter milk mixed with the five spices.

72-75 Take common juniper, black cumin, coriander, cumin seeds, celery, zedoary, long pepper, roots of long pepper, white flowered leadwort, elephant pepper, bishop's weed and celery, triturate them and mix with whey, when it is slightly sour and pungent, the skilled pharmacist should place the whole in a vessel smeared with ghee. And when this medicated butter-milk wine is well fermented and becomes markedly sour and pungent and palatable, it should be taken in proper dosage thrice during meals when the patient feels thirsty It is digestive-stimulant, appetizing, promotive of complexion, regulative of Kapha and Vāta, curative of edema, itching and pain in the anorectal region and also promotive of vitality Thus has been described 'The medicated Butter-milk Wine'

Course of Butter-milk

76. An earthen pot should be smeared with the paste of the bark of [illegible]e roots of white-flowered leadwort



The curd or butter-milk formed in this pot may be taken for the cure of Piles.

77 There is no better remedy in this world than butter-milk for the piles of Vāta-cum-Kapha type. It should be used with or without unctuous substance according to the nature of the morbid humor.

78. The physician, skilled in constitutional pathology and climatology should give a course of butter-milk for seven days, or ten days, or a fortnight or even a month

79. If the vital fire of the patient is exceedingly low, he should be kept only on butter-milk He should be given in the evening the porridge prepared of roasted-paddy flour in butter-milk.

80. Or, when the butter-milk taken in the morning is digested, he should be given gruel prepared with butter-milk and mixed with rock salt Thereafter he may be given cooked rice mixed with butter-milk adding unctuous substance, and an after-draught of butter-milk

81. Or, he may take a meal of soup and meat-juice combined with butter-milk, or he may take a meal of soup and meat-juice prepared with butter-milk.

82 The physician, skilled in the dietetic therapy, should not abruptly stop the butter-milk diet. A gradual withdrawal of the course of butter-milk which has lasted for a month is beneficial.

83-83½. The decrease should be as gradual as the increase in the butter-milk course; no reduction should, however, be made in the solid food. This course has been prescribed for the restoration and maintenance of strength and for strengthening the gastric fire and for the promotion of vitality, plumpness and complexion.

84-84½. The physician skilled in humoral, gastric and constitutional pathology should prescribe butter-milk of the following three kinds· one with all the butter removed, the second with half the butter removed and the third with none of the butter removed

85-86 The piles destroyed by butter-milk will never recur, when butter-milk sprinkled on the ground burns up even tenacious grass, what need be said of mere dry piles in the body of a person whose vital fire is active

87. The body-channels being purified, the nutrient fluid circulates well to all the parts of the body, and hence the patient acquires plumpness,



vitality, healthy complexion and cheerfulness.

88. All the hundred diseases comprising the specific diseases of Vāta and Kapha disappear by the butter-milk treatment. There is no better therapy than that of butter-milk in diseases of Kapha and Vata

Medicated Food and Drink

89-90. Prepare thin gruel with the paste of long pepper, roots of long pepper, white flowered leadwort, elephant pepper, dry ginger, cumin seeds, clelery seeds, coriander, Indian toothache, bael, galls and Pāthā. This gruel mixed with fruit-acid and seasoned with oil-cum-ghee, may be given for the cure of Piles.

91. Vegetable-soups may be prepared with the above things or drinking water may be prepared with the above drugs or medicated ghee may be prepared with them, for the cure of Piles

92 Or, the patient may be given gruel prepared with zedoary and palas or with long pepper and dry ginger, acidified with butter-milk and sprinkled over with the powder of long pepper

93. Or, the patient may take the soup of dry radish or of horse gram or of wood apple and bael with hor[illegible] gram and math gram.

94. Or, he may be given the meat-juice of the goat or of the quail group of birds, mixed with these soups and fruit-acid, butter-milk and astringent drugs

95-95½ Rice of the red Śāli, Mahā-Śāli, Kalama, Lāngala, white, autumnal and Sastika varieties should form the dietetic regimen in Piles Thus has been described the line of treatment in the case of a patient suffering from Piles associated with loose stools.

96. Now I shall describe the remedies for the person whose stools are excessively hard and scybalous.

97. He should be given Prasannā wine salted and mixed with unctuous articles and roasted paddy-powder, after he has taken treacle with dry ginger.

98 The patient may be given a potion of dry ginger and Pāthā mixed with gur and fruit-acid or he may be given barley-alkali mixed with gur and ghee.

99 Or, he may be given celery seeds, dry ginger, Pāthā, juice of pomegranate and gur mixed with butter-milk and salt This is a regulator of the downward movement of flatus and feces.

100. Pāthā when used with any [illegible] the following, viz., cretan-prickly



clover, bael, celery seeds and dry ginger relieves the pain in Piles

101. The patient may be given sprouts of Indian beech sprinkled with roasted paddy flour, ante cibum. This is a regulator of the downward movement of flatus and feces

102 Or, the patient may drink, ante cibum, Madirā wine with salt or the Sīdhu and Sauvīrake wines mixed with gur and dry ginger.

Medicated ghees

103. The medicated ghee prepared with the paste of long pepper, dry ginger, barley-alkali, celery seeds, coriander and cumin seeds, mixed with liquid gur and fruit-acid may be used.

104-105. Or, the patient may drink the medicated ghee prepared with the paste of long pepper, roots of long pepper, white flowered leadwort, elephant pepper, dry ginger and barley-alkali, or he may take the medicated ghee prepared with chaba pepper and white flowered leadwort, mixed with gur and barley-alkali or the ghee prepared with roots of long pepper mixed with gur, barley-alkali and dry ginger

106 A medicated ghee may be prepared with the paste of long pepper and roots of long pepper, curds, pomegranate and coriander. This relieves constipation of flatus and feces.

107-108 Take chaba pepper, the three spices, Pāṭhā, barley-alkali, coriander seeds, bishop's weed, roots of long pepper and the two salts (vid and rock salts), white flowered leadwort, bael and chebulic myrobalan, and having reduced them to powder, cook in four times the quantity of well-formed curds and prepare a medicated ghee for regulating the downward course of feces and flatus.

109 This medicated ghee is curative of dysentery, prolapse of rectum, dysuria, rectal discharge, pain in ano-rectal and inguinal regions.

110-111 Prepare a medicated ghee from cow's ghee, in four times its quantity of curds and juice of yellow-wood sorrel, with the paste of dry ginger, roots of long pepper, white flowered leadwort, elephant pepper, small caltrops, long pepper, coriander, Pāṭhā and bishop's weed This ghee is curative of Kapha and Vāta.

112. It cures piles, assimilation-disorders, dysuria, dysentery, rectal prolapse, ano-rectal pain and constipation.

113-118 Prepare a decoction by taking 12 tolas of each of long pepper, dry ginger, Pāṭhā and small caltrops and filter and add to it the paste prepared of eight tolas each of the thorny milk-hedge, roots of long pepper, the three spices, chaba pepper and white



flowered leadwort. Add to it 160 tolas of ghee and an equal quantity of yellow wood sorrel and 6 times the quantity of curds, and prepare this into a medicated ghee on a low fire, and take it down This should be taken mixed with food and drink as a systematic course It is curative of assimilation-disorders, piles, Gulma, gastric disorders, edema, splenic disorders, abdominal disorders and constipation, dysuria, fever, cough, hiccup, anorexia, dyspnea and pleurodynea. It is an excellent promoter of vitality, plumpness and complexion, and an effective stimulant of the gastric fire.

119. The patient may take chebulic myrobalan fried in ghee and mixed with gur and long pepper, or with turpeth and red physic nut, for regulating the peristaltic movement

120. On the rectum being relieved by the regular flow of feces, flatus, Kapha and Pitta, the piles subside and the gastric fire is increased

121. In condition of retention of feces and flatus, the physician should give the acidified and well-prepared meat-juice of peacock, partridge, grey quail, cock, and bustard quail

122. The physician may give the vegetable curry made of the leaves of turpeth, red physic-nut, palas and yellow wood sorrel and white-flowered leadwort, well fried in a mixture of oil and ghee and mixed with curds.

123-125. Indian spinach, prickly amaranth, climbing asparagus, sprouts of white goose-foot, heliotrope parselane, barley leaves, babchi seeds, black night-shade, leaves of orchid, Indian calosanthes, tamarind, cork swallow-wort, long zedoary, and turnip, all these, prepared with curds and sour pomegranate juice and fried in a mixture of oil and ghee and mixed with coriander and dry ginger, may be given as vegetable dishes to the patient

126-126½ The meat-juices of iguana, fox, cat, porcupine, camel, bull, tortoise and pangoline should be prepared like vegetables and cooked red Sāli-rice may be given with these meat-juices for the relief of Vāta.

127-129. On finding excess of Vāta, dryness, and weakness of the gastric fire in the patient suffering from piles, the physician may advise a post-prandial drink of Madirā wine and well fermented sugar wine, Sīdhu wine, butter-milk, Tusodaka wine, medicated wines, whey or boiled and cooled water or water boiled with Indian night-shade or with dry ginger and coriander, for regulating the downward movement of feces and flatus.

Unctuous Enema

130 The unctuous enema is indicated in persons, who are afflicted with



misperistalsis, who are extremely dehydrated and in whom the movement of Vāta is reversed and in those who suffer from colicky pain.

131-132. Prepare a medicated oil taking til oil and double its quantity of milk, with the paste of long pepper, emetic nut, dill seeds, liquorice, sweet flag, costus, long zedoary, orris root, white flowered leadwort and deodar. This oil makes an excellent unctuous enema for patients suffering from piles and afflicted with claudication of Vata.

133-134 Prolapse of rectum, colic dysuria, dysentery, weakness of waist, thigh and back, distension in ilio-inguinal region, mucus discharge from the rectum, edema in anorectal region, retention of flatus and feces and a constant desire to pass stools (tenesmus)—all these, may be subdued by unctuous enema.

135. The piles which are indurated and painful should be anointed with a genially warm application prepared from the group of drugs ending with deodar and used for unctuous enemata, mixed with unctuous articles

136 The piles being anointed with this, soon discharge the thickened mucus and blood, and the piles being drained of the morbid contents, itching, induration, pain and edema, soon disappear

Evacuative Enema

137. Or the patient may be given an evacuative enema with milk decoction of decaradices mixed with cow's urine, unctuous articles, salt and the paste of emetic nut and the other drugs of its group

Medicated wines

138-141. Take 32 tolas of chebulic myrobalan, 64 tolas of emblic myrobalan, 40 tolas of wood apple, 20 tolas of Indian colocynth and 8 tolas of each of embelia, long pepper, lodh, black pepper and cherry tree Decoct all these in 4096 tolas of water When it is reduced to 1024 tolas, filter it, and when it is cold, add to it 800 tolas of gur, and put the whole, in an earthen vessel smeared with ghee, for a fortnight After a fortnight it becomes potable and when this medicated wine is habitually taken in proper dose according to one's vitality, there occurs a radical diminution of the piles.

142-143. This medicated wine is curative also of assimilation disorders, anemia, stomach disorders, splenic disorders, Gulma and abdominal diseases, dermatosis, edema and anorexia, it is a promoter of vitality, complexion and the gastric fire This medicated wine of the chebulic myrobalan is of tested efficacy and is a definite cure for jaundice, leucoderma, helminthiasis,



localised swellings and tumors, freckles, consumption and fever Thus has been described 'The Medicated Wine of Chebulic Myrobalan'.

144-146 Take 4 tolas of each of red physic nut, roots of white flowe red leadwort and of the decaradices, crush them and decoct them in 1024 tolas of water and put into it 12 tolas of the pulp of the three myrobalans, when the solution is reduced to 1/4th of its quantity, and when it is cold, add to it 400 tolas of gui and leave it for half a month in a vessel lined with ghee The person who drinks this medicated wine daily, in proper dose, will be relieved of his piles.

147. This medicated wine of red physic nut is said to be curative of assimilation disorders and anemia, regulative of the downward movement of flatus and feces, digestive-stimulant and appetizing. Thus has been described 'The Medicated Wine of Red Physic nut'

148-150. Take 64 tolas of chebulic myrobalan, 64 tolas of emblic myrobalan and 8 tolas of each of colocynth, wood apple, Pāthā and roots of white flowered leadwort; crush them and boil them in 2048 tolas of water, when the solution is reduced to 1/4 of its quantity, it should be filtered, the physician should add to it 400 tolas of gur and put it in a vessel lined with ghee After it has been kept for a fortnight, the patient suffering from assimilation disorders and piles may drink it.

151-152. This medicated fruit-wine cures disorders of the stomach, anemia, splenic disorders, jaundice, irregular fever, retention of feces, urine and flatus, weakness of the gastric fire, cough, Gulma and misperistalsis. This medicated wine is declared by Kisna Ātréya to be a stimulant of the gastric fire. Thus has been described 'The Medicated Fruit-wine'.

153-155½. Take 64 tolas of cretan prickly clover and 8 tolas of each of white-flowered leadwort, vasaka, chebulic myrobalan, emblic myrobalan, Pātha, dry ginger and red physic-nut; boil them in 1024 tolas of water, when the solution is reduced to 1/4 of its quantity, it should be filtered, and when it is cold add to it 400 tolas of sugar and put it in a vessel saturated with ghee and smeared with long pepper, chaba pepper, perfumed cherry and honey, and leave it for half a month. The patient may take this medicated sugar-wine in proper dose and time, according to his strength

156-157 This medicated wine will enable the physician to cure piles, assimilation-disorders, misperistalsis,



anorexia, retention of feces, urine, flatus and eructations, weakness of the gastric fire, stomach-disorders and anemia. Thus has been described 'The second Medicated Fruit-wine.'

158-166. Take 400 tolas of fresh emblic myrobalans and crush them; take also 19 tolas of long pepper, and 4 tolas of each of embelia, black pepper, Pāṭhā, roots of long pepper, betel nut, chaba pepper, white flowered leadwort, Indian madder, cherry tree, lodh and 2 tolas of each of costus, Indian berberry, deodar, the two varieties of Indian sarsaparilla, kurchi seeds and nut-grass, and 15 tolas of fresh fragrant poon. Boil the whole in 2048 tolas of water and when the solution is reduced to 1/4 of its quantity, take it down and filter; when it is cold, add to it 512 tolas of the cold decoction of grape and mix with 800 tolas of powdered sugar and 32 tolas of fresh honey. The skilled physician may, thereafter, add one tola each of the powders of cinnamon, cardamom, nut-grass, cinnamon leaves, fragrant sticky mallow, cuscus grass, betel nut and fragrant poon; then place the whole in a clean pot lined with ghee and fumigate lightly with sugar and eagle-wood. This celebrated medicated wine called 'Kanaka' becomes fit for drinking at the end of a fortnight, it serves as an appetizer if taken systematically.

167-168. Piles, asssimilation-disorders, constipation, abdominal diseases, fever, gastric disorders, anemia, edema, Gulma, fecal stasis, cough and all severe disorders due to Kapha are alleviated by this wine. It cures also pathological conditions of poliosis, wrinkles and alopecia Thus has been described 'The Medicated Kanaka-wine'.

169. The cleansing of the anal region must be done with the decoction of the sprouts curative of Vāta or with warm water Thus has been described the successful line of treatment for the dry variety of piles

Treatment in Bleeding Piles

169½ Hereafter listen to an exposition of the successful line of treatment in bleeding or discharging piles

170-172. In this type of piles, there occur two kinds of sequela. They are, one due to Kapha and the other due to Vāta If the stools are dark, hard and dry, if the patient does not pass flatus, if the blood oozing from the piles is thin, of dusky red color and frothy, if there is pain in the waist, thigh and rectum, if there is excessive weakness, and if the etiological factors are of the dehydrating type, then the complication is of Vāta

173-174. If the stools are soft, whitish or yellowish, unctuous, heavy and cold and if the blood issuing from the piles is thick, accompanied with



shreds or fibres, yellowish white or slimy, if the rectum is slimy and rigid and if the etiological factors are of the heavy and unctuous nature, then the condition should be diagnosed by the wise physicians as the complication of Kapha, in bleeding piles.

175 The treatment with unctuous and cold measures is beneficial in Vāta and with dry and cold measures in complications due to Kapha. So, after careful consideration, the appropriate line of treatment should be prescribed.

176 On knowing the condition to be due to the excess of Pitta and Kapha, the patient should be subjected to the purificatory procedure. The bleeding, in such case, may either be ignored or treated with the lightening therapy.

177-179½. If an unskilled physician stops the initial bleeding from the piles, then this retention of vitiated blood gives rise to many disorders, namely—hemothermia, fever, thirst, weakness of gastric fire, anorexia, jaundice, edema, colic in the ano-rectal and inguinal regions, pruritus, ulcers, wheals, pimples, dermatosis, anemia, retention of flatus, urine and feces, headache, stiffness, heaviness of limbs and other diseases due to vitiated blood

180 Therefore, it is only when all vitiated blood has flowed out that the hemostatic line of treatment is indicated

181-182 So the physician who is skilled in etiology, symptomatology, hematology and the knowledge of time and constitution should ignore the bleeding so long as it is not causing an emergency. Later, he should treat the patient with bitter drugs for the stimulation of the gastric fire, for hemostasis and digestion of morbid matter

183. The bleeding which occurs in a patient in whom the morbidity has diminished but in whom Vāta is still in excess, is remediable by the oleation therapy given in the form of potion, inunction or unctuous enemata.

184. The bleeding due to excess of Pitta and which occurs during the hot weather must be invariably stopped if there is no complication of Vāta or Kapha.

185 The decoction of kurchi bark mixed with a small quantity of dry ginger is a coagulant and hemostatic, so are the bark of pomegranate and the decoction of sandal-wood with a little of dry ginger

186. The decoction of sandal-wood, chiretta, cretan prickly clover and a [illegible]le of dry ginger is sedative of



bleeding piles So is the decoction of the bark of Indian berberry, cuscus and neem.

187. Indian atees, kurchi bark and kurchi seeds and extract of Indian berberry, mixed with honey are hemostatics and they may be given with rice-water whenever the patient is thirsty, in the treatment of bleeding piles.

188-190½ Decoct 400 tolas of fresh kurchi bark in pure rain water till all the juice from the bark has mixed with the water, then filter it and take the solution and add to it equal quantities of the powders of the gum of silk cotton, sensitive plant, perfumed cherry and thrice the quantity of kurchi seeds This should be filtered, boiled and thickened till its sticks to the ladle and then used. This prepared extract of kurchi-bark, taken at the regular time and in proper dose, according to one's strength of gastric fire, along with goat's milk or thin gruel, controls the hemorrhage of bleeding piles.

191 When the dose of this mixture is digested, the patient should take boiled Sāli rice with goat's milk

Soft extract etc

192 This prepared soft extract cures bleeding piles, diarrhea with blood in stools, and diseases born of vitiated blood; it also controls the severe type of hemothermia affecting either the upper or the lower channel. Thus has been described 'The compound prepared Soft Extract of Kurchi'.

193 The patient may take blue water-lily sensitive plant, gum of silk cotton, sandal wood, til and lodh with goat's milk and thereafter take a meal of Sāli rice with goat's milk

194. The goat's milk given with the juice of white goose foot controls bleeding The meat-juice of the birds and beasts of Jāngala group, either slightly mixed with acid or not at all, has similar effect.

195. The powder of Pāthā, kurchi seeds, extract of Indian berberry, dry ginger, and celery seeds should be given to the patient suffering from painful piles

195½. Indian berberry, chiretta, nutgrass and cretan prickly clover are hemostatics

196 If there is excessive bleeding and pain, ghee prepared with the above drugs should be used.

197 The ghee prepared with the paste of the seeds and bark of kurchi, fragrant poon, blue water lily, lodh and fulsee flowers should be given by the physician, in the condition of colic and bleeding piles.



198. The ghee prepared with the juice of pomegranate and barley-alkali quickly subdues the pain and hemorrhage of piles, similar is the action of the ghee prepared with the paste of Indian night-shade and asthma-weed.

199. The gruel of roasted paddy prepared with country sorrel, fragrant poon and blue water lily, quickly controls hemorrhage, so does the gruel prepared with heart leaved sida and painted leaved uraria.

200-201. The patient may take gruel prepared with the decoction of fragrant sticky mallow and dry ginger, mixed with butter and acidified with kokam butter or sour pomegranate or tamarind or sour jujube; or the patient may be given thin gruel prepared with turnip and Surā wine and seasoned with oil-cum-ghee. This gruel is curative of diarrhea with blood in stools, colic, dysentery and edema.

202-203. Choppings of white teak, emblic myrobalan, white mountain ebony, turnip, silk cotton, asthma-weed and country sorrel, or of the buds of banyan tree or flowers of variegated mountain ebony, prepared with the creamy top of curds and acidified with sour-fruits, may be given in severe hemorrhage.

Onion Dish etc

204. A vegetable dish of onion prepared with butter-milk or of Indian spinach mixed with the juice of sour jujube or the soup of lentils, acidified with butter-milk, may be given in hemorrhage.

205. The patient may take the meal of Śāli, Śyāmāka or Kodrava rice with boiled milk, or with the acidified soup of lentils, green gram, pigeon pea and math-gram.

206. Or, the patient may take his meal with the flesh of rabbit, deer, quail, grey partridge and black buck, well prepared with sweet and acid articles and mixed with a small quantity of black pepper.

207. If on account of the excessive loss of blood from the piles, Vata is provoked in the body, the patient should take meat-juice of cock, peacock, partridge or of the two humped camel or of fox, mixed with sweet and acid thing.

208. The onion taken by itself or with sauce, vegetable-soup or gruel, subdues excessive hemorrhage and Vata.

209 In condition of scanty formation of feces and loss of blood, flesh of the middle part of the young goat along with its blood, prepared with

a large quantity of onion and made sweet and sour alternately, should be given

210 The bleeding type of piles disappear by the habitual use of butter and til or fragrant poon, butter and sugar, or emulsified curd-cream

211 The fresh butter, ghee and flesh of goat, Saṣṭika rice and Śāli rice, the top part of fresh Surā wine or fresh Surā wine itself will check the hemorrhage.

212. In conditions of excessive bleeding piles, though the Kapha and Pitta are also morbid, the Vāta gets excessively morbid Therefore, in such conditions, the Vāta needs to be paid more attention to.

213. On finding the hemorrhagic tendency great, and symptoms of Kapha and Vāta very little, a refrigerent line of treatment as described previously as well as hereafter should be carried out.

Affusions

214. The decoction of liquorice, the five barks, the bark of the jujube, gular fig and crane tree and leaves of snake gourd, or the decoction of vasaka, Arjun, Hebrew manna plant and neem may be used as affusion.

215 If there has occured excessive loss of blood and if there is burning pain and softening of the piles, the patient may be given a bath prepared with the decoction of liquorice, lotus stalks, Himalayan cherry, sandal wood, sacrificial grass and thatch grass.

216 Or, having previously anointed the part with the oil prepared with drugs of cooling potency, he should be given a sitz-bath prepared with the decoction of liquorice and country-willow and mixed with sugar-cane juice or a bath of cold milk.

217. Having applied ghee mixed with sugar over the genitals, anus and the perineum, a douche prepared of agreeably cold water and medicated with astringent drugs should be given to these parts

218. Frequent applications with fresh leaves of the plantain or of the water lily, or of the petals of the lotus and blue lily wet with cold water is beneficial.

219 Application of ghee prepared with scutch grass, the washed ghee hundred or thousand times and the cold air directed from hand-fans, quickly control bleeding

220 221 'Piles' should be dressed with the ointment prepared of Indian madder and liquorice, or til and



liquorice, or extract of Indian berberry and ghee, or resin and ghee, or neem and ghee, or honey and ghee, or bark of Indian berberry and ghee, or lily, sandal wood and ghee, in conditions of burning, softening and prolapse of rectum.

222. If the bleeding does not stop with these remedies or with other cooling remedies, the wise physician should implete the patient by timely use of nourishing diet of meat juice, having unctuous and hot qualities

223. The physician should promptly treat him by giving post-prandial potions of ghee and with inunction of lukewarm medicated ghee or oil, or lukewarm affusions of milk, ghee or oil.

Mucilaginous Enema

224. If the Vāta is predominant, he should be immediately given the lukewarm unctuous enema of the supernatent part of ghee, or he may be given the very effective mucilaginous enema at the proper time

225-228. Take 8 tolas of each of the root of cretan prickly clover, small sacrificial grass and thatch grass, flowers of silk cotton, buds of the banyan, gular fig and holy fig trees and decoct them in 192 tolas of water with 64 tolas of milk. When all the water is evaporated and only the milk left, filter the decoction and add the paste of gum of silk cotton, Indian madder, sandal-wood, blue water-lily, kurchi seeds, perfumed cherry and lotus anthers and also ghee, honey and sugar. The mucilaginous enema thus prepared cures dysentery, rectal prolapse, hemorrhage and fever.

229. In the mucilaginous enema described above, the paste of white lotus and liquorice should be added along with twice the quantity of milk and cooked, thus preparing it into an unctuous enema. Thus has been described 'The Mucilaginous Enema.'

Compound Mallow Ghee

230-231½. Prepare a medicated ghee in the juice of yellow wood sorrel with the paste of fragrant sticky mallow, blue water lily, lodh, Indian madder, chaba pepper, sandal wood Pāthā, Indian atees, bael, fulsee flower, deodar, bark of Indian berberry, dry ginger, nardus, barley, nut-grass, alkali and white flowered leadwort. This ghee is an excellent remedy.

232-233. It should be used in piles, diarrhea, assimilation disorders, anemia, fever, anorexia, dysuria, rectal prolapse, discharge from rectum and painful piles, it is also curative of tridiscordance Thus has been described 'The compound Fragrant Sticky Mallow Ghee'



Compound Sorrel Ghee

234-239 Take 8 tolas of each of Indian berberry, painted leaved uraria, small caltrops, buds of banyan, gular fig and holy fig and decoct these in 512 tolas of water with the paste of one tola of each of cork swallow wort, kurroa, long pepper, roots of long pepper, dry ginger, deodar, kurchi seeds, flowers of silk-cotton climbing asparagus, sandal wood, blue water-lily, box myrtle, white-flowered lead-wort, nut-grass, perfumed cherry, Indian atees, ticktrefoil, anthers of lotus and blue water-lily, Indian madder, Indian night-shade, gum of silk-cotton and Pathā. When the decoction is reduced to 128 tolas, take it down, now prepare 128 tolas of medicated ghee in 512 tolas of fresh juice of each of marsilia and yellow wood sorrel and the above decoction, the quantity of marsilia and yellow wood sorrel being double that of the said decoction.

240-242 This medicated ghee should be used in piles, diarrhea, hemorrhage due to tridiscordance, dysentery, rectal prolapse, various kinds of slimy discharges from the rectum, frequent desire to pass stools (tenesmus), edema and colic in the rectal region, retention of urine, claudication of Vata, weakness of gastric fire and in anorexia This ghee, taken in the prescribed manner, is promoter of vitality, complexion and gastric fire, it may be taken mixed with various kinds of eats and drinks; or it may be taken alone It is a harmless remedy. Thus has been described 'The Marsilia and Yellow Wood Sorrel Ghee'.

General Treatment

Here are some verses again—

243 The physician should use alternate remedies, as for instance, sweet articles followed by acid articles and cold treatment immediately followed by hot treatment. Such treatment carried out with due consideration of the strength of the patient's gastric fire, subdues diseases produced by piles.

244-245 The three diseases, namely, piles, diarrhea, and assimilation-disorders are generally causative factors of one another In all these, if the intensity of the gastric fire is diminished, the intensity of the disease is increased, and if the intensity of gastric fire is increased, the force of the disease is lessened. Therefore, the gastric fire ought to be well protected particularly in these three diseases

246 Piles should be subdued by the use of a course of fried vegetables, gruels, soups, meat-juices, curry-soups and of milk and butter-milk in various forms

247 Whatever eats, drinks and drugs are regulators of Vāta and



promoters of the gastric fire should be daily made use of, by patients suffering from piles

248. Whatever is antagonistic to the above and whatever is described as causative factor, should never be made use of by the patient afflicted with piles.

Summary

Here are the recapitulatory verses—

249-255. The twofold origin of piles, the special causes of each variety of piles, the site, forms and symptoms, the determination of the curability or incurability, the procedure of inunction, sudation, fumigation, bath, application, and blood-letting, the digestive and stomachic recipes, the foremost dietetic rules which are specially good as regulators of flatus and feces, the sedative recipes; various kinds ot medicated ghees, enemata, courses of butter-milk, best of medicated wines, sugar-wines and which are most beneficial in dry piles, the characteristics of discharging pile; the two kinds of sequela and the medication indicated in each of these two conditions; styptic decoctives, various pastes, the most effective oleation measures and dietetic rules and recipes of dressing ointments, douches, baths, applications and affusions; and treatment to be given in excessive loss of blood—all these have been laid down in this chapter on the Treatment of Piles

14 Thus in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the fourteenth Chapter entitled 'The Therapeutics of Piles' is completed.

CHAPTER XV

Assimilation disorders

1 We shall now expound the chapter entitled 'The Therapeutics of Assimilation disorders'

2. Thus declared the worshipful Ātréya

The Function of Body Fire

3 The life-span, complexion, vitality good health, enthusiasm, plumpness, glow, vital essence, lustre, heat and the life-breaths are derived from the thermogenetic process (fire in the body).

4 When this fire is extinguished man dies, when a man is endued with it adequately, he lives long in good health. When it is deranged, he begins to ail Therefore the thermal function is said to be the mainstay of life.

5. The food which is considered the nourishing factor of the body·



element, vital essence, vitality, complexion and other things, that very food too, is dependent for its nutrient action on the gastric fire, as from the undigested food the body elements cannot be formed.

The Digestive process

6-7 The Prāna Vāta, whose function is to ingest food, draws it into the stomach There the food, getting mixed with the digestive fluid is broked up and on being mixed with unctuous substance, becomes softened Then the gastric fire, being agitated and carried by the Samāna Vāta, digests the food eaten in proper dose and at the proper time, and leads to the increase of life.

8. Just as the fire cooks rice and water in a pot and converts it into boiled rice, so the gastric fire which is situated below the stomach cooks the ingested food to convert it into the nutrient fluid and excretory matter.

9. Just after ingestion, the food prepared from the six categories of taste acquires first the sweet taste on being digested and leads to the formation of Kapha or of mucus-like fluid which is of frothy appearance.

10 Further, digestion being continued, the food becomes acid in the next stage of digestion and while it is coming out of the stomach it excites the secretion of limpid bile.

11 Then, the food, having reached the large intestines and being dehydrated by the body-heat, is converted into fecal lumps These being of pungent taste, there occurs increase of Vāta.

12. Pleasant food, combined with articles possessing fragrance and other qualities, nourishes individually the senses and the sense-organs of smell etc.

13 Then the five kinds of latent heat innate in each of the proto-elements of the body —earth, water, fire, wind and ether, digest each its own corresponding component proto-element in the ingested food which is a compound of the proto-elements

14. Just as a quality in the substances nourishes individually its corresponding quality in the body, as for example, the proto-element of earth in the body is nourished by the proto-element of earth in the article ingested, similarly the other proto-elements nourish their corresponding qualities, thus making for complete nourishment.

15. The body-sustaining elements, which are seven, undergo combustion by their innate heat and each of them gets transformed into two products



namely, excretory and vital substances.

The Formation of Body-elements

16 From the nutrient fluid is formed the blood, thence the flesh, from flesh fat and thence bone, from it marrow and thence semen and from it, which is the essence of all the others, conception takes place

17 From the nutrient-fluid are formed the breast-milk and the menstrual blood, from blood are formed tendons and vessels, from the flesh is formed muscular fat and six layers of the skin, and from the adipose tissue are formed sinews

The Respective Excretory matter

18-18½ The excretory matter formed out of food are feces and urine The excretory matter from the nutrient fluid is mucus, the one from the blood is bile, the one from the flesh is the excretion of the body-orifices, the one from the fat is sweat, the excretory substance from connective tissue is the hair on the head and the body, the excretion from the marrow is sebum-cutaneum and sebum palpebrale

19-19½. In this way proceeds the formation of the excretory and vital substances from the combustion of body-elements They support one another and maintain the continuance of the mutual association and nourishment of the body elements.

20 21. The effect of virilific and the like substances is promoting the strength quickly Some are of opinion that it takes for their full assimilation a period of six days and nights; but the truth is, there is continual circulation of the food-essence like a wheel".

22 When the teacher had spoken thus, the disciple asked, 'How is blood produced in the body from the nutrient fluid which has no resemblance to the blood?

23 The nutrient fluid has no redness. How then does it obtain the redness of the blood? How again is the solid flesh in men produced from the fluid blood?

24. How is the fluctuating element fat produced from the firm element of flesh? Again, how is the roughness of bones produced from the smooth flesh and fat?

24½ How is the soft and unctuous marrow produced inside the bones which are hard?

25-26½. If the semen is born out of the change in the marrow, and if as the wise say, semen is in the entire body and the marrow which is inside the bones becomes the semen,



how does it flow out, as there are no holes or leaks in the bone?'

27 Being thus questioned by the disciple the master replied.

Blood Pigmentation

28. That which is called the 'bright constituent' of body fluids of all men acquires the redness from the coloring quality of the fiery element of Pitta

Formation of Body-elements

29-29½ That blood combined with the air, water, light and the thermal element obtains solidity and gets converted into flesh. That, again, being ripened by its own heat and stirred up by that heat and getting combined with the quality of water and unctuous substances, becomes the fat.

30-30½ When the heat in the fat is combined with the proto-elements of earth, fire, air etc., it produces roughness and out of it is born the osseous element in men.

31-32. The air-element makes pores inside the bones and fills them with fat. Hence it is that the marrow is called unctuous substance and from that unctuous substance in the marrow is produced the semen.

33. By the influence of air, ether, and other proto-elements, the bones become porous and from the pores the semen oozes out like water filled in a new-pot.

34 Through the secretory channels it spreads into the entire body and it gets released from its places in the body by the exhilaration of sexual desire born of love.

35. It melts like ghee owing to the heat of the sexual-exertion and being released from its natural habitat, gets collected in the seminal vesicles and then flows out like water from a higher to a lower region.

36 The nutrient fluid is circulated continually in the entire body at the same time, by the Vyāna Vata by virtue of its physiological function of spreading.

37 37½ While being circulated, if this nutrient fluid accumulates at any one place in the body, owing to the mordidity of the circulatory passage, it causes pathological changes there, just as the cloud causes rain in the sky. The same is the case with the humors which become the cause of local morbid conditions

38. Thus has been described the metabolic function of the thermic element in the five proto-elements

The Prime importance of the gastric fire

39. The gastric fire is considered



the supreme king of all the metabolic agents in the body. They are all originated from it. Their waxing and waning are dependent upon the increase and decrease of the gastric fire

40. Therefore, one should strive to preserve the gastric fire with the fuel of wholesome food and drink taken in the right manner For in the proper maintenance of the gastric fire are based long life and vitality.

41. If a man takes his food indiscriminately yielding to the desires of the palate, he soon is afflicted with the disorders of the assimilatory system as a result thereof. These disorders will hereafter be described

Factors impairing the gastric fire

42 44 By abstinence from food, indigestion, over-eating, irregular eating, taking unwholesome, heavy, cold, excessively dry and putrid articles of diet, by wrongful effects of purgation, emesis and oleation, by emaciation consequent upon disease or the incompatibility of country, clime or season or by the suppression of the natural urges, the gastric fire gets vitiated. Thus being vitiated, it does not digest even the lightest of foods and the food, being undigested, turns sour and acts like a poison.

45-45½ The symptoms of this type of indigestion are intestinal stasis, asthenia, headache, fainting, giddiness, stiffness of the back and waist, pendiculation, body-ache, thirst, fever, vomiting, dysentery, anorexia and mis digestion

Food poisoning

46-47. That is a severe type of food-poisoning, which when combined with the Pitta, produces burning, thirst, diseases of the mouth, acid dyspepsia and other disorders of Pitta.

48 When combined with the Kapha, it produces consumption, coryza, urinary and other disorders of Kapha and if combined with morbid Vāta, it causes multifarious disorders of Vāta.

49 If the toxic matter becomes localised in the urinary passage it causes urinary disorders, if localised in the feces, it causes affections of the colonic region, if localised in the nutrient fluid, it causes diseases born of the morbidity of the nutrient fluid.

50 The irregular condition of the gastric fire, digesting the food irregularly, leads to the discordance of body-elements, and the acute condition of the gastric fire, if supplied with meagre fuel, consumes the body-elements themselves.

50½ And the normal condition



of the gastric fire if fed with the proper kind of food, digests it properly and maintains the concordance of body-elements.

51. The weak gastric fire misdigests the food that either goes up or down the alimentary tract.

Signs of Assimilation disorders

52. The condition, in which the mixture of digested and undigested food flows downwards, is called the assimilation-disorder though all the food is misdigested generally in assimilation disorders.

53 The patient passes stools which are large and hard or liquid. He is afflicted with thirst, anorexia, dysgeusia, ptyalism and asthma;

54. also edema of the hands and feet, pains in the bones and the joints, vomiting and fever, he suffers from bitter and acid eructations exuding the smell of metal and raw meat.

55. The premonitory symptoms of this condition are—thirst, torpor, loss of strength, misdigestion or delayed digestion of food and heaviness of body.

56-57. The seat of the digestive fire, owing to its action of absorption of the food, is called the organ of assimilation It is situated above the umbilical region and is supported and strengthened by the gastric fire It retains the food till it is fully digested and discharges it on completion of digestion into the large intestines situated on either side of the abdomen But if it is vitiated by the weakness of gastric fire it lets go even undigested food

58. Assimilation disorders result from morbid Vāta or Pitta or Kapha individually, or also from the combined discordance of all the three Now listen to the etiology, differential diagnosis and symptoms of each of these types separately

Etiology of each type

59-64 By pungent, bitter, astringent, very dry and cold articles of diet, or measured and limited diet, by fasting, excessive wayfaring, suppression of the natural urges and excessive sexual indulgence, the Vāta gets provoked and shrouding the gastric fire, renders it weak In such a condition, the food is digested painfully. There is acid fermentation, roughness of limbs, dryness of throat and mouth, increase of hunger and thirst, faintness, noises in the ear and frequent attacks of pain in the sides, thighs, groins and the neck. There is acute gastro-intestinal irritation, cardiac pain, emaciation, debility, dysgeusia, griping pain, craving for all kinds of tastes, asthenia of the mind, distension of stomach during and at the end of

digestion. and relief after taking food. The condition of the patient may lead to a suspicion of Gulma of the Vāta type, stomach-disorder or splenic disorder In condition due to Vāta, the patient passes stools frequently with painful straining for a long time and accompanied with sounds. The stools are liquid, dry, thin, undigested and frothy; and the patient is afflicted with cough and dyspnea.

65. The Pitta, getting provoked as a result of taking pungent, irritant, acid or alkaline articles of diet, or by pre-digestion meals, submerging the gastric fire, impairs its action just as hot water extinguishes the fire.

66. The patient passes undigested and liquid, bluish or yellowish stools and develops an icteric tinge, offensive acid eructations, heart-burn, throat-burn, anorexia and thirst.

67. By indulgence in heavy, very unctuous, cold and other similar articles of diet, or by over-eating or sleeping immediately after meals, the Kapha, getting provoked, impairs the gastric fire.

68-70. The food is digested with difficulty and the patient suffers from nausea, vomiting and anorexia There is increased secretion and sweet taste in his mouth, he is afflicted with cough, ptyalism and coryza, he feels as if his stomach is putrified and his abdomen becomes rigid and heavy. He has sweet and unpleasant eructations. There is asthenia, impotency and the flow of loose, undigested and heavy stools mixed with mucus. There is weakness despite the lack of emaciation and malaise in assimilation-disorder of the Kapha type

71. The gastric conditions which have been described by me previouslyin the chapter on Disorders (chap VI, Vimana), as of four kinds, I declare to be, also the cause of assimilation-disorders, with the exception among them of the one variety which is described as the normal gastric condition

72 That should be regarded as the condition of humoral tridiscordance wherein there is a combination of all the causes and symptoms which have been described as characteristic of Vāta, Pitta and Kapha individually. Now hear me describe the treatment.

Treatment

73-73½ Finding that the patient's organ of assimilation has become the seat of morbidity and contains accumulation of misdigested food, and that he is afflicted with intestinal stasis. ptyalism, colic, burning, anorexia and heaviness and knowing them to be signs of chyme-morbidity, the physician should administer emesis in genially warm water.



74-75 Or with the decoction of emetic-nut or long pepper and rape seeds in similar fashion. If the morbid chyme is liquefied, or is lying in the colon undigested, the patient should be purged by means of stimulant drugs If the morbid chyme be spread in the body along with the nutrient fluid, the patient should be made to fast and be given digestive drugs.

76. When his stomach has been thus cleansed, he should be given thin gruel prepared with the pentad of jujube group of drugs as well as light foods and digestive-stimulant preparations

77 On finding the chyme to have fully ripened and the gastric disorder to be of the Vāta type, the physician should administer, in a small dose, the ghee medicated with digestive-stimulant drugs

78 When the gastric fire has been kindled to some extent, but the feces, urine and flatus have not yet been expelled, the patient should be oleated for two or three days, then subjected to sudation after preliminary inunction, and then administered evacuative enema

79 When the Vāta has been sedated, the patient with relaxed morbidity should be purged with either castor oil or the Tilwaka-ghee, mixed with alkali.

80 If after the stomach has been cleansed, the stomach is devoid of unctuous quality and there is again constipation, unctuous enema should be given in proper dose, with the oil medicated with drugs that are stimulative of the gastric fire and curative of Vāta

81. The patient, who has been thus purged and given evacuative and unctuous enemata, should be fed on light foods and should again be given the systematic course of the ghee.

Medicated Ghees

82-86. Boil the decaradices and long-leaved pine, deodar, dry ginger, long pepper, roots of long pepper, white flowered leadwort, elephant pepper, seeds of bengal hemp, barley, jujube, horse gram and black cumin seeds and Sauvīraka wine; when the decoction is reduced to 1/4 of its original quantity, prepare 256 tolas of ghee with this decoction, then add proper proportions of the salsoda and barley alkalis and also the powder of 8 tolas of each of rock-salt, efflorescence salt, sea-salt, bid-salt, sambhar-salt, sanchala-salt and prepared salt The wise physician may give this medicated ghee in a dose of eight tolas, it promotes gastric fire, vitality and complexion and is curative of Vāta, and helps digestion



of the food ingested. Thus has been described 'The compound Decaradices Ghee'.

87. Prepare 32 tolas of ghee with the paste of 4 tolas each of the three spices, the three myrobalans and gur The person with weak gastric fire may drink this medicated ghee in proper dose. Thus has been described 'The compound Three Spices medicated Ghee'.

88-91. The ghee prepared with vinegar, the fresh juice of pomello and of ginger and the decoction of dried radish, jujube country sorrel, sour pomegranate, butter-milk, whey, the supernatant part of Sura wine, Tusodaka wine, or sour conjee, along with the paste of pentaradices, chebulic myrobalans, the three spices, roots of long pepper, rock-salt, Indian groundsel, the dyad of alkalis, cumin seeds, embelia and long zedoary—this medicated ghee is an excellent stimulant of the gastric fire and is curative of colic, Gulma, abdominal disease, dyspnea, cough and disorders due to Vata and Kapha. The physician may give this ghee prepared with the fresh juice of the citron

92-93 The oil, prepared with the above mentioned drugs, may be used for inunction, or the patient may take these drugs in the form of powder with genially warm water. This powder may be given for helping the digestion in a condition where the Vāta is shrouded by Kapha or in condition of disorders of chyme or Kapha provoked by Vāta This is a great stimulant of the gastric fire Thus have been described 'The compound Pentaradices Ghee and Powder'

94. The undigested fecal matter sinks in water owing to its heaviness while the digested fecal matter floats in water except in conditions where the feces are very watery or of hardened lumps, very cold and mixed with excessive mucus

95 The physician should by this method, first investigate and find out whether the patient suffering from chyme disorder passes undigested matter or digested matter in his stools and then should treat him properly with digestive or other kind of medications.

Remedies in Vata-type

96-97 Take white flowered leadwort, roots of long pepper, the 'two' alkalis, the five salt, the three spices, asafetida, celery seeds and chaba pepper, mix them together and pulverise and prepare pills, adding the fresh juice of the citron or of the pomegranate The pills thus prepared help the digestion of the imperfectly digested food and quickly activate the gastric fire Thus has been



described 'The compound White-flowered Leadwort Pills'.

98-99½. The decoction of dry ginger, Indian atees and nut grass helps digestion of the chyme. The paste of the above mentioned drugs or chebulic myrobalan or dry ginger taken with warm water acts similarly In condition where the patient is passing undigested matter in the stools accompanied with colicky pain, he may be given the powder of deodar, sweet flag, nut grass, dry ginger, Indian atees, and chebulic myrobalans fermented in Vāruṇī wine or with lukewarm water adding a small quantity of salt.

100-100½ Or, he may take with pomegranate juice the powder of bael, white flowered leadwort and dry ginger, salted with bid-salt in condition where the stools contain undigested matter and are mixed with mucus and where the Vāta is causing intestinal colic

101-102. The patient may take the powder of kurchi seeds, asafetida, Indian atees, sweet flag, sanchal salt and chebulic myrobalans with warm water in conditions of vomiting, piles, tumors and colic. Or, the patient may take the powder of chebulic myrobalans, sanchal salt, cumin seeds and black pepper with warm water.

103 104. Take chebulic myrobalan, roots of long pepper, sweet flag, kurroa, Pātha, kurchi seeds, white flowered leadwort and dry ginger, and make either a decoction or powder of these drugs. The patient may either drink the decoction or take the pulver with warm water. This remedy is beneficial and curative of colic occurring in persons suffering from assimilation-disorders due to Pitta-cum-Kapha predominance.

105. In a condition where the patient is passing undigested fecal matter, the physician may use Indian atees, the three spices, salt, barley-alkali and asafetida in the form of a decoction, or powder with lukewarm water.

106-107. Take long pepper, dry ginger, Pātha, Indian sarsaparilla, yellow berried nightshade, Indian nightshade, white-flowered leadwort, kurchi seeds and the pentad of salts, and give the patient the powder of these mixed with barley-alkali in either curds, warm water or Surā and other wines, for promoting the strength of the gastric fire. This powder is curative of morbid Vāta in the gastro-intestinal tract.

108-110. Take 16 tolas each of black pepper, black cumin and false pareira brava, kokam butter, 40 tolas of Amlavetasa and 2 tolas of each of sanchal salt, bid-salt prepared salt,



barley-alkali, rock-salt, zedoary, orris root, asafetida and gummy gardenia. Mix them together and reduce into a fine powder and give it to the patient. This is beneficial in assimilation-disorders where Vāta is predominant as well as in anorexia. Thus has been described 'The compound Black-pepper Powder'.

111-111½. Take 64 tolas of the tetrad of acid articles and 12 tolas of the three spices, 16 tolas of the salts and 32 tolas of sugar, and pulverize them well This powder may be used along with curries, soups, food and sauces. This is curative of cough, indigestion, anorexia, dyspnea, gastric disorders, anemia and colic.

112-114½ Take ½ tola each of chaba pepper, cinnamon, roots of long pepper, fulsee flower, the three spices, white-flowered leadwort, wood apple, bael, false pareira brava, silk cotton, elephant pepper, mineral pitch and cumin seeds, and pulverise them after frying in ghee; prepare a medicated gruel with this powder, adding curds, the juices of wood apple, country sorrel, kokam-butter and sour pomegranate. This gruel is curative of all kinds of diarrhea, assimilation-disorders, Gulma, piles and splenic disorders

115-116½. The soup of the pentad of jujubes or of radish along with black pepper and the prepared meat-juice of Jāngala animals, acidified with pomegranate, butter-milk and unctuous articles, and the meat-juice of carnivorous animals mixed with digestive articles are beneficial as food; and similarly butter-milk, fermented wheat-conjee and simple and medicated wines are beneficial as drink.

Butter-milk in Vata type

117-119½ Butter-milk is considered to be the best in assimilation-disorders, owing to its digestive stimulant, astringent and light qualities As it is sweet in post-digestive effect it does not provoke Pitta and owing to its being astringent, hot, antispasmodic and dry, it is beneficial in Kapha, as it is sweet, acid and dense it is beneficial in Vāta Freshly prepared butter-milk is non-irritant. Therefore, the physician should make use of all the courses of butter-milk that have been described in the chapters on the treatment of abdominal diseases and piles, in the treatment of assimilation-disorders

120 121. Take 12 tolas of each of celery seeds, emblic myrobalans, chebulic myrobalans and black pepper and 4 tolas each of the five kinds of salts and pulverise them together, put the powder in butter-milk and let it ferment This, the patient should be given to drink This butter-milk—one is a digestive-stimulant and is



curative of edema, Gulma, piles, worms, urinary disorders and abdominal diseases Thus has been described 'The medicated Butter-milk Wine'.

Treatment in Pitta-type

122 Finding that the Pitta has gone to its natural habitat, that it is in an agitated condition and that it is extinguishing the gastric fire, the physician should remove it by emesis or by purgation.

123-124 By giving the patient non irritant and light foods, mixed with bitter substances or by giving the meat-juice of Jāngala animals or the soup of green gram and other pulses or vegetable soups, acidified with pomegranate and mixed with ghee and the powders of digestive and astringent substances, or by giving ghees medicated with bitters, the physician should stimulate the gastric fire in the patient.

125-128. Take 8 tolas each of sandal wood, Himalayan cherry, cuscus, cuscus grass, Pāthā, trilobed virgin's bower, Indian valerian, sweet flag, both varieties of Indian sarsaparilla, dita bark, vasaka, snake gourd, gular fig, holy fig, banyan, yellow-barked fig tree, flowering peepul, kurroa, rohan, nut-grass and neem, and decoct them in 1024 tolas of water. When reduced to ¼ of the quantity, prepare 64 tolas of medicated ghee in this decoction with the paste of 1 tola each of chiretta, kurchi seeds, climbing asparagus, long pepper and blue water lily. This should be taken in assimilation disorders of the Pitta type The 'Bitter ghee' described in the chapter entitled 'The Therapeutics of Dermatosis' may also be used. Thus has been described 'The compound Sandal-wood Ghee'

129 129½ Take dry ginger, Indian atees, nut-grass, fulsee flower, extract of Indian berberry, bark and seeds of kurchi, bael, Pāthā and kurroa in equal parts and reduce to powder, this is to be taken with honey and rice-water This compound Dry Ginger powder cures assimilation disorder of the Pitta type.

130-131. It also cures a condition wherein the patient passes blood in his stools, piles, pain in the anorectal region and dysentery. This is valued highly by Krsna Ātréya. Thus has been described 'The compound Dry Ginger Powder.'

132-133 Take one part of each of chiretta, kurroa, the three spices, nut-grass and kurchi seeds and 2 parts of white-flowered leadwort and 16 parts of kurchi and reduce to powder; this powder, taken with gur and cold water, cures assimilation-disorders. Gulma, jaundice, fever, anemia, urinary disorders, anorexia and



diarrhea. Thus has been described 'The compound Chiretta Powder (No 1)'

134-136. Take sweet flag, Indian atees, Pāthā, dita bark, extract of Indian berberry, Indian calosanthes, fragrant sticky mallow, tree of heaven, kurchi bark, cretan prickly clover, Indian berberry, trailing rungia, Pāthā, celery seeds, drumstick, leaves of snake-gourd, white rape seeds, yellow jasmine leaves, spanish jasmine and the pulp of jambool, mango, bael and twigs and fruits of neem, the physician desirous of curing assimilation-disorders should use this powder mixed with the compound chiretta powder.

137-140. Take chiretta, sweet flag, zalil, the three spices, sandal wood, Himalayan cherry, cuscus grass, bark of Indian berberry, kurroa, bark and seeds of kurchi, nut-grass, celery seeds, deodar, wild snake-gourd and leaves of neem, small cardamom, yellow ochre, Indian atees, cinnamon, seeds of drumstick, trilobed virgin's bower and trailing rungia The powder of these may be licked with honey or drunk mixed with wine or water. This will cure gastric disorders, Gulma, colic, anorexia, fever, jaundice, tridiscordance and diseases of the mouth Thus has been described 'The compound Chiretta Powder (No. 2).'

Treatment in Kapha type

141 When the assimilation system has been impaired by the morbid Kapha, the patient should be subjected to systematic procedure of emesis, and thereafter his gastric fire may be stimulated by the use of pungent, acid, salt, alkaline and bitter articles.

142-143. Take one tola of each of Palāśa, white-flowered leadwort, chaba pepper, pomello, chebulic myrobalans, long pepper, roots of long pepper, Patha, dry ginger and coriander and boil them in 64 tolas of water; when reduced to 1/4th the quantity, take it down This may be used as potion by itself or a gruel may be prepared with the above-mentioned drugs.

144. Or, the patient may take light food with the soup of dry radish or of horse-gram mixed with pungent, acid, alkaline and stimulant articles.

145 He may take a post-prandial drink of sour butter-milk, medicated butter-milk, wine or Madirā wine or honey wine or wholesome Sīdhu wine.

146-148. Take 1024 tolas of flowers of mahwa, 512 tolas of embelia, 256 tolas of each of white flowered leadwort and marking nut, and 32 tolas of indian madder; decoct all these in 3072 tolas of water When it is reduced to 1024 tolas, take it down. When it is cooled, mix it with 128



tolas of honey and place it in a pot lined with the paste of cardamom, lotus stalks, eagle wood and sandal wood and keep it for a month; when the wine is properly fermented, it should be taken out for use.

149. This mahwa-wine stimulates the assimilatory system and is roborant. It is curative of Kapha, Pitta, edema, dermatosis, leucoderma and urinary disorders. Thus has been described 'The Mahwa-wine.'

150. Take the fresh juice of mahwa flowers and boil it till it is reduced to 1/2 its quantity; when it is cooled, add 1/4 its quantity of honey and place it in a pot as described in the preceding preparation.

151. The person observing wholesome diet will be able to subdue all assimilation-disorders by taking this medicated wine. The patient may take the wines, prepared in the same way, from the juice of grapes, sugarcane and dates.

152-154. Take 128 tolas of cretan prickly clover, 64 tolas of emblic myrobalan, 8 tolas each of white flowered leadwort and red physic nut and take a hundred fresh chebulic myrobalans and decoct these in 4096 tolas of water, and when the water is reduced to 1024 tolas and cooled, filter and add to it 800 tolas of gur and 32 tolas of honey, and as described above, place it in a vessel lined with ghee adding 16 tolas of the powder of perfumed cherry, long pepper and embelia. It must remain there for a fortnight and when the wine is well formed, it should be taken.

155 It is curative of assimilation-disorders, anemia, piles, dermatosis, acute spreading affections, urinary disorders, hemothermia and disorders of Kapha; it is a promoter of the voice and the complexion. Thus has been described 'The Prickly Clover Wine'

156-158. Take 20 tolas of each of turmeric, decaradices, climbing asparagus, Rsabhaka and Jīvaka, and decoct them in 4096 tolas of water, when it is reduced to 1/4th its quantity the solution should be filtered and the physician should add 800 tolas of gur and the powder made of 8 tolas of perfumed cherry, nut grass, Indian madder, embelia liquorice, nut-grass, white lodh, red lodh, and honey. Keep it for a month and then use it

159 The Radices-wine thus prepared is digestive-stimulant, curative of hemothermia, constipation, disorders of Kapha, gastric disorders, anemia and asthenia of body. Thus has been described 'The Radices-wine.'



160-161. Triturate 64 tolas of each of long pepper, gur, pulp of beleric myrobalan; add 64 tolas of water and keep the vessel containing it in a heap of barley; when it is well fermented, the patient may take a dose of 4 tolas of it mixed with 16 tolas of water This Pinda-wine is curative of a multitude of diseases.

162. Even the healthy man desirous of preventing for himself the diseases described herein, may take this wine for a month as a prophylactic measure, living on a diet of meat-juice mixed with unctuous substances. Thus has been described 'The Pinda-wine'

163-165½. Take a new pot and line it with long pepper and honey, fumigate it with eagle wood and put into it 256 tolas of honey, equal amount of water and the following powders – embelia 8 tolas, long pepper 16 tolas, 4 tolas of bamboo manna and one tola each of fragrant poon and black pepper, and of cinnamon, cardamom, cinnamon leaves, long zedoary, betel nut, Indian atees, nut-grass, fragrant piper, cherry tree, Indian tooth-ache tree, roots of long pepper and white flowered leadwort, keep this for a month and then make use of it.

166-167. It stimulates the weak gastric fire and regulates the irregular one. This honey wine cures gastric disorders, dermatosis, piles, edema fever and other disorders due to Vāta and Kapha Thus has been described 'The Honey-wine'

168-169 Take equal parts of long pepper, roots of long pepper, the two alkalis, the five salts, pomello, chebulic myrobalans, Indian groundsel, long zedoary, black pepper and dry ginger and reduce them to powder; the patient suffering from assimilation-disorder of the Kapha type may drink it in the morning with genially warm water, it is a promoter of vitality, complexion and the gastric fire

170. And if this condition is associated with Vāta, the ghee prepared with the above drugs may be taken or the 'Satpala ghee' or 'Marking nut ghee' described in the chapter on Gulma may be taken

The Alkali-ghee

171-172 Take bid salt, sanchal salt, salsoda salt, barley-alkali, soap-pod, Indian nightshade and white flowered leadwort and incinerate, then wash and percolate it seven times in water. Take 572 tolas of this alkaline solution and prepare 256 tolas of ghee with this This ghee when taken as potion promotes the gastric fire. Thus has been described 'The Alkali-ghee'

Alkali Recipes

173-176. Take one tola of each of



long pepper and roots of long pepper, Pāthā, chaba pepper, kurchi seeds, dry ginger, white-flowered leadwort, Indian atees, asafetida, small caltrops, kurroa and sweet flag, and 4 tolas each of the pentad of salts, mix these in 128 tolas of curds and 32 tolas of oil cum-ghee and boil them on a low fire, till the watery portion is evaporated, then break up the mass formed and carbonize it by the air-tight method and reduce it to powder. The patient may take as potion one tola of this powder mixed in ghee, and when the dose is digested, he should take a meal consisting of sweet articles. This will cure all disorders of Vāta and Kapha as well as conditions of acute and chronic poisoning.

177-178. Take 8 tolas of each of marking nut, the three spices, the three myrobalans, the triad of salts and carbonize them with the fire of the cowdung-cakes, by the airtight method This alkali, taken with ghee or taken sprinkled over the food, cures gastric disorders, anemia, assimilation-disorders, Gulma, misperistalsis and colic

179 180 Take equal parts of cretan prickly clover, Indian beech and jungle cork-tree, dita bark, kurchi bark, sweet flag, emetic nut, trilobed virgin's bower, Pāthā and purging cassia reduce them to powder and mixing it with cow's urine, incinerate. The alkali thus produced, is a promoter of the strength of the assimilatory system

181. Chiretta, kurroa, wild snake-gourd, neem and trailing rungia, should be mixed with buffalo's urine and incinerated The alkali produced thus is a promoter of the gastric fire

182. Turmeric, Indian berberry, sweet flag, costus, white-flowered leadwort, kurroa and nut-grass should be mixed with goat's urine and incinerated The alkali thus produced acts as a promoter of the gastric fire.

183-185. Take 16 tolas of thorny milk hedge, 12 tolas of the triad of salts, 16 tolas of brinjal, 32 tolas of mudar and 8 tolas of white-flowered leadwort. This should be burnt to ashes and an alkali prepared; pills made of this with the juice of the brinjal, may be taken after each meal. These pills help in quickly digesting the food taken repeatedly It is beneficial in cough, dyspnea, piles, acute gastro intestinal irritation, coryza and in gastric disorders. These alkali-pills are valued highly by Kṛsna Ātreya. Thus has been described 'The Alkali-pills

186-187 Take kurchi, Indian atees, Pāthā, cretan prickly clover, asafetida and white-flowered leadwort, powder them and boil that powder in an iron pot with the alkali of the buds of palas prepared in cow's urine, till it becomes dense The patient suffering



from assimilation disorders, edema or piles should take a dose of half a tola of this powder with genially warm water or with wine Thus has been described 'The Fourth Variety of Alkali'.

188-191½. Take one tola each of the three myrobalans, white siris, chaba pepper, pulp of bael, iron-dust, kurroa, nut grass, costus, Pathā, asa fetida, liquorice, the alkalis, of weaver's bean tree, and of barley, the three spices, sweet flag, embelia, roots of long pepper, sal soda salt, neem, white flowered leadwort, trilobed virgin's bower, celery seeds, kurchi seeds, guduch, deodar and 4 tolas of each of the pentad of salts, and soak them in 48 tolas of curds and 48 tolas of ghee and oil, and heating it slowly on a low fire by the airtight method, prepare the alkali. The patient suffering from piles, assimilation-disorders and anemia due to Kapha and Vāta may take a dose of one tola of this alkali mixed with ghee.

192-193½. This alkali-preparation is curative of splenic disorders, retention of urine, dyspnea, hiccup, cough, worms, fever, consumption, diarrhea, edema, urinary disorders, constipation, cardiac spasm and all kinds of toxicosis, this alkali-preparation is also an excellent promoter of gastric fire. After this dose has been digested the patient should take his diet mixed with sweet meat juices or with milk Thus has been described 'The Fifth Variety of Alkali'

Treatment in Tridiscordance-type

194-194½. In a conditon of tridiscordance, the physician skilled in systematic treatment should first administer the pentad of purificatory procedures and should then give medicated ghee, alkalis and simple or medicated wines which promote the gastric fire

195-195½ The physician skilled, in constitutional pathology, should administer the line of treatment indicated in assimilation disorders due to each of Vāta and other humors either separately or combined together.

List of Therapies applicable

196-197½. Oleation, sudation, purification and lightening therapies, articles that are gastric stimulants, various kinds of powders, salts, alkalis, honey, medicated wine, Surā wine and simple wines, various kinds of buttermilk courses, and disgestive-stimulant ghees should be resorted to, by the patient suffering from assimilation-disorders

Treatment at each stage

198-200½ Now hear the treatment at different stages of the disease. In ptyalism due to Kapha type of



the disease, dry digestive-stimulants mixed with bitter articles should be given. In a condition of emaciation with excess of Kapha, an alternate administration of the dry and the unctuous articles is beneficial, after ascertainment of the absence of chyme-morbidity, digestive-stimulants mixed with unctuous bitter and sweet articles should be given. If the Vāta is in excess, digestive-stimulants mixed with unctuous, salt and acid articles are beneficial. The gastric fire fed by the fuel of such a regimen gets rekindled.

201-201½ Treatment with unctuous articles should be known to be the best stimulant of a weak gastric fire There is no food, however heavy, that can quench the gastric fire activated by the fuel of unctuous substances

202-202½ The patient, whose gastric fire is weak and who passes frequent stools of undigested fecal matter, should take in proper dose, the ghee medicated with digestive-stimulants.

203-203½ The Samāna Vāta, getting corrected, gets re-established in its normal habitat Due to its movement towards the seat of the gastric fire, it quickly enhances the strength of the gastric fire.

204-205 The person who passes stools with difficulty owing to its formation into scybalous masses, should drink ghee mixed with salt in the midst of his meal, and in a condition of the gastric fire being weakened by dryness, he may drink ghee or oil mixed with digestive-stimulants.

Treatment in gastric dullness

206-207 If the gastric fire is weak owing to over-unctuousness, then powders or medicated and simple wines are beneficial If the stools are loose due to excessive mucus-secretion in the rectum, the patient should take oils or Surā or other wines. If the gastric fire is weak due to misperistalsis, evacuative and unctuous enemata are indicated, and if the weakness is due to excess of humoral morbidity in the body, he should undergo purificatory procedures and observe systematic regimen

208-208½ If the gastric fire is weak in one already suffering from disease, ghee is the only stimulant of such gastric fire. If the gastric fire is weak owing to fasting, ghee mixed with gruel should be taken, and ghee taken in the course of a meal is a promoter of strength, digestive-stimulant and roborant.

209-211½. The physician should give light food mixed with meat-juice of the tearer and carnivorous groups



of creatures, slightly acidified, to persons who are weak, wasted and emaciated by very prolonged illness. Such flesh, owing to its acute and hot quality, purifies and activates the gastric fire quickly; and as it is formed of the flesh of other animals, it acts as a very quick roborant. The gastric fire is not kindled by either fasting, under eating or over-eating, just as a fire does not get enkindled by either lack of fuel, or inadequate fuel or by being smothered by excess of fuel

212-212½. When the regimen of various unctuous articles of diet, powders, decoctive wines, Surā and other wines hava been properly administered by the physician, the strength of the gastric fire begins to increase

213 213½. Just as the fire, fed by a hard and strong wood, burns steadily and long, so does the gastric fire get steadily established, which is fed by a regimen of unctuous diet.

214-214½ He enjoys good health for long, who eats what is wholesome, who eats only after the previous meal has been digested, and who eats in moderation Man should constantly strive to promote the gastric fire by taking care to prevent the discordance of body-elements.

215-215½. When the gastric fire established in the centre of the body is evenly maintained by the proper balance of humors, it digests the food well and promotes health, robustness, life-span and strength.

216-216½. When it is rendered weak or very severe by the morbid humors, it gives birth to diseases The weak condition of the gastric fire, thus, has been fully described; and the severe condition of the gastric fire will now be taken up

Treatment in gastric severity

217-217½ In one suffering from decrease of the Kapha, the Pitta gets provoked and following the course of the Vāta, reaches the seat of the gastric fire and increases its strength by adding its own heat

218-219 Having been thus enhanced, the gastric fire combined with the Vāta in the body in which the unctuous quality has been lessened, surrounds the food and quickly digests it by its acuteness, as many times as it is offered Having consumed the food, it begins to consume the body-elements such as blood etc

220-220½ The man is then afflicted with debility and diseases leading to death He is pacified when he has ingested his food, but immediately on completion of digestion, he feels fainting Thirst, dyspnea, burning



and fainting etc., are the disorders resulting from excessive or very acute gastric fire (hyperchlorhydria)

221-221½. As a burning fire is quenched by water, similarly the very acute gastric fire should be brought to quiescence by means of heavy, unctuous, sweet and viscous food and drink

222-222½. Even before the digestion of the food is completed, the patient should repeatedly feed, lest the gastric fire should, at any time, go without fuel and begin to feed on the body elements, thus giving rise to complications.

223-223½. He should feed on milk-pudding, kedgeree, unctuous pastry, products of gur and the spit-roasted meat of aquatic and wet-land creatures.

224-224½ He should take particularly fish that are smooth and live in stagnant waters, and the spit-roasted meat of sheep, both of which relieve the acute condition of the gastric fire.

225-226. When hungry, the patient should take gruel mixed with bee's wax or take ghee or the supernatant part of the porridge of wheat-powder after undergoing venesection, or he may take the milk that has been prepared with sugar, ghee and the life-promoter group of drugs.

227 The bruised oleiferous seeds taken mixed with sugar and similarly meat-juices taken mixed with unctuous substances, reduce the gastric fire to a mild condition.

228. The patient may take ghee in cold water mixed with bee's wax or he may take powdered wheat with milk and ghee.

229-230. The three unctuous substances, leaving oil from the group of the unctuous articles, prepared with the meat-juice of wet-land creatures, or curds mixed with equal quantity of milk and the aforesaid unctuous substances may be taken, or the powdered bark of the gular fig mixed in breast-milk, or the milk-pudding prepared with both of these may be taken for the relief of the severe condition of the gastric fire

231-231½. The patient may be given repeated purgation by the wise and expert physician, after investigation, with milk prepared with black turpeth and turpeth, for allaying Pitta; it should be followed by a diet of milk pudding.

232-232½. Sleeping in the day after meals and whatever articles are sweet, fatty, promotive of Kapha and heavy, are beneficial in a severe condition of the gastric fire

233-233½. The patient afflicted with acute gastric fire does not come to



grief by eating sumptuously of fatty articles of diet, even without feeling hungry, but gains in robustness, on the contrary.

234-234½. When the Kapha is increased and the Pitta and Vāta are subdued, the gastric fire, regaining its normality, digests the food and maintains the balanced condition of the body-elements, thus promoting robustness, life span and strength

Here are verses again—

235-236½. In this treatise, that is regarded as mixed diet (Samaśana) in which the wholesome and the unwholesome are mixed together The irregular diet (Visamaśana) is that which is either excessive or scanty or eaten either too early or too late That meal is regarded as (Adhyaśana) predigestion-meal which is taken before the previous meal has been digested. All three kinds of abnormal eating give rise to either death or dreadful diseases.

237-238. Taking the evening meal even though the morning meal has not been digested, is not injurious. The heart is awakened by the sun in the day like the lotus. When it is awake, all the channels of the body are fully dilated.

239. They dilate by exertion, movement and mental activity Hence is that the body-elements in these channels do not get softened in the day.

240-240½. When new food is mixed with old which is not softened, it does not get spoilt, even as fresh milk added to milk which has not been sour, does not get spoilt by it, but gets well-mixed with it

241-242. But in the night when the heart gets contracted and the channels as well as the gastro-intestinal tract are contracted, the body-elements get softened. Any thing else added to these which are undigested and softened get spoilt even as boiled milk added to sour milk

243. When the food eaten in the night is not fully digested, the wise man, desiring to protect his strength and life, should not take any food.

Summary

Here are the recapitulatory verses—

244-249. The characteristics of the gastric fire, how it preserves the body, how the food is digested, and what things food creates and how, the various kinds of body-fire and what they nourish, their number and what elements they ripen, the order of the transformations of body-elements such as nutrient fluid etc., as well as the excretory matter given out by each of them, the causes for the



quick efficacy of virilific drugs, the time and order of the formation of the body-elements, the cause of the localisation of disease, the significance of the gastric fire, how it vitiates the metabolism when it is increased, what diseases it gives rise to when vitiated, the definition of the assimilatory system, the signs and symptoms of assimilation disorders, the premonitory symptoms of each type, its signs and symptoms and therapeutics, the description of the four kinds of assimilation-disorders, and treatment of various stages of disease, the etiology of the severe condition of the gastric fire and its treatment—all this the sage has expounded in this chapter on 'The Therapeutics of Assimilation-disorders'.

15. Thus, in the Section on Therapeutics in the treatise compiled by Agnivésa and revised by Caraka, the fifteenth chapter entitled 'The Therapeutics of Assimilation-disorders' not being available, the same as restored by Drdhabala, is completed.

CHAPTER XVI

Anemia

1 We shall now expound the chapter entitled 'The Therapeutics of Anemia'

2 Thus declared the worshipful Ātréya

Varieties

3 Anemia is considered to be of five kinds viz, the three due to the provocation of Vāta, Pitta and Kapha individually, the fourth due to the provocation of all these three combined, and the fifth due to geophagism (earth-eating).

4. The man in whose body elements the morbid humors get provoked, with Pitta in predominance, in that man those body-elements grow flabby and heavy

5 Thereafter the complexion, vitality, unctuousness and other qualities of the vital essence become excessively diminished as a result of the morbidity of humors as well as of the body-elements.

6 In consequence, the person becomes depleted in blood and fat and devitalized and suffers from asthenia of the sense-organs and discoloration of the skin. Now listen to a description of the etiology and signs and symptoms of anemia.

Etiology

7-11½. By indulgence in alkaline acid, salt, very hot, antagonistic and unwholesome diet, by habitual indulgence in legumes, black gram, oil cake and til oil; by resorting to day sleep,



physical exercise and sexual congress while the food is still undigested, by irregular performance of the quinary purificatory procedures, by abnormality of the seasons, and by suppression of natural urges, the Pitta which is in the normal condition in the heart gets provoked it also occurs in persons whose minds have been affected with passion, anxiety, fright, wrath or grief. This Pitta, being expelled by the powerful Vāta and passing into the ten main arteries, spreads through them in the entire body and becomes lodged in the space between the skin and the flesh. Then, by vitiating the Kapha, Vāta, blood, skin and flesh, it produces whitish, yellowish or greenish or various other discolorations of the skin This condition is called anemia

Premonitory symptoms

12. Its premonitory symptoms are—cardiac palpitation, dryness, anidrosis and fatigue

Signs and symptoms

13 16 When the disease has fully manifested itself, there occur all the following symptoms—the patient becomes afflicted with tinnitus, loss of gastric fire, weakness, asthenia, repugnance for food, fatigue, giddiness, pain in the limbs, fever, dyspnea, heaviness and anorexia He feels as though his limbs have been kneaded, squeezed and pounded, his eyelids are swollen, he is greenish in body-tinge, his hair falls off, he suffers loss of body-lustre, he becomes irritable, dislikes cold things, develops sleepiness, ptyalism, and taciturnity, complains of cramps in the legs and pain and flabbiness in the waist, thighs and feet when climbing or exerting himself in other ways We shall now give a detailed description of this disease

Vata type

17 18 The Vata, getting provoked by Vāta-promoting diet and behaviour causes the swarthy type of pallor, dry-brown coloration of the limbs, body-ache, pain, pricking pain, tremors, pain in the side of the body and in the head, dehydration of feces, dysgeusia, edema, constipation and loss of vitality.

Pitta type

19. The Pitta getting provoked by the particular Pitta-provoking factors and getting accumulated in the body of the person of the Pitta-habitus, vitiates the blood and other body-elements and causes anemia

20-22. The person becomes yellowish or greenish in tinge, afflicted with fever and burning, has craving



for fluids, fainting and thirst; he passes yellowish urine and feces, perspires excessively, craves for cold things, does not relish food and has a pungent taste in the mouth. Hot as well as acid things are not homologatory to him, and he suffers from acid eructations and heart-burn due to the misdigestion of food, and also from body-fetor, looseness of stools, prostration and faintness.

Kapha type

23 25. Similarly, the Kapha getting increased by Kapha-promoting factors, causes anemia having the following symptoms—heaviness, torpor, vomiting, sallow complexion, ptyalism, horripilation, asthenia, fainting, giddiness, exhaustion, dyspnea, cough, lethargy, anorexia, loss of speech and voice, whiteness of urine, eyes and feces, craving for pungent, dry and hot things, edema and sweet taste in the mouth This is the anemia due to Kapha

26 In a person who indulges in all varieties of food, all the three humors get simultaneously provoked and cause a very severe type of anemia having a syndrome of the symptoms of tridiscordance.

Geophagic type

27 30 In one who is addicted to earth-eating, any of the three humors may become provoked. Earth of the atsringent taste provokes Vāta; that of saltish taste provokes Pitta and that of sweet taste provokes Kapha Earth when eaten, dehydrates the nutrient fluid and the other body-elements on account of its quality of dryness, and not being digested in the body, it (the earth) fills the body-channels and causes obstruction Then, impairing the tone of the senses, secretory system, lustre, and vital essence, it causes anemia and soon diminishes vitality, complexion and the gastric fire. The patient develops edema of the cheek, eyelid and brow; his feet, navel and genitals become edematous; he develops intestinal worms and diarrhea and his stools are mixed with mucus and blood.

Incurable Types

31-33. The patient in whom the anemia has been of long duration and has led to excessive dehydration of the body, or the patient who has developed edema on account of the long duration of the disease and whose vision has become yellow, or the patient who passes frequent, yellow, hardened and scanty stools mixed with mucus, or the patient who has become depressed in spirit and pale and whose body has become excessively clammy and who is afflicted with vomiting, fainting and thirst, or the patient, who, in consequence of loss



of blood, has developed pronounced pallor—all these types of anemia do not get cured. Thus have been described the signs and symptoms of 'The five varieties of Anemia'.

34. If the anemic person indulges inordinately in Pitta-promoting things, the Pitta in him gets aggravated and consuming the blood and flesh in his body, leads to further disease.

35-36. Thus, his eyes become extremely yellow and likewise his skin, nails and face become yellow, he passes urine and feces of reddish or yellowish color, his skin-color is yellow like that of a frog, his senses are impaired and he is afflicted with burning, mis-digestion, prostration, asthenia and anorexia. This condition known as Kāmalā or jaundice is caused by the excess of Pitta and its seats of affection are both the gastro-intestinal tract and the peripheral tissues In course of time, the jaundice becomes deep-seated and formidable, this is called Kumbha-Kāmalā

37-38½. The patient passes feces and urine of dark yellow color and develops severe edema, his eyes and face appear red and his vomit, feces and urine are tinged with blood, he has tremors, he is afflicted with burning, anorexia, thirst, constipation, torpor and faintness, he suffers from loss of the gastric fire as well as of consciousness, such a subject of jaundice will soon die

39. Now we shall describe the treatment of the remaining conditions which are curable.

Treatment

40. The patient suffering from anemia should be made to undergo oleation procedure and then be cleansed with strong emesis and purgation. The patient suffering from jaundice should be cleansed with mild and bitter purgative remedies

41-41½ After the alimentary system has thus been cleansed by these procedures, he should be given wholesome food, namely, old rice, barley or wheat, either with soup prepared of green gram, pigeon pea or lentils, or with wholesome meat-juice of Jāngala creatures

42-43. According to the particular morbidity in each of these two conditions, medication should be carried out. The medicated ghees viz., Pañcagavya (chap X Cik), Mahātikta (chap. VII Cik) or Kalyānaka (Chap. IX Cik) may be given for oleation purposes in the patient suffering from jaundice and anemia.

Medicated Ghees

44-46. The medicated ghee



prepared of eighty tolas of cow's ghee, in 256 tolas of water, with the paste of 16 tolas of pomegranate, 8 tolas of coriander, 4 tolas of white-flowered leadwort, 4 tolas of dry ginger and 2 tolas of long pepper, is curative of gastric disorders, anemia, Gulma, piles, splenic disorder and disorders due to Vāta and Kapha. It is digestive-stimulant, curative of dyspnea and cough, it is recommended in claudication of Vāta and in difficult labour (dystocia); it endows fertility on sterile women Thus has been described 'The compound Pomegranate Ghee'

47-49 Take four tolas of each of kurroa, nut-grass, turmeric and Indian berberry, kurchi-seeds, wild snake-gourd, sandal wood, trilobed virgin's bower, zalil, cretan prickly clover, long pepper, trailing rungia, neem, chiretta and deodar, and obtain 64 tolas of medicated ghee decocting all these in four times that quantity of cow's milk. This medicated ghee is curative of hemothermia, fever, burning, edema, fistula-in-ano, piles, menorrhagia and likewise of eruptions Thus has been described 'The compound Kurroa Ghee'.

50. Prepare a medicated ghee with the decoction of a hundred chebulic myrobalans to which has been added the paste of the stalks of fifty chebulic myrobalans and 64 tolas of ghee. This taken as potion is curative of anemia and Gulma Thus has been described 'The Chebulic Myrobalan Ghee'.

51. Prepare a medicated ghee taking 64 tolas of ghee and sixteen tolas of the decoction of the red physic nut along with the paste of green fruits of red physic nut This is curative of splenic disorders, anemia and edema. Thus has been described 'The Red Physic nut Ghee'

52. The medicated ghee, made from 64 tolas of old ghee cooked with 32 tolas of the paste of grapes, is curative of jaundice, Gulma, anemia, fever, urinary disorders and abdominal affections Thus has been described 'The Grape Ghee.'

53. The medicated ghee prepared from buffalo's ghee cooked with cow's milk, turmeric, the three myrobalans, neem, heart-leaved sida and liquorice is an excellent cure for jaundice Thus has been described 'The compound Turmeric Ghee'.

54-54½ Prepare a medicated ghee by cooking 2 tolas of the paste of Indian berberry in 64 tolas of buffalo's ghee and twice that amount of cow's urine Prepare also another medicated ghee from the decoction of twenty tolas of Indian berberry, two tolas of the paste of yellow sandalwood and



64 tolas of buffalo's ghee The first ghee is indicated in anemia and the second one in jaundice

55-59½. If as the result of treatment by the aforesaid unctuous remedies, the anemia-patient is found to be rendered sufficiently unctuous, he should thereafter be subjected to frequent purgation by means of pure cow's milk or cow's milk mixed with cow's urine The patient may be given a purgative which is also curative of anemia consisting of the lukewarm decoction of red physic nut, either cooked with 16 tolas of white teak or mixed with 16 tolas of triturated grapes. The anemia-patient with provoked Pitta should take a potion of 2 tolas of turpeth with twice that measure of sugar, while the anemia patient with an excess of Kapha should take with cow's urine the powder of chebulic myrobalans soaked in cow's urine. The patient may take purging cassia, the three spices and bael leaves mixed with the juice of the sugar-cane, white yam and emblic myrobalan for the cure of jaundice. The jaundice-patient may take either the paste of red physic nut ½ tola with twice the quantity of gur, in cold water or the powder of turpeth in the juice of the three myrobalans

60-62½. Take one tola each of colocynth, the three myrobalans, nutgrass, costus, deodar and kurchi-seeds half a tola of atees and two tolas of trilobed virgin's bower, and crushing the whole in sufficient quantity of water, reduce to paste and strain This as potion should be taken and immediately after, honey should be licked. This medicament cures cough, dyspnea, fever, burning, anemia, anorexia, Gulma, constipation, chyme and Vāta disorders, as also hemothermia.

63-63½. The patient suffering from jaundice should take early in the morning the cold infusion of the three myrobalans or guduch or Indian berberry or neem mixed with honey.

64-64½. The anemia-patient should take for a period of a fortnight the course of cow's or buffalo's urine cum milk, or he may take for a period of seven days the decoction of the three myrobalans mixed with cow's urine.

65 65½ Take tender sprouts of pomelo and having roasted them on the fire, quench and crush them up in cow's urine. A potion of its filtered solution is curative of edema induced by anemia.

66 67. The patient may take the yellow milk plant, white and black turpeths, deodar and dried ginger either reduced to paste in 16 tolas of cow's urine or decocted in the cow's urine or boiled in cow's milk. This



medicament is promotive of the elimination of the waste products in the body.

68. Or, the patient may take a course of the chebulic myrobalan in conjunction with cow's urine. On the dose being digested, he should take his meals mixed either with milk or with sweet meat-juices.

69 Or, the physician should cause the patient to drink, for the cure of anemia, the iron-powder soaked in cow's urine along with milk, for a period of seven days.

70 71. Take one part of the powder of the three spices, the three myrobalans, nut-grass, embelia and white-flowered leadwort, and 9 parts of iron powder and mix them with honey and ghee This is curative of anemia, gastric disorders, dermatosis, piles and jaundice. This nine-fold iron-preparation is highly valued by Krsna Ātréya Thus has been described 'The Ninefold Iron-powder'.

72. Take equal parts of gur, dry ginger, iron rust and til, and double that of long pepper. Pills may be prepared from this for the patient suffering from anemia.

73-77. Take 8 tolas of each of the three spices, the three myrobalans, nut grass, embelia, chaba pepper, white-flowered leadwort, Indian berberry, yellow pyrites, piper root and deodar and pulverise them. Take double this quantity of iron rust which is purified and of a color as black as antimony. Boil it in 8 times its quantity of cow's urine and then add the above powder to it; prepare pills, each of one tola in weight. The patient may take these pills with butter-milk according to the strength of his gastric fire, and when it is digested, he should take a wholesome meal. These iron rust pills give new life to the patient suffering from anemia They also alleviate dermatosis, indigestion, edema, spastic paraplegia, disorders of Kapha, piles, jaundice and urinary anomalies. Thus have been described 'The Iron-rust Pills'.

78 79½. Take 20 tolas of iron pyrites, mineral pitch, silver and iron rust and 4 tolas of white flowered leadwort, the three myrobalans, the three spices, embelia and 32 tolas of sugar, pulverise and mix them together. This powder should be habitually taken in a dose of 1 tola, mixed liberally with honey. The patient should avoid horse-gram, black night-shade and the flesh of pigeon and should resort to a wholesome and moderate diet after the dose is digested.

80-84½ Take three parts of the three myrobalans and three parts of the three



spices, one part of white flowered lead-wort and of embelia, 5 parts of mineral pitch and similarly of silver rust and yellow pyrites and pure iron powder; and 8 parts of sugar; make a very fine powder of all these and mixing it liberally with honey, put it in a clean metallic receptacle. The person may take from it a dose of one tola, according to his digestive power. It should be habitually taken and when the dose is digested, he should take his food ad libitum, avoiding horse-gram, black nightshade and flesh of pigeon This recipe is called Yogarāja or sovereign recipe and is comparable to ambrosia in its effects

85-86½. This is a supreme vitalizer, panacea and blessing It cures anemia, toxicosis, cough, consumption, irregular fever, dermatosis, indigestion, urinary disorders, dehydration, dyspnea and anorexia, and it cures particularly epilepsy, jaundice and piles. Thus has been described 'The Yogarāja, the sovereign recipe'

87-90½. Take 32 tolas of mineral pitch, impregnate it with the juices of kurchi seeds, the three myrobalans, neem, snake gourd, nut grass and dry ginger for 10, 20 or 30 days, add to it 32 tolas of white sugar and 4 tolas of each of bamboo manna, long pepper, emblic myrobalans and galls, and 4 tolas of the entire plant of Indian nightshade and the powder of the three fragrant substances—cinnamon, cardamom and mace, pulverise all of them and mix with 12 tolas of honey and prepare into pills of one tola each. The patient may take them on an empty stomach or after meals followed by a drink of the juice of pomegranate or of milk or meat-juice of birds, or of water, or Sura or other wines

91-92½. These pills cure anemia, dermatosis, fever, splenic disorders, asthma, piles, fistula-in-ano, fetor-oris, gastric disorders, disorders of semen urine and of the gastric fire, consumption, chronic poisoning, abdominal diseases, cough, menorrhagia, hemothermia, edema, Gulma, diseases of the throat and all kinds of wounds. These pills are a panacea for all diseases and are a blessing. Thus has been described 'The Mineral Pitch Pills'.

93-95. Take 4 tolas of hog's weed, turpeth, the three spices, embelia, deodar, white flowered leadwort, costus, turmeric, Indian berberry, the three myrobalans, red physic-nut, chaba pepper, kurchi seeds, long pepper, roots of long pepper and nut-grass; take double this quantity of iron-rust and boil in 512 tolas of cow's urine and mix the aforesaid powder in it and prepare pills of half tola each. The patient may take them well mixed with butter-milk.



96. These pills cure anemia, splenic disorders, piles, irregular fever, edema, assimilation-disorders, dermatosis, and helminthiasis, thus has been described 'The Hog's weed Iron-rust'.

97. The patient suffering from jaundice and anemia may lick the powder prepared of the bark of Indian berberry, the three myrobalans, the three spices, embelia and iron-powder mixed with honey and ghee

98. The patient suffering from jaundice may lick the powder prepared of equal quantity of iron-powder, chebulic myrobalan and turmeric, with honey and ghee, or the powder of chebulic myrobalan with gur and honey.

99. The linctus prepared of the powder of the three myrobalans, turmeric, Indian berberry, kurroa and iron-powder, mixed with honey and ghee, is curative of jaundice

100-101½. Take 8 tolas of bamboo manna, dry ginger and liquorice, and 64 tolas of long pepper and grapes, and 200 tolas of white sugar Prepare this powder into a linctus by boiling it in 1024 tolas of the juice of emblic myrobalan. when it is cold, add 64 tolas of honey. This should be taken as a linctus in the dose of one tola at a time. It cures jaundice, anemia, excess of Pitta, cough and Halīmaka. Thus has been described 'The linctus of the Emblic Myrobalan'

102-104½. Take equal quantities of the three spices, the three myrobalans, chaba pepper, white-flowered leadwort, deodar, embelia, nutgrass and kurchi bark, pulverise all these and adding an equal quantity of iron-rust, boil the whole in eight times the quantity of cow's urine The cooking should be done over a low fire and when the preparation is cooled, make pills of one tola each. These should be taken according to one's digestive power. They are curative of splenic disorders, anemia, assimilation-disorders and piles; the patient should take a diet of butter-milk and barley-meal during the course of treatment. Thus has been described "The Iron-rust Pill'

Medicated Wines

105-105½. The medicated gur-wine prepared with Indian madder, turmeric, grapes, roots of sida, iron-powder and lodh is beneficial for the patients suffering from anemia. Thus has been described 'The Medicated Gur-wine'

106-110½ Decoct 64 tolas of the kino tree, 80 tolas of the three myrobalans, 20 tolas of grapes and 28 tolas of lac in 1024 tolas of water, when it is reduced to half its quantity, filter it and when cold add 64



tolas of honey and a tola of each of the three spices, shell, cuscus grass, betel nut, cherry tree, mahwa and costus and put the mixture in a pot saturated with ghee, under a heap of common barley for ten nights in summer, and double that number in the cold season and then it should be prescribed as potion It is curative of assimilation-disorder, anemia, piles, edema, Gulma, dysuria, lithiasis, urinary disorders, jaundice and tridiscordance. The preparation of this medicated wine of the Indian kino tree has been propounded by Ātréya Thus has been described 'The Kino tree Medicated-wine'

111-112½. Extract by pressure the juice of 2000 emblic myrobalans and then mix the juice with ⅛ its quantity of honey and 8 tolas of long pepper and 200 tolas of sugar, and then keep it in a ghee-pot for a fortnight. This should be drunk in proper dosage in the morning and the rules of beneficial dietetic regimen observed

113-113½. This is curative of jaundice, anemia, cardiac diseases, rheumatic conditions, fevers of irregular type, cough, hiccup, anorexia and dyspnea. Thus has been described 'The Medicated Emblic Myrobalan Wine

114-114½. The water decocted w the drugs of the ticktrefoil group is recommended for use in the dietary of the anemia-patients and as regards those suffering from jaundice the juice of grapes and of emblic myrobalans is recommended

115-116½ Thus, the measures for the cure of anemia have been expounded by the great sage The physician should administer these according to the predominant morbid humors and the vitality of the patient. In anemia due to predominance of Vata-provocation, the treatment must be chiefly by unctuous medications In anemia due to predominance of Pitta, the treatment must be chiefly by bitter and cooling medicaments In anemia due to predominance of Kapha-provocation, the treatment must be chiefly by bitter, pungent and hot drugs In tridiscordance condition it should be of the mixed nature.

Treatment in Geophagic Type

117-117½ The skilful physician should expel the ingested earth from the body by strong purificatory measures, after due consideration of the vitality of the patient

118-120½ And when the body has been purified strength-promoting ghees should be administered The person suffering from the morbid effects of



gophagism should drink, according to the prescribed procedure, the medicated ghee prepared with the three spices, bael, turmeric and Indian berberry, the three myrobalans, the two varieties of hog's weed, nut-grass, iron-powder, Pāthā, embelia, deodar, climbing nettle mercury and beetle killer, along with milk and ghee. Similarly, he may drink the medicated ghee prepared with fragrant poon, liquorice, long pepper, alkali and scutch grass

121-122½ If the patient is unable to leave off geophagism owing to loss of self-control, in order to make him averse to it, he should be given earth treated with drugs which have also the power to neutralise its bad effects. These drugs are embelia, atees, leaves of neem, Pāthā, brinjal, kurroa, kurchi seeds and roots of trilobed virgin's bower.

123-123½ The patient suffering from anemia due to geophagism should be treated with medication indicated in anemia, according to the provoked humor This special mode of treatment is indicated by the special etiological factors.

Treatment according to the stage of disease

124-124½ If the jaundice-patient is seen passing stools of the color of the paste of til (clay color), the physician should know that the Pitta in the body is occluded in its course and he should alleviate this condition by drugs curative of Kapha.

125-125½ The pathogenosis of the above-mentioned condition is as follows: as the result of undue indulgence in dry, cold, heavy and sweet articles of diet and in exercise and suppression of natural urges, the Vata combined with Kapha gets provoked and expels the Pitta from its seat.

126-127½ The patient then develops yellow coloration of the eyes, urine and skin, whitish stools, tympanites and intestinal torpor, and gradually becomes afflicted with heaviness of heart, debility, low digestive power, pain in the sides, hiccup, dyspnea, anorexia and fever on account of the Pitta having suffered diminution and receded to the peripheral system.

128-128½. In such conditions, the physician should give the patient diet mixed with meat-juices of peacock, partridge and cock, seasoned with dry, acid and pungent articles, as also thin gruels prepared with dry radish or horse-gram.

129-129½ The patient may take as potion the juice of pomelo mixed with honey, long pepper and dry ginger, in order to induce the provoked Pitta to return to its normal habitat



130-130½. Treatment with pungent, strong, hot, saltish and very acid drugs should be persisted in, till the fecal matter acquires the coloration of Pitta and the Vāta is alleviated.

131-131½. When the Pitta has returned to its habitat, the fecal matter becomes colored with Pitta and there is subsidence of complications, the line of treatment laid down earlier for jaundice, should be resumed.

132-133½ If in an anemia-patient the physician marks green, black or yellow coloration of skin, together with lowered vitality and spirits, torpor, loss of gastric fire, low fever, insensitiveness to women, body-ache, dyspnea, thirst, anorexia and vertigo, he should recognise it as Halīmaka-jaundice resulting from the provocation of Vāta and Pitta

134-135 In this condition, the patient may drink the medicated ghee prepared from buffalo's ghee with the juice of guduch and milk, when he is oleated sufficiently, he may take turpeth mixed with juice of emblic myrobalan, and on sufficient purgation, he may resort to articles mainly of the sweet taste, which are curative of Pitta and Vāta

136-136½. The patient may use the aforesaid grape linctus, sweet ghees, palliative enemata, compound milk enemata and unctuous enem[illegible] He may drink, in due manner, the medicated wine made from grapes, to promote the gastric fire

137-137½. According to the morbid humor concerned and the patient's vitality, he may use the Chebulic Myrobalan Linctus prescribed in the treatment of cough, or long pepper, liquorice and heart-leaved sida mixed with milk.

Summary

Here are the two recapitulatory verses—

138-138½ The causes, symptoms and treatment of the five types of anemia, and the two types of jaundice, their curability and incurability.

139. Their variations and the grave type of anemia known as Halīmaka, together with its diagnosis and treatment in general, have been described herein.

16. Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the sixteenth chapter entitled 'The Therapeutics of Anemia' not being available, the same as restored by Dıdhabala, is completed

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CHAPTER XVII

Hiccup and Dyspnea

1 We shall now expound the chapter entitled 'The Therapeutics of Hiccup and Dyspnea.'

2. Thus declared the worshipful Ātréya.

3 Agnivéśa, with folded hands, asked the following question of Ātréya, the greatest of sages, the knower of the nature of truth contained in both, the religion and in lay sciences

4. Which of the diseases, classified into two categories (general and specific or mild and acute) and resulting from the morbidity of any or all of the three humors and caused by the three kinds of etiological factors and manifesting various kinds of symptoms, are difficult of cure?

5. On hearing these words of Agnivéśa, Ātréya, the foremost of wise men, being exceedingly pleased, delivered in the following manner the established truth on this most vital subject

6. Although many are the diseases which take away human life, there are none that terminate a patient's life so rapidly as hiccup and dyspnea.

7. Even in patients affected with various other kinds of disease, there develops in the end hiccup or accutely painful dyspnea (terminal complications).

8-9. These two being of the nature of Kapha and Vāta, originate in the seat of Pitta in the body and dry up the nutrient fluid and other body-elements of the stomach. Thus these two diseases are considered to be of similar nature and very intractable, and if wrongly treated, get exacerbated and kill the patient as rapidly as snake-venom

Etiology and onset

10. Each of these two is described to be of five kinds in the chapter on Eight Abdominal Diseases (Chap. XIX Sūtra) Now listen to a description of their etiology, symptoms and treatment.

11-16. From dust, smoke and wind, from residence in cold climes and use of cold water, from undue exertion or sex-act, from excessive walking and from taking of dry and irregular diet, from chyme-disorders, constipation, dehydration and extreme inanition, from debility and trauma to vital organs, from recourse to mutually antagonistic procedures, from overdoing of purificatory procedures, from diarrhea, fever, vomiting, coryza, wasting due to pectoral lesions, hemothermia, misperistalsis, acute



gastro-intestinal irritation, intestinal torpor, anemia and toxicosis, these two diseases take their origin Also by the habitual use of lablab bean, black gram, til-paste and til-oil, by eating preparations of paste, lotus rhizomes and food that is slowly digested, irritant or heavy, by constant use of the flesh of the aquatic and wet-land animals, curds and raw milk, by liquefacient medications and by indulgence in Kapha-producing articles, by trauma and constriction of various kinds affecting the throat and chest, these two diseases are produced.

17-17½ The Vāta, having entered the respiratory channels, becomes irritated and rouses up the Kapha lying in the chest and produces hiccup and dyspnea, each of which is of five varieties, dreadful and often fatal to life

18 Now, listen as I describe the premonitory symptoms of both these

Premonitory Symptoms

19 20 Heaviness in the throat and chest, astringent taste in the mouth as well as distension of the abdomen are the premonitory symptoms of hiccup Constipation, pleurodynia, sense of compression on the heart, and derangement of the respiratory function are the premonitory symptoms of dyspnea

21 The Vāta, combined with Kapha, obstructing the respiratory and deglutitory channels, produces various kinds of hiccup. Now listen to a description of the signs and symptoms of each type

22-26 In the body of the patient whose flesh, strength, vitality and lustre have wasted away, the Vāta, in association with Kapha, laying spasmodic hold of the patient's throat produces persistent hiccup characterised by loud and strident sound, which manifests in a series of one, two or three at a time in each paroxysm The Prāna-Vāta, further smothering the body-channels, vital organs and the vital fire, deprives the man of his consciousness, causes stiffness of the limbs, obstructs the deglutitory passage and also causes loss of memory; the patient's eyes are suffused with tears, his temples are rigid and his eye-brows are askew; his speech is spasmodic and delirious, and the patient finds no relief whatever. This hiccup, originating as it does from the vital parts of the body and being exceedingly fulminating, exceedingly strident, and exceedingly powerful, is called the Hiccup Major, it is regarded as immediately destructive of life. Thus has been described 'The Hiccup Major (Terminal Hiccup)

27-30. The person who is aged, emaciated and dispirited, hiccups painfully, producing deep resonating sounds



from the dilapidated chest. He pendiculates, contracts and extends his limbs, and being afflicted with rigidity and pain, he presses in both his sides and groans; his hiccup rises either from the umbilical region or from the lower part of the abdomen, his whole body is greatly agitated and flexed, he feels choked as the result of obstructions in the respiratory tract, his strength and mind are depressed, this condition is called the Deep Hiccup. This too, is considered fatal Thus has been described 'The Deep Hiccup '

31-33. The hiccup, which appears on ingestion of food and drink of any of the four types, gains greatly in intensity at the time when the digestion is completed It is accompanied with delirium, vomiting, diarrhea, thirst and unconsciousness. The patient pendiculates often; his eyes are flowing with tears, his mouth is dry, his body becomes flexed his abdomen is distended all round This hiccup originates from the clavicular region of the body and is not continuous. This is called the Cyclical Hiccup It is also harmful to life. Thus has been described 'The Cyclical Hiccup '

34 When a small part of Vāta, constrained by violent exercise, is driven up from the alimentary tract into the throat, it gives rise to the hiccup called Hiccup Minor

35. This variety of hiccup is not very painful, nor does it afflict much the vital centres in the chest and head, nor does it obstruct the respiratory and deglutitory passages.

36-37 This condition is aggravated by exertion and abates immediately on the ingestion of food It disappears as abruptly as it comes into appearance Affecting the heart, the Kloman, the throat and the palate, this mild variety of hiccup in men, known as the Minor, is said to be curable Thus has been described 'The Hiccup Minor'.

38-41 By the ingestion of food and drink in great haste or in excessive quantities or by consuming highly intoxicating drinks, the Vāta, getting compressed, travels upwards from the alimentary tract So too, by inordinate indulgence in anger, talk, way-faring, laughing and load-carrying, the Vāta which is normally located in the alimentary tract, getting compressed by the ingested food and drink, goes wandering hither and thither in the body In such conditions, it enters the passages in the chest and gives rise to the hiccup which makes its appearance on ingestion of meals. When under the attack, the patient hiccups at long and uneven intervals and even while sneezing. This variety of hiccup does not cause affliction to the vital centres nor does it afflict the sense-



organs It subsides on ingestion of food and drink This is the alimental hiccup induced by ingestion of food. Thus has been described 'The Alimental Hiccup.'

The Twin Hiccup

42 43. The hiccup that occurs in persons suffering from excessive accumulation of morbidity or from emaciation resulting from abstinence or in persons with bodies that have been wasted away by disease or in persons who are aged or given to inordinate indulgence in sex, soon takes away the life of its victim. When the curable varieties of hiccup mentioned above are seen to occur in paroxysms of two hiccups at a time, this is called the 'Twin Hiccup' and is marked by delirium, distress, thirst and fainting

44 This variety of hiccup occurring in a patient who is neither wasted in body, nor run-down, but has his body-elements and sense-organs in a sound condition, is curable. Under other circumstances, it terminates fatally

Dyspnea Major

45 If Vāta, in association with Kapha, obstructing the respiratory passages, gets itself obstructed and spreads in all directions, it causes disorders of respiration.

46-48 The person, in whom the expiratory movement of Vāta is aroused, is greatly afflicted and being obstructed in his respiration, breathes incessantly with a loud and long stertor like an intoxicated bull. He loses all sense of knowledge and understanding, his eyes are restless, his face gets distorted, his urine and feces get constipated; his voice is weakened, he gets into a moribund state, and his intensely hurried breathing is noticeable even from a distance A person afflicted with this greatest of disorders of breathing will indeed succumb to it soon. Thus has deen described' Dyspnea Major (Terminal Dyspnea)'

Expiratory Dyspnea

49-51 That condition is known as expiratory dyspnea where the expiratory phase is prolonged while the inspiratory process is insignificant The mouth and respiratory tract are obstructed by mucus, the patient is greatly afflicted with his provoked Vāta; his eyes are turned upwards, he is oblivious to his surroundings (coma vigil) and his gaze is restless, moving hither and thither. Afflicted with pain, he passes into a stupor, his mouth is parched and he is listless and in great distress His expiratory process, being excessively provoked and the inspiratory process being obstructed, the patient suffers from delusion and



fainting This condition of expiratory dyspnea soon takes away the patient's life Thus has been described 'The Expiratory Dyspnea'

Cheyne-Stoke s Respiration

52-54 In that condition, the patient, being afflicted in all his vital breaths, breathes with interruptions or ceases to breathe altogether (apnea) and is in great distress and afflicted with pain as if his vital parts had been sundered He is afflicted with constipation, sweat and fainting, burning and retention of urine, his eyes are filled with tears, he is greatly emaciated; while struggling for breath his eyes become excessively injected; he is unconscious; his mouth is dry, he is cyanosed; he becomes delirious, a man who is thus broken down with interrupted breathing (Cheyne-Stoke's Respiration) soon abandons his life Thus has been described 'The interrupted respiratory dyspnea (Cheyne-Stoke's Respiration).'

Bronchial Asthma

55-62. If the Vata, becoming reversed in its course, reaches the respiratory tract, lays hold of the neck and the head and rouses up the Kapha, then it causes coryza Obstructed by this coryza there is produced a variety of dyspnea associated with a wheezing sound and characterized by acute condition and causing great affliction to the vital breath On account of the force of the paroxysm the patient faints, coughs and becomes motionless While thus constantly coughing, he feels faint frequently Owing to inability to expectorate, he feels greatly distressed and on the sputum being expectorated, he feels comfort for a while. His throat is afflicted and he can hardly speak, and embarrassed by dyspnea he is not able to get sleep while lying flat in his bed, because the Vāta presses upon both his sides while he is in bed He finds comfort in a sitting posture (orthopnea) and he likes only hot things His eyes are wide open, his forehead is covered with sweat, he is in great distress all the time, his mouth is dry, he breathes easily once and again his respiration becomes violent These proxysms are intensified by cloudy, humid and cold weather and an easterly wind as well as by Kapha-increasing things This bronchial asthma is palliable. It is curable if it be of recent origin Thus has been described '(Tamaka-swāsa) Bronchial Asthma.'

63-64 That should be known as Pratamaka or febrile dyspnea which appears in a patient overcome with fever and fainting That which is excited by misperistalsis, inhalation of dust, indigestion, old age or debilitated



condition or the suppression of natural urges, which is greatly aggravated during night and which is alleviated by cold medications and in which the patient feels as if he is submerged in a sea of darkness, is to be known as Santamaka or cardiac asthma. Thus have been described 'The Febrile Dyspnea and Cardiac Asthma.'

Dyspnea Minor

65-67½ Owing to the use of ununctuous things or to exertion, there takes place a minor disturbance of Vāta in the alimentary tract, which causes dyspnea minor This minor dyspnea does not afflict the body with great pain, it does not hurt the limbs, and is not so formidable as the other types of dyspnea. It does not interfere with the normal course of food and drink, or afflict the sense-organs, or cause painful conditions. This condition is regarded as curable All the other conditions too, where the symptoms are not fully manifest and occur in strong people, are similarly curable Thus the different varieties of dyspnea and hiccup, together with their different symptoms, have been described

68-69 From among these, those that are fatal should not be accepted for treatment for they are indeed serious and fulminating As regards those which are curable or palliable, the physician should take them in hand immediately. If they are neglected, they will consume the patient as fire consumes dry grass

70 In view of the fact that the pathogenetic factors, habitat and humoral morbidity being the same in both the diseases (hiccup and dyspnea), the treatment too follows the same lines Now learn from me the line of treatment as laid down by the sages

Line of Treatment

71 The patient afflicted with hiccup and dyspnea should be first anointed with salted oils and then subjected to unctuous sudation by methods of steam-kettle sudation, hot-bed sudation and mixed sudation

72 By these procedures, the Kapha which has become inspissated in the patient's body, gets dissolved in the body passages, the body-outlets become softened and as a result, the movement of Vāta is restored to normal condition.

73 Just as the snow lying in mountain-bushes thaws, warmed by the rays of the sun, in the same manner, the congealed Kapha in the body melts when subjected to the sudation therapy

74. When the patient is ascertained to have sweated to the proper degree, he should be immediately given to eat a dish of unctuous rice supplemented

by the soup either of fish or pork and the supernatant part of curds.

75. When as the result of this diet, the Kapha is increased in the patient, he should be administered an emetic, compounded of long pepper, rock-salt and honey, after ascertainment that such an emetic is not antagonistic to Vāta

76. When the vitiated and stagnant Kapha has thus been expelled from the system, the patient attains ease and the body-channels being purified, the Vāta moves through the channels unimpeded.

77-78 If at the end of the above treatment there is found a residue of morbidity still lodged in the body, the wise physician should endeavour to remove it by means of the inhalation therapy. Thus cigars should be made of the paste of turmeric, cassia, cinnamon, the roots of the castor plant, lac, red arsenic, deodar, yellow orpiment and nardus; these cigars should be smeared with ghee and smoked, also the patient may inhale the fumes of barley-paste mixed with ghee

79-80. Or, the patient may inhale the fumes of bee's wax, sal resin and ghee by burning them in a couple of earthen vessels placed one above the other, the upper being provided with holes for the escape of the fumes. Or, the patient may inhale the fumes of the horns, the hairs or sinews of a cow, or of Indian calosanthes, castor plant, wild pot-herbs, dry reeds of small sacrificial grass, Himalayan cherry, or gum guggul, eaglewood or Indian olibanum, soaked in ghee

81 The dyspnea and cough, appearing as sequele of laryngeal affection, diarrhea, hemothermia and burning should be treated by means of therapeutic agents which are sweet, unctuous, refrigerant etc.

82 The following type of dyspnea and hiccup patients should not be subjected to sudation-therapy Those afflicted with Pitta and burning, those evincing hemorrhagic tendency and hyperhidrosis, those who have suffered loss of body-elements and strength, those who are dehydrated, the gravida and those who are of the Pitta-habitus

83. If sudation therapy be found desirable, they should be made to sweat only for a short while by the use of lukewarm, unctuous affusion or by mild Utkārikā poultices mixed with sugar, applied preferrably to the neck and chest.

84. The poultice which is made of the powder of til seeds, linseeds, black-gram and wheat, mixed with unctuous substances that are alleviative of Vāta and combined with acid articles or with



cow's milk is recommended.

Treatment according to stage

85 In cases of recent fever and chyme-disorders, the physician should prescribe dry sudation in conjunction with fasting or he may, after careful examination, administer emesis by means of saline water.

86 The physician, if he finds that the Vāta has become exacerbated by the over action of the purificatory procedures should bring it under control, by the administration of meat-juices etc., which are alleviative of Vāta and by means of inunctions which are neither too hot nor too cold.

87. In disorders of misperistalsis and abdominal distension, a diet containing pomelo, common sorrel, asafetida, tooth brush tree and vid salt, brings about the rectification of the peristaltic movement of Vāta

88 Among the patients suffering from hiccup and dyspnea, some are of strong constitution and others are of weak constitution, some again, show a preponderance of Kapha and others are marked by dryness and excess of Vata.

89 As regards patients who are characterised by the excess of Kapha, as also those who are of strong constitution, emesis in conjunction wi[th] purgation, should be carried out. After the patient has been put on the proper diet, sedation-therapy by means of inhalation and linctuses, should be given.

90 Those who evince an excess of Vāta or are of weak constitution, or those who are young or aged should only be impleted by means of sedative unctuous articles, soups, meat-juices etc., which are curative of Vāta

91 If the purificatory procedures are administered to those whose Kapha has not been relaxed, the Vāta, gaining ground, will dry up the vital parts, and take away the life of the patient.

92. Therefore, the patients with strong constitution and those with an excess of Kapha, should first be impleted by means of meat juices of wet-land and aquatice animals and then sweated before they are administered the purificatory measures. The other kinds of patients (those of weak constitution and with an excess of Vāta) should be given impletion-therapy straightway by the physician

93. For this purpose, the fleshes of peacock, partridge, cock and birds and animals of the Jāngala type, prepared with the decoction of the decaradices or with the soup of horse-gram [are] beneficial.



Dietetic Recipes

94-95 Take a quantity of Indian night-shade, the pulp of bael fruit, gall, cretan prickly clover, small caltrops, guduch, horse-gram and white flowered leadwort, cook these in water. The decoction, when filtered, should be seasoned with ghee and long pepper Taken with the addition of the powder of dry ginger and salt, this soup makes a good article of diet.

96. Take a quantity of Indian groundsel, heart leaved sida, minor pentaradices, green gram and white-flowered leadwort, and having cooked them in water, prepare as before, a soup out of the decoction thus obtained

97-98 Take the tender shoots of pomelo, neem and of the carilla fruit and boil these together with green gram and the three spices and prepare an alkaline soup A soup skilfully prepared by means of barley-alkali, drumstick and black pepper makes a good remedy for the disorders of hiccup and dyspnea

99. The soup made from the leaves of negro coffee and of drumstick as also the soup prepared from dry radish are curative of hiccup and dyspnea.

100. The soup made of brinjals mixed with curds, the three spices and ghee is beneficial in conditions of hiccup and dyspnea, as also a boiled dish of old Śāli or Sastika rice or wheat or barley

101 The thin gruel prepared with asafetida, sanchal salt, cumin seeds, vid salt, orris root, white-flowered leadwort and galls is good for patients suffering from hiccup and dyspnea

102-103. For the relief of cough, cardiac seizure, pain in the sides, hiccup, and dyspnea, one should drink the gruel or decoction made in prescribed manner from decaradices, long zedoary, Indian groundsel, the roots of long pepper, orris root, galls, feather foil, bettle killer, guduch, dry ginger and water

104. To the diet of these patients should be added either as drink or as food, the following articles:–orris root, long zedoary, the three spices, pomelo and common sorrel, seasoned with ghee, vid salt and asafetida.

105. The dyspnea or hiccup patient should drink for the relief of thirst, the decoction either of decaradices, or of deodar, or Madira wine

106 Taking trilobed virgins bower, Indian groundsel, long-leaved pine and deodar and having washed and ground them into bits, the



physician should drop these into a vessel containing the supernatant part of Surā wine

107. Salting it slightly, he should cause the patient to drink the potion in the dose of 8 tolas. This potion relieves hiccup as well as dyspnea.

108 The patient may drink asafetida, sanchal salt, jujube, sensitive plant, long pepper and heart-leaved sida, reduced to paste in the juice of pomelo or mixed with sour conjee.

109 The paste of sanchal salt, dry ginger and bettle killer mixed with double the measure of sugar should be taken as potion in hot water. This is curative of hiccup and dyspnea

110. One may drink with water the paste of bettle killer and dry ginger, or the paste of black pepper, and barley-alkali, or the paste of Indian berberry, white-flowered leadwort, Indian sarsaparilla and trilobed virgin's bower

111 In dyspnea, resulting from complications of Pitta, one may take small wheat, bamboo manna, dry ginger and long pepper made into Utkārikā pancakes and cooked in ghee

112 In dyspnea occurring as a complication of Vāta-discordance, one may take the flesh of the porcupine and the rabbit and the blood of the pangolin, each cooked with ghee and long pepper

113. In dyspnea occurring as a sequela of Vāta and Pitta, the juice of the leaves of the heliotrope, cow's milk and ghee, seasoned with the three spices is a beneficial beverage, following a dish of boiled Sāli rice

114 The expressed juice of the siris flower or that of the dita bark, mixed with the powder of long pepper and honey is regarded as beneficial in hiccup and dyspnea, following on the provocation of Kapha and Pitta

115 Liquorice, the roots of long pepper, gur, the juice of the dung of cow or horse, ghee and honey are good for those affected with cough, hiccup and dyspnea and with profuse expectoration.

116 In affections of hiccup and dyspnea marked by an excess of Kapha, the patient should drink along with honey, the juice of any of the dungs of ass, horse, camel, boar, ram and elephant.

116½ The patient may lick the alkali of winter-cherry with honey and ghee

117-120 He will get over severe attacks of hiccup and dyspnea by licking mixed with ghee and honey, the powder consisting of the ashes



of the talons and quills of the peacock or the quills of the pangolin, or the bristles of the porcupine, the armadillo, the blue jay, or of osprey and the horns of the single hoofed or cloven hoofed animals, as also their skins, bones and hoofs These ailments of Kapha, hiccup and dyspnea arise as the result of provocation of the life-breaths whose course has been obstructed by the accumulation of Kapha, therefore it is only with a view to clearing the respiratory passages of morbid Kapha that the linctuses mentioned above should be given and not in conditions where there is no morbidity of Kapha

121. The intelligent physician should give emesis medicated with drugs alleviative of Vāta and Kapha to patients suffering from cough and cracked voice (hoarseness); and to asthmatics, he should give purgation medicated with drugs alleviative of Vāta and Kapha.

122. Just as the flowing waters of a stream, when dammed in their course, swell up and press on all sides, so does the constantly moving Vāta behave. Hence its pssage should ever be kept clear

123-124 Take equal quantities of long zedoary, angelica, cork swallow wort, cinnamon-bark, nutgrass, orris root, holy basil, feather foil, long pepper, eagle-wood, dry ginger and fragrant sticky mallow and reducing all these to powder, mix with eight times the total quantity of sugar. This powder may be used in all therapeutic modes in asthma and hiccup.

125-127. Pearl, coral, cat's eye beryl, conch, crystal, antimony, motley gem, sulphur, glass, mudar, small cardamom, rock salt and sanchal salt, powders of iron, copper and silver, sulphur, lead, nutmeg, seeds of flax-hemp and seeds of rough chaff, the compound powder of these, licked in the dosage of 1 tola mixed with an equal quantity of honey and ghee, is curative of hiccup, dyspnea and cough.

128. If used as collyrium, it cures Timira, Kāca, Nīlikā, Puspaka, Tama, Malya, Kandū, Abhisyanda and Arma Thus has been described 'The compound Pearl Powder.'

129 The patient may lick the compound powder of long zedoary, orris root and emblic myrobalan or the powder of eagle-wood, with honey

130 The patient may take orally and also use as nasal errhine the compound prepared of sugar, feather foil, grapes, juice of cow-dung and horse-dung, gur and dry ginger

131. The patient may take a nasal errhine of the juice of the roots of



garlic, onion or turnip, or of sandal-wood mixed with breast-milk.

132. The patient may take a nasal errhine of the supernatant part of ghee, sprinkled with rock-salt or the fecal deposits of flies, mixed with the juice of lac.

133. Or the medicated ghee prepared with breast-milk and the paste of the drugs of the sweet group, used either as potion or as nasal errhine cures hiccup immediately

134. Milk mixed with sugar and honey should be given as potion and nasal errhine to the hiccup-patient, it should be administered hot and cold alternately.

135. The medicated ghee prepared with purgative drugs soon cures hiccup, the juice of emblic myrobalan or of wood-apple mixed with long pepper and honey, acts similarly

136 The patient with hiccup should take as linctus roasted paddy, lac, honey, grapes and long pepper, with the juice of the horse-dung or the linctus of jujube, honey, grapes, long pepper and dry ginger

137. Subjecting the patient to sudden affusions of cold water, to intimidation, distraction and fright, or rousing him to anger, pleasure, love or anxiety, is said to avert an attack of hiccup.

138 Whatever has been laid down as being causative of hiccup and dyspnea should be eschewed by subjects of hiccup and dyspnea who desire to keep themselves in health.

139 Those who suffer from the complications of hiccup and dyspnea, whose chest, throat and palate have been rendered dry, and who are by nature dry, should be treated with ghee

Medicated Ghees

140-140½ The medicated ghee prepared with the decoction of decaradices, ghee and the supernatant fluid of curds and with the paste of long pepper, sanchal salt, alkali, emblic myrobalans, asafetida, angelica and chebulic myrobalans, is curative of hiccup and dyspnea.

141-143 A Medicated ghee should be prepared of 64 tolas of ghee, with the paste of 1 tola of each of Indian tooth-ache tree, chebulic myrobalan, costus, long pepper, kurroa, ginger grass, orris root, palas, white-flowered leadwort, long zedoary, sanchal salt, feather foil, rock salt, pulp of bael, bark of the Himalayan fir tree, cork swallow-wort and sweet flag, and 1/4th its quantity of asafetida, in four times its quantity of water.

144. This, taken in proper dosage, cures hiccup, dyspnea, edema, piles



due to Vata-provocation, assimilation disorders, pain in the cardiac region and pleurodynia Thus has been described 'The compound Cinnamon leaf Ghee'

145. The medicated ghee prepared of 64 tolas of cow's ghee, with one tola each of red arsenic, calophany, lac, turmeric, Himalayan cherry, Indian madder and cardamom, is beneficial.

146. Or, the medicated ghee prepared with the drugs of the life-promoter group and with honey may be taken as linctus, or the compound Three Spices Ghee, or the compound Curd Ghee or the compound Vasaka Ghee may be taken as potion Thus has been described 'The compound Red Arsenic Ghee.'

General Theory of Treatment

147. Whatever drug, food or drink is alleviative of Kapha and Vāta, and is heat-giving and regulative of the movements of Vāta, is beneficial for patients afflicted with hiccup and dyspnea

148 One should not use exclusively drugs that belong to either of the two groups viz, those which alleviate Kapha but aggravate Vāta, and those which alleviate Vāta but aggravate Kapha If one has to choose between the two, the drugs alleviative of Vāta are to be preferred.

149 The undesirable side-effects of treatment by roborant drugs are, in all cases, slight and for the most part, easily corrected As regards treatment by sedative drugs, there is not great risk, while in that by depletive drugs, the ill-effects are many and intractable

150 Therefore, persons suffering from hiccup and dyspnea should, as a rule, be treated with drugs that are sedative and roborant, whether these persons have undergone preliminary purificatory procedures or not

Summary

Here is the recapitulatory verse—

151. The formidable nature, reasons explaining the commonness in the manifestation and treatment of both hiccup and dyspnea, the signs and symptoms of these disorders and the dietetic rules to be observed, have all been set forth in this chapter

17 Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the seventeenth chapter entitled 'The Therapeutics of Hiccup and Dyspnea' not being available, the same as restored by Dridhabala, is completed

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CHAPTER XVIII

Cough

1. We shall now expound the chapter entitled 'The Therapeutics of Cough Disorder'.

2. Thus declared the worshipful Ātréya.

3 Ātréya endowed with austerity, renown, resolution and intelligence of the highest order, declared thus the line of treatment which had proved itself the most efficacious in the alleviation of cough disorder.

Varieties

4. The three kinds of cough each due to each of the humors—Vāta, Pitta and Kapha, one due to pectoral lesions and another to loss of body-elements, these are the five types of cough disorder. If they are allowed to progress, they give rise to consumption.

5. The premonitory symptoms of all these types of disorders are—the feeling as if the throat and mouth are all covered with bristles, itching in the throat and difficulty in ingestion.

Pathology and Etiology

6 8 The Vāta, getting obstructed in the lower channels, becomes lodged in the upper channels and taking on the function of the Udāna Vata. i. e. expiratory function, gets localised in the throat and the chest. Then entering all the cavities in the head, fills them up and causes hunching and convulsive movements of the body, jaws, sides of the neck and eyes. It distorts and stiffens the eyes, back, chest and sides of the body and then leads to cough which is either dry or accompanied with expectoration of phlegm 'Cough' is so called because the word 'Cough' (Kāsa) is derived from the root 'kas' to move. It causes the movement of phlegm from the respiratory passages

9. The characteristic sound and pain of cough is produced as a result particularly of the obstruction to the forceful movement of the Vāta

10. Dry, cold, astringent, scanty and measured diet, indulgence in women, suppression of natural urges and overstrain are the causative factors of the Vāta type of cough disorder.

Symptoms

11-13. Its symptoms are—pain in the cardiac region, sides, chest and head, great alteration in voice; dryness of chest, throat and mouth, horripilation, faintness rattling sound in the throat, depression of spirits, hollow sound of cough, weakness, agitation and stupor The cough is dry and the patient expectorates, with great



difficulty dry sputum and after expectoration, the cough is diminished It is alleviated by unctuous, acid, salt and hot foods and drinks This variety of cough, which is caused by the provocation of the expiratory movement of Vata, is aggravated at the time of the completion of digestion.

Pitta Type

14. Excessive indulgence in the use of pungent, hot, irritant, acid and alkaline articles, anger and heat of fire and sun are the causative factors of the Pitta-type of cough-disorder.

15-16 There is yellow expectoration, icteric tinge of the eyes, bitter taste in the mouth, disorder of voice, sensation of fuming in the chest, thirst, burning, stupor, anorexia and giddiness; and due to prolonged coughing, the patient is so dazed that he feels he perceives the stars, he expectorates sputum mixed with bile. These are the symptoms of the Pitta type of cough-disorder.

Kapha-Type

17. The Kapha, increased by the use of heavy, liquefacient, sweet and unctuous articles, and by day-sleep and habitual inactivity, obstructs the course of Vata and produces the cough-disorder of the Kapha type

18-19. Its symptoms are—weakness of the gastric fire, anorexia, vomiting, coryza, nausea, heaviness, horripilation, sweet taste in the mouth, increased secretions and asthenia The patient expectorates dense, sweet, sticky and thick sputum. While coughing he does not feel much pain and he feels as though his chest is over-full.

Cough due to Pectoral Lesions

20. The Vāta, getting lodged in the pectoral lesions of the person who is dehydrated as the result of excessive sex-indulgence, load-carrying, wayfaring, wrestling and restraining horses and elephants, will lead to cough-disorder.

21-23. The patient has a dry cough in the beginning, later on, he expectorates blood He gets severe pain in the throat; he feels acute pain in the chest, he feels severe shooting and pricking pain as though pierced by sharp needles; there is tenderness to touch in the part, he is afflicted with great stabbing and lancinating pains; he is affected with arthralgia, fever, dyspnea, thirst, cacophonia and during the paroxysm of cough, he coos like a pigeon These are the symptoms of cough due to pectoral lesions.

Cough due to wasting

24-24½ The gastric fire being vitiated in squeamish or mournful persons as the result of unbalanced or unwholesome diet, excessive sexual



indulgence and suppression of natural urges, the three humors become provoked and produce the cough, born of wasting, which in turn leads to the consumption of the body

25-29. Its symptoms are—the patient expectorates offensive, greenish, sanguinous or purulent sputum. During the fit of coughing, he feels as though his heart were displaced, he becomes affected with cold or heat without any apparent cause; he eats in excess but is weak and emaciated, his complexion and skin are glossy and clear. There is a glow in his looks and eyes; his palms and soles are smooth; he is always carping and squeamish; he suffers from a mixed type of fever, from pain in the sides of the chest, coryza and anorexia; he passes irregularly unformed or formed feces and suffers from alteration of voice without any apparent cause. Such is the cough disorder born of wasting. When occurring in an emaciated person, it causes death. It is curable in strong persons; it is only palliable if it arises from pectoral lesions.

30 The last two kinds of cough are sometimes curable if the four basic factors of treatment are fully available. All kinds of senile cough occurring in old persons are regarded as palliable.

31. Thus, the physician should aim at a radical cure in the case of the three curable varieties of cough described at the outset; in the case of the other varieties admitting only of a palliative treatment, he should administer wholesome palliative remedies. Now listen to a general description of therapeutic measures curative of cough.

Treatment

32-34. The intelligent physician should treat the cough due to Vāta occurring in a dehydrated person by the skilful application of general oleation measures consisting of potions of ghee, unctuous enemata, gruels, soups, milk, meat-juices etc., medicated with drugs curative of Vāta, as also of unctuous foods, smokes, electuaries, inunctions, unctuous baths and sudations If the patient suffers from obstructed feces and flatus, he should be treated by means of enemata, if the upper part of his body is dehydrated, he should be given postprandial potions, if he suffers from cough associated with Pitta, he should be treated by medicated ghees and if the cough is associated with Kapha, the treatment should include unctuous purgations.

Medicated Ghees

35. The medicated ghee prepared in the decoction of Indian nightshade



120 tolas and guduch 120 tolas, taking 64 tolas of ghee, is curative of cough due to Vāta and is also promotive of the gastric fire. Thus has been described 'The compound Indian Nightshade Ghee'

36-38. A medicated ghee should be prepared of long pepper, roots of long pepper, chaba pepper, white flowered leadwort, ginger, coriander, Pāthā, sweet flag, Indian groundsel liquorice, alkali and asafetida taken in the quantity of 1/2 tola each, together with 64 tolas of ghee and the decoction of 256 tolas of decaradices. This prepared ghee should be taken in the dosage of 4 tolas and it should be followed by a potion and the supernatant part of thin gruel This ghee cures dyspnea, cough, cardiac disorders, pleurodynia, assimilation-disorders and Gulma This compound long pepper ghee is propounded by Ātréya. Thus has been described 'The compound Long Pepper Ghee'.

39-42. A medicated ghee may be prepared from one tola each of the paste of the three spices, the three myrobalans, grapes, white teak, sweet falsah, the two varieties of Pāthā, deodar, Rddhi, cowage, white flowered leadwort, long zedoary, Brāhmī, ground phyllathus, small stinking swallow wort, climbing asparagus, small caltrops and white yam, 64 tolas of ghee and milk four times this quantity. This taken as a potion, is curative of cough It is curative also of fever, Gulma, anorexia, disorders of spleen, of head and heart, pleurodynia, jaundice, piles, stony-hard tumor due to Vāta-provocation, pectoral lesions, wasting and consumption This ghee called the compound three spices ghee is reputed to be unsurpassed. Thus has been described 'The compound Three Spices Ghee.'

43-45 Take four tolas of each of Indian groundsel, each of the decaradices, climbing asparagus and 32 tolas each of horse gram, jujube, common barley and 200 tolas of the flesh of goat, and boil the whole together in 1024 tolas of water When the decoction is reduced to 1/4 its quantity, filter it and prepare a medicated ghee taking 256 tolas of ghee, 256 tolas of milk and 4 tolas of the paste of each of the drugs of the life-promoter group. The ghee thus prepared may be administered, after careful investigation, in Vāta-disorders as errhine, potion or unctuous enema, according to requirement

46 This ghee cures all the five types of cough-disorders, tremors of the head, colicky pain in groin and pelvis, Vāta disorder affecting all the limbs or a single limb, splenic disorders and disorders of the expiratory function of Vāta Thus has been described 'The compound Indian Groundsel Ghee'.



47-47½. In cough due to Vāta and Kapha provocation, in dyspnea, hiccup and impaired digestion, the patient may take the powdered mixture of embelia, dry ginger, Indian groundsel, long pepper, asafetida, rock salt, beetle killer and alkali, mixed with ghee in proper dose

48-49 The two alkalies, the five spices and the five salts, or long zedoary, dry ginger and cuscus, made into paste and filtered through cloth and mixed with ghee, may be given as a potion It is curative of cough-disorder arising from Vāta-provocation.

Linctuses

50 The patient with cough due to Vāta-provocation may lick the powder of cretan prickly clover, long zedoary, grapes, dry ginger, sugar-candy and galls, mixed with oil

51 Or else, he may make a linctus of the powder of cretan prickly clover, long pepper, nut-grass, beetle killer, galls, long zedoary and old gur mixed with oil

52 A linctus of embelia, rock salt, costus, the three spices, asafetida and red arsenic, mixed with ghee and honey, cures cough, hiccup and dyspnea

53 56 Take one tola of each of leadwort, roots of long pepper, the three spices, asafetida, cretan prickly clover, long zedoary, orris root, elephant pepper, holy basil, sweet flag, beetle killer, guduch, Indian groundsel, galls and grapes, and reduce the whole to paste. In 200 tolas of the decoction of Indian nightshade, add 80 tolas of treacle and cook 16 tolas of ghee and the paste mentioned above When it is cold, add to it 16 tolas of each of honey, long pepper and bamboo manna This linctus is curative of cough, cardiac disorders, dyspnea and Gulma. Thus has been described 'The compound White flowered Lead-wort Linctus '

57-60 Decoct 8 tolas of each of decaradices, cowage, small leaved convolvulus, long zedoary, sida, elephant pepper, rough chaff, roots of long pepper white flowered leadwort, beetle killer and orris root, 256 tolas of common barley, and 100 chebulic myrobalans in 1280 tolas of water. When the barley is cooked the decoction should be filtered. Take the filtered decoction and adding 400 tolas of gur and 16 tolas of each of ghee and oil, cook the one hundred chebulic myrobalans mentioned above When it is cooled, add to it long pepper and honey. The cough-patient may take this vitalising linctus and may eat two chebulic myrobalans daily.

61-62 This elixir cures wrinkles and grey hair and improves



complexion, life-span and strength. It is also curative of the five types of cough-disorder, consumption, dyspnea, hiccup, irregular fevers, piles, assimilation disorders, heart diseases, anorexia and coryza. This is an excellent elixir prescribed by the sage Agastya. Thus has been described 'The Agastya Chebulic Myrobalan.'

Other Remedies

63-64 The patient may take the powder of rock-salt, long pepper, beetle killer, dry ginger and cretan prickly clover with the juice of acid pomegranate; or he may swallow the powder of beetle killer and dry ginger with warm water or he may take catechu powder with Madirā wine and whey, or he may take the paste of long pepper, seasoned in ghee and mixed with Madirā wine, whey and rock-salt

65 When there is a sense of pressure in the head, excessive nasal secretion, shortness of breath, cough and coryza, the physician may prescribe inhalation therapy.

Inhalation

66-68 The skilful physician should take two earthen concave dishes and place one over the other, mouth to mouth, with the edges well closed, and then should make a hole in the top vessel and attach at an angle a pipe eight or ten inches in length. The patient of cough may inhale this purificatory fumes by mouth only. When the fumes have reached the lungs fully, they should be exhaled only by the mouth This inhalation, on account of its acute properties, breaks up the Kapha lodged in the chest and expelling it, allays the cough born of Vāta and Kapha.

Medicated cigars

69-70 Make a blend of red and yellow arsenics, liquorice, nut-grass and zachum oil tree, and inhale the smoke, and follow it up by a potion of warm milk mixed with gur This smoke cures cough which is born of each or all of the morbid humors and which has not been amenable to hundreds of other medicaments

71-72 Take white lotus, liquorice, black night shade, red arsenic, black pepper, long pepper, grapes, small cardamom and ears of holy basil· smear the paste of these on a silk cloth. when it is dried, rolled into a cigar and smeared with ghee, it should be smoked. After smoking, the patient may drink milk or gur-water

73-73½. Take red arsenic, small cardamom, black pepper, alkali, extract of Indian berberry, Indian valerian, bamboo manna, cuscus, yellow arsenic, linseed lac and ginger grass. A



cigar should be made with the paste of these drugs and smoked according to the above mentioned procedure.

74. Similarly red arsenic, yellow arsenic, long pepper and dry ginger may be used for smoking.

75. The smoke of the rind of zechum oil fruit, yellow-berried night-shade and Indian nightshade, palmated musli, red arsenic, cotton seeds and winter cherry, cures cough.

Dietetic Remedies

76. Śāli rice, common barley, wheat and Sastika rice should be eaten with the meat-juice of domestic, wet-land and aquatic animals or with the thin gruel of black gram and cowage.

77-78. The patient with cough due to Vāta provocation may drink the thin gruel prepared of bishop's weed, long pepper, bael-pulp, dry ginger and white flowered leadwort, Indian groundsel, cumin, painted leaved ticktrefoil, palas, long zedoary and orris root, mixed with unctuous and acid articles. This thin gruel cures pain in the waist, heart, sides and abdomen as well as dyspnea and hiccup.

79-80 Similarly, may be prepared a thin gruel of the decoction of deca radices mixed with the five spices and gur, or a thin gruel in milk with equal quantity of til and rice adding a little of rock-salt The patient suffering from cough due to Vata-provocation, may drink a thin gruel, prepared from the flesh of fish, cock or boar, mixed with ghee and rock-salt.

81-82. White goose foot, hound's berry, radish, marsilia, unctuous substances like oil etc., milk, sugar-cane juice and preparations of gur, curds, sour conjee, acid fruits and potions of Prasannā wine, as also sweet, acid and saltish substances are beneficial in cough due to Vāta provocation. Thus, has been described 'The line of treatment in cough due to Vāta provocation'.

83-84. In the case of cough due to Pitta associated with Kapha, emesis with medicated ghee is beneficial. The patient may be given emesis with the decoction of common emetic nut, white teak and mahwa, or with the paste of liquorice and emetic-nut, mixed with the juice of white yam and sugar-cane. When the morbid matter is expelled, the patient should be put on a course of sweet and cold thin gruel.

85. In cough due to Pitta-provocation and where the phlegm is thin, the physician should prescribe turpeth with sweet drugs; and if the phlegm is viscid and thick, it should

be prescribed with bitter drugs, for purpose of purgation.

86. In condition of thin phlegm, unctuous and cold treatment is indicated and in condition of viscid and thick phlegm, dry and cold treatment is indicated in the form of diet, unctuous articles and linctuses.

87-89. (1) Water chestnut, lotus seeds, indigo pulp and long pepper; (2) long pepper, nut-grass, liquorice, grapes, trilobed virgin's bower and ginger; (3) roasted paddy, emblic myrobalan, grapes, bamboo manna, long pepper and sugar, (4) long pepper, Himalayan cherry, grapes and the juice of the fruits of yellow-berried night-shade, (5) dates, long pepper, bamboo manna and small caltrops; these five recipes, each described in a hemistich, if taken as linctus, with ghee and honey, prove beneficial in cough due to Pitta-provocation.

Linctuses in Pitta-Type

90. The physician may prescribe in cough due to Pitta alone, a medicament prepared of sugar, sandal wood, grapes, honey, emblic myrobalan and blue lily. If Pitta is associated with Kapha, the foregoing medicament should be prescribed along with nut-grass and black pepper, and if associated with Vāta it should be prescribed with ghee

91. The patient while living on milk diet may take the linctus made from 50 grapes, 30 long peppers and 4 tolas of sugar mixed with honey, or cow-dung juice with honey

92-93 Or, a linctus prepared from cinnamon bark, small cardamom, the three spices, grapes, roots of long pepper, orris root, roasted paddy, nut grass, long zedoary, Indian groundsel, emblic and beleric myrobalans along with sugar, honey and ghee This linctus cures cough, dyspnea, hiccup wasting and heart-disease

94 The patient may take a linctus prepared from long pepper, emblic myrobalan, grapes, lac, roasted paddy and sugar candy cooked with milk and when it is thickened and cooled mixed with 1/8 quantity of honey

95 The patient may drink the juices of white yam, sugar cane and lotus filaments mixed with milk, sugar-candy and honey This is an excellent cure for cough due to Pitta-provocation

Diet in Pitta-type

96 The diet for the patient with cough due to Pitta provocation is Sanwa millet, common barley and common millet with the sweet meat juice of Jāngala animals, thin gruel of green gram etc , and bitter vegetables taken in the proper quantity.



97. In conditions of viscid and thick phlegm, the linctuses should be prepared from bitter drugs and taken with honey; while in conditions of thin phlegm they should be made from Śāli and Sastika rice and taken with meat-juices.

98. For a post-prandial drink, the patient may be given sugar-water or the juices of grapes and sugar-cane and milk; in fact all that is sweet, cold and non-irritant, is recommended.

99 For the patient with cough due to Pitta, the physician may prepare meat-juice, milk or soup of Kākolī, yellow berried and Indian nightshades, Méda and Mahâmédâ, vasaka and dry ginger.

100. The patient may drink the medicated milk cooked with the decoction of the drugs of pentaradices of the penreed group and long pepper and grapes, and mixed with honey and sugar.

101-101½. The patient with cough, fever, burning, pectoral lesions and cachexia may drink the medicated milk prepared with ticktrefoil, sugar, painted-leaved uraria, white teak, yellow-berried and Indian night shades, Jīvaka, Rsabhaka, Kākolī, ground phyllanthus, Rddhi and Jīvaka

102-105. Or, the physician may obtain ghee from the aforesaid medicated milk and prepare it with the juice of sugar-cane and milk, adding the paste of the sweet group of drugs or the life promoter group and the paste of fruits of the Abhisuka group taking each of these drugs in the quantity of three tolas, when the ghee is prepared, filter it and when it is cooled, add sugar, powder of long pepper, bamboo manna, black pepper and prepare boluses of this with wheat-flour, of 4 tolas each putting honey in their inside These balls should be eaten by the patient suffering from morbidity of semen and blood, consumption, cough, pectoral lesions and cachexia

106. Or, the patient may drink the cloth-filtered juice of the paste of sugar, dry ginger, cuscus, Indian nightshade and long zedoary, taken in equal quantities, and mixed with ghee

107. Or, the patient may drink the medicated ghee prepared with equal quantities of the milks of buffalo, goat, sheep and cow, and the juice of emblic myrobalan This medicated ghee taken in the proper manner, is curative of cough due to Pitta provocation Thus has been described 'The line of treatment for cough due to Pitta provocation'.

Treatment in Kapha-Type

108. If the patient suffering from



cough due to morbid Kapha is strong enough, he should first be purified by emetics and then treated by a course of barley-diet and by pungent, dry and hot articles curative of Kapha.

109-109½. The patient may eat light food consisting of soups made from horse-gram and radish, mixed with long pepper and alkali, or he may take the meat-juice of Jāngala or terricolous animals mixed with pungent drugs and oil of til, rape seed or bael.

110 He may drink medicated water, acid water, hot water, butter-milk or clear wine.

111 Or, he may drink before, during and after meals, the medicated water prepared by immersing the roots of orris and purging cassia and snake-gourd in water overnight and mixed with honey.

112-113. Prepare a decoction of box-myrtle, ginger grass, beetle killer, nutgrass, coriander, sweet flag, chebulic myrobalan, ginger, trailing rungia, galls and deodar mixed with asafetida and honey. The patient suffering from cough due to the provocation of Vāta and Kapha or diseases of the throat, edema of the face, dyspnea, hiccup and fever may drink this decoction

114 Or, he may drink the mixture made of the paste of Pātha, dry ginger, long zedoary, trilobed virgin's bower, colocynth, nut-grass and long pepper, rubbed in warm water, with asafetida and rock-salt.

115. Or, he may drink in the same manner, the mixture of the paste of ginger, atees, nut-grass, galls, chebulic myrobalan and long zedoary.

116. Or, the patient may take as potion, the paste of one tola of long pepper seasoned in til and mixed with sugar-candy and the decoction of horse-gram. This is curative of cough due to Kapha provocation.

117 The juice of round podded-cassia, horse dung, trailing eclipta, brinjal and black holy basil should be taken with honey It is curative of cough due to Kapha provocation.

118-118½. Prepare a linctus of deodar, long zedoary, Indian groundsel, galls, cretan prickly clover, or a linctus of long pepper, ginger, nut grass, chebulic myrobalan, emblic myrobalan and sugar-candy. Either of these two linctuses, mixed with honey and til oil, is curative of cough due to Kapha provocation occurring as sequela to Vāta-morbidity

119-121. (1) Long pepper, root of long pepper, white flowered leadwort and elephant pepper, (2) chebulic



myrobalan, ground phyllanthus, emblic myrobalan, Indian cyprus and long pepper; (3) deodar, chebulic myrobalan, nut-grass, long pepper and dry ginger; (4) colocynth, long pepper, nut-grass and turpeth—any of these four groups of drugs may be taken as a linctus with honey. The physician should prescribe them for the cure of cough due to Kapha.

122. Powders of sanchal salt, chebulic myrobalan, emblic myrobalan, long pepper, alkali and dry ginger should be taken with ghee, this is curative of cough due to provocation of Kapha and Vata.

Medicated Ghees

123-124. A medicated ghee may be prepared of 256 tolas of the decoction of deca-radices in 64 tolas of ghee, with the paste of one tola each of orris root, long zedoary, bael, holy basil, the three spices and asafetida. This ghee should be taken by the patient suffering from cough due to provocation of Vāta and Kapha, dyspnea and all respiratory disorders due to provocation of Vāta and Kapha. The draught of this ghee should be followed by a potion of thin gruel. Thus has been described 'The compound Decaradices Ghee'

125-128 Prepare a medicated ghee in 256 tolas of the decoction of the roots, fruits and leaves of Indian nightshade, of 64 tolas of ghee with the paste of heart-leaved sida, the three spices, embelia, zedoary, white flowered leadwort, sanchal salt, alkali of barley, roots of long pepper and orris-root, white hogweed, yellow-berried nightshade, chebulic myrobalan, bishop's weed, pomegranate, Rddhi, grapes, red hogweed, chaba pepper, cretan prickly clover, Amlavétasa, galls, ground phyllanthus, beetle killer, Indian groundsel and small caltrops. This compound Indian nightshade ghee is good in all types of cough, hiccup and dyspnea and is curative of diseases due to Kapha-provocation. Thus has been described 'The Indian Nightshade Ghee'.

129 The physician may give as potion, the medicated ghee prepared with the decoction of horse-gram and the pentad of spices, to one suffering from cough due to Kapha-provocation It is also recommended in hiccup and dyspnea Thus has been described 'The compound Horsegram Ghee'

130 The patient may be given the inhalations of the fumes which were earlier recommended for patients suffering from cough due to Vāta provocation, or else the patient may smoke red arsenic kept in the interior of a bottle-gourd

Treatment in Associated Conditions

131. If the cough due to Kapha-provocation is complicated by asthma associated with Pitta, the line of treatment laid down for cough may be followed with due regard to the condition of the patient

132. If cough due to Vāta-provocation gets associated with Kapha-morbidity, the line of treatment should be one that is curative of Kapha. If cough due to provocation of Vāta-cum-Kapha, gets associated with morbid Pitta, the line of treatment should be one that is curative of Pitta.

133. If the cough due to provocation of Vāta-cum-Kapha is associated with excessive secretion of phlegm, the desiccant line of treatment should be given. If there is dry cough, the unctuous medicaments should be prescribed. If the cough due to Kapha-provocation is associated with morbid Pitta, the patient should be given eats and drinks mixed with bitter drugs. Thus has been described the treatment indicated in cough due to Kapha-provocation.

Treatment in cough due to Pectoral Lesions

134. Knowing the cough due to pectoral lesions to be an urgent condition it should be treated with all promptness with drugs of the sweet group as well as of the life-promoter group which are promotive of strength and flesh.

135-137. Take one tola of the paste of each of long pepper, liquorice and sugar-candy, 64 tolas of each of cow's milk, goat's milk and juice of sugar-cane, 8 tolas of each of the flour of barley and wheat and powder of grapes, juice of emblic myrobalan and til oil Mix the whole and boil on a slow fire and cook it into a linctus and take it with ghee and honey. This linctus is curative of cough due to pectoral lesions, dyspnea, heart-disease and emaciation; it is also beneficial in senility and oligospermia.

138. In cases of cough due to pectoral lesions, the line of treatment to be followed is the same as that laid down in cases of cough due to Pitta-provocation. The treatment mainly consists of milk, ghee and honey. If, however, the cough due to pectoral lesions is complicated by other morbid humors, this line of treatment should be supplemented by remedies indicated in such conditions.

139 If the patient is afflicted with body-ache due to Vāta and Pitta, inunction with ghee is beneficial. In afflictions due to Vāta-provocation, the medicated oils prepared with the drugs which are curative of Vāta are prescribed,



140. If the patient with cough due to pectoral lesions suffers from pain in the cardiac region, pleurodynia and cough accompanied with burning and hemoptysis, and if the condition of his gastric fire is strong, he should be given a potion of the compound Life-promoter Drugs Ghee

141 For emaciated patients who are accustomed to a meat-diet, the meat-juices of the quail group of creatures is beneficial. If the patient is afflicted with excessive thirst, medicated milk prepared from goat's milk with roots of the drugs of the pen-reed group should be prescribed.

142. If there is hemorrhage through the mouth or any other of the channels, the patient should be given an errhine or potion of the ghee prepared directly from milk, and if the patient is exhausted and emaciated and suffers from impaired gastric fire, he should be treated with gruel

143. In the case of stiffness or contractions, the patient should be given a large dosage of ghee or in the alternative, he should be given the treatment curative of diseases due to Vāta and which is at the same time not contra-indicated in hemothermic conditions.

144. If the patient suffering from cough is cured of the pectoral lesions but if owing to the provocation of Kapha there is aching in the chest or head, the patient should inhale the fumes of the following drugs.

145 Take two types of Médās, liquorice, sida and country mallow. The paste of these should be smeared on a cloth of linseed and when dried, a cigar should be made of it and then it should be smoked. After smoking, the patient may drink the medicated ghee of the drugs of the life-promoter group.

146. Or, the patient may smoke the cigar rolled from the cloth of linseed impregnated with red arsenic, palas, wild carrot, bamboo manna and dry ginger. After smoking, the patient may drink the juice of sugar-cane or gur-water

147. Or, the patient may smoke a cigar made of pounded red arsenic and fresh sprouts of banyan, and mixed with honey. After smoking, he may take the meat-juice of partridge

148. Or, the patient may smoke a cigar made of the cloth of linseed impregnated with the drugs of the life-promoter group and the juice of the eggs of sparrow After smoking, he may drink milk heated by hot iron balls being put into it Thus has been described 'The treatment in cough due to Pectoral Lesions.'



Treatment in cough due to Wasting

149 The patient suffering from cough born of consumption with all the symptoms of consumption fully developed, and who is debilitated should be considered incurable, but if the cough is of recent origin and the patient is strong, the treatment should be undertaken despite declaring it to be of the incurable type.

150 Such a patient should first of all be administered medications which are roborant and promotive of the gastric fire, and if he shows high morbidity, he should be given a mild unctuous purgative

151-152. For the purpose of purification of the debilitated patient, the medicated ghee prepared with purging cassia, turpeth, juice of grapes, decoction of Tilwaka and juice of yam should be given as potion with due consideration to the condition of the patient. This ghee is good for the body as well as for the vitality and is considered to be protective of the patient.

153 The medicated ghee prepared with cow's milk, galls, sida and country mallow should be given to the patient as potion when there is diminution of Pitta, Kapha and other body-elements.

154 If there is discoloration of the urine and painful micturition, the patient should be given the medicated ghee or milk prepared with white teak, cadamba and fruit of palmyra palm.

155-156 Or, in cases of painful edema of the phallus, anus, buttocks and groin, the patient should be given an unctuous enema prepared with supernatant part of ghee or with the mixture of ghee and oil. This should be followed by a diet of meat juices of the Jāngala animals. Thereafter the patient may eat in regular succession the meat-juices of the quail group of birds, of the terricolous group of creatures and of the carnivorous creatures belonging to the tearer group

157 As the meat-juices are hot in potency and expulsive of secretions, they expel the phlegm from the channels; and after the purification of the channels by them, the nutrient fluid flowing properly, nourishes the body.

158-160. Prepare a medicated ghee by cooking ghee in the decoction of the two varieties of penta-radices, the three myrobalans, chabba pepper, beetle killer, white-flowered leadwort, horse-gram, root of long pepper, Pāthā, jujube and barley, with the paste of equal parts of dry ginger, cretan prickly clover, long pepper, long zedoary, orris root and galls. When this ghee is prepared, the



two varieties of alkalis and the five varieties of salts should be added to it. The patient suffering from cough due to consumption may take this ghee in proper dosage and according to the prescribed mode. Thus has been described 'The compound double Pentaradices Ghee'.

161-162 Decoct equal quantities of guduch, long pepper, trilobed virgin's bower, turmeric, white teak, sweet flag, Indian night-shade, round podded cassia, Pāthā, white-flowered leadwort and dry ginger in four times the quantity of water, and when it is reduced to 1/4 its original quantity, prepare a medicated ghee by adding an equal quantity of cow's ghee to this This ghee is curative of Gulma, respiratory disorders, consumption and cough. Thus has been described 'The compound Guduch Ghee'.

163-164. Prepare a medicated ghee from 256 tolas of each of milk and the juice of grapes and 64 tolas of cow's ghee along with the paste of one tola each of round podded cassia, chebulic myrobalan, nut-grass, Patha, box myrtle, dry ginger, long pepper, kurroa, grapes, white teak and deodar. This ghee is auspicious and curative of wasting, fever, splenic disorders and all types of cough-disorder.

165-166 The patient may take ghee prepared with milk, sprinkled over with the powder of the emblic myrobalans or he may take the medicated ghee prepared from two parts of ghee and one part of the juice of pomegranate along with the paste of the three spices This ghee should be taken mixed with barley-alkali, immediately after food, or he may take the medicated ghee prepared with long pepper and gur, mixed with goat's milk.

167. These medicated ghees are prescribed for the purposes of promoting the gastric fire and for clarifying the alimentary and respiratory passages that have been occluded by morbid matter in the patient suffering from cough due to wasting.

168-169 Boil 20 chebulic myrobalans in 512 tolas of the decoction of common barley, when the myrobalans have been boiled, take them out and crush them to pulp and mix with 24 tolas of old gur, one tola of red arsenic, 1/2 tola of extract of Indian berberry and 8 tolas of long pepper. This linctus is curative of dyspnea and cough. Thus has been described 'The Chebulic Myrobalan Linctus

170 The ashes of the burnt quills of the porcupine, mixed with ghee, honey and sugar, is curative of dyspnea



and cough. Similar is the effect of the burnt legs of peacock taken with honey and ghee.

171. Or, the patient may lick the alkali of leaves of castor plant mixed with the three spices, oil and gur, or, he may lick the alkali of leaves of holy basil and castor plant with the same adjuvants.

172. The patient may take as linctus the powder of grape, Himalayan cherry, brinjal and long pepper with ghee and honey, or the powder of the three spices with old gur and ghee.

173. The patient may take as linctus, white flowered leadwort, the three myrobalans, cumin, galls, the three spices and grapes mixed with ghee and honey, or he may take these powders mixed with gur.

174-175. Crush equal quantities of Himalayan cherry, the three myrobalans, the three spices, embelia, deodar, sida and Indian groundsel to fine powder and prepare a linctus by mixing with ghee, honey and sugar, each of these three being equal in amount to the total quantity of the powder. This auspicious linctus is curative of all types of cough-disorder.

176-179 Take equal quantities of cork swallow-wort, liquorice, Pāthā, bamboo manna, the three myrobalans, long zedoary, nut grass, small cardamom, Himalayan cherry, grapes, yellow berried nightshade, coriander, sarsaparilla, orris root, galls, extract of Indian berberry, hog's weed, iron powder, zalil, bishop's weed, beetle killer, ground phyllanthus, Rddhi, embelia, cretan prickly clover, alkali, white flowered leadwort, chaba pepper, Amlavétasa, the three spices and deodar and reduce the whole to powder. This powder should be taken as linctus mixed in the dosage of one tola, with honey and ghee It cures all the five types of cough Thus has been described 'The compound Swallow-wort Linctus.'

180-180½. A linctus prepared of powdered black pepper mixed with ghee, honey and sugar may be taken, or a linctus prepared of the paste of the leaves of jujube, seasoned with ghee and mixed with rook-salt. These linctuses may be prescribed in alteration of voice and cough.

181-181½. Or, he may take the thin gruel or pan-cake prepared from the paste of leaves of Tilwaka seasoned in ghee and mixed with sugar This is curative of vomiting, thirst, cough and diarrhea due to indigestion.

182-183 Decoct rape-seeds, thorny milk-hedge, embelia, the three spices, white-flowered leadwort, and chebulic myrobalan in water With this decoction



prepare a gruel This gruel mixed with ghee and salt is curative of cough, hiccup, dyspnea, coryza, anemia, wasting, edema and ear-ache.

184. The soup of green gram prepared with the juice of Indian nightshade, well seasoned and containing golden tinged emblic myrobalan and rendered acid to taste, is a cure for all types of cough

185. Medicated milks, soups, meat-juices of the gallinaceous and pecker groups of birds and of the terricolous group of animals, prepared with the decoction of the drugs alleviative of Vāta, should be given to the patient with cough born of wasting

186. Inhalations together with their adjuvant drinks, which have been prescribed in the treatment of cough due to pectoral lesions, are to be administered mutatis mutandis, in the case of cough due to wasting as well.

187. If the measures that are promotive of the gastric fire and roborant as also the measures purificative of the channels are administered alternately, they will prove strength-giving and beneficial

188 As the cough due to wasting is born of tridiscordance, it is a severe condition, the line of treatme should always be one curative of tridiscordance.

189. As the virulence or non-virulence of the disease is dependent on the association of the morbid element, the chief morbid element should be rectified. The physician should know that the virulence of the respective types of cough ending with that due to wasting is in the ascending order

190. Eats and drinks, ghees and linctuses, potions, milks, ghee-boluses and inhalation—these, in short, are the forms of remedies used in cough-disorder

Summary

Here is the recapitulatory verse—

191. The number of the varieties of cough, their causation, their signs and symptoms, their curability and incurability, their various remedies and their comparative gravity—all this has been set out in this chapter.

18. Thus, in the Section on Therapeutics, in the treatise compiled by Agnivéśa and revised by Caraka, the eighteenth chapter entitled 'The Therapeutics of Cough-disorders', not being available, the same as restored by Dṛḍhabala, is completed.



CHAPTER XIX

Diarrhea

1. We shall now expound the chapter entitled 'The Therapeutics of Diarrhea'.

2. Thus declared the worshipful Ātréya.

3 Having approached obediently the worshipful Ātréya as he was seated in the northern region of the Himalayas, surrounded by an assembly of sages after he had concluded his daily austerities and tended the sacred fire, Agnivésa after salutations said, 'Worshipful One! it behoves you to instruct for the well-being of the humanity, regarding the primogenesis, etiology, signs and symptoms and therapeutics of Diarrhea'

4. Hearing these words of Agnivésa, the worshipful Punarvasu Ātréya said, 'Listen, Agnivésa! to the full exposition of the subject. During the first or the golden age, the sacrificial animals were indeed only sanctified and turned away but never slaughtered But after the time of Daksa's sacrifice, in the sacrifices performed by the sons of Manu, Narisyat, Nābhāga, Iksvāku, Nīga, Saryāti and others, the animals were sacrificed at their instinctive acquiescence. After that, during the long sacrifice that Prsadhra performed, as goats were not obtainable, cows were offered up for sacrifice, perceiving which, all living creatures were grief-stricken. When the flesh of these sanctified cows were eaten, by the heavy, hot and disagreeable nature of their flesh, as well as by the use of what was not prescribed by the scriptures, people got impaired in their gastric fire and diminished in their mental faculties and were afflicted with diarrhea, for the first time during the sacrifice performed by Pisadhra.

5-(1) In the present days, in a person of Vāta habitus, the Vāta gets provoked by excessive exposure to wind and sun, by over-exertion, by dry, scanty and late meals, daily indulgence in strong wine and the sexual act and the suppression of peristaltic movement of natural urges, the gastric fire gets impaired and the provoked Vata, consequent upon the impairment of the gastric fire, carries the urine and the sweat to the habitat of the fecal deposit and liquefying the fecal matter with these fluids, produces diarrhea

5 (2). Its signs and symptoms are—the patinet passes stools that are slimy, that contain undigested matter, that are flowing and that sink when put into water, which are dry and liquid, attended with pain, smelling like putrid flesh and are passed with or without sounds and accompanied



with retention of urine and flatus The Vāta, lodged in the alimentary tract, getting obstructed moves obliquely making gurgling sounds and causing colicky pain. Thus has been described 'The diarrhea of indigestion due to Vāta'

5. The patient may pass stools that are fully digested or hardened, in very scanty measure, attended with sound and colicky pain, that is frothy and slimy and accompanied with griping pain, horripilation, groans, parching of the mouth, pain in the waist, thigh, hips, knees, back and sides and attended with prolapse of rectum. He passes stools frequently in scybalous masses owing to morbid Vāta. Some call it scybalous diarrhea as the stools contain scybalous masses due to Vata.

6-(1) In a person of Pitta habitus, Pitta gets provoked by excessive use of acid, salt, pungent, alkaline, hot and acute articles of diet, by the impairment of the body by the strong effects of long exposure to fire, sun heat and hot winds. By the effects of strong emotions of anger and envy too, the Pitta gets provoked The provoked Pitta, due to its fluid nature, impairing the vital heat, flows into the colon, by its qualities of heat, liquidity and fluidity it breaks up the stools and produces diarrhea

6. Its signs and sympoms are—the patient passes liquid stools which are yellowish, greenish, bluish, blackish, tinged with blood and Pitta, and very offensive. He is afflicted with thirst, burning, perspiration, fainting colic, heat in the anal region and inflammation.

7-(1) In a person of Kapha habitus, the Kapha gets provoked by constant use of heavy, sweet, cold and unctuous articles, by excessive impletion, by a thoughtless life, by habitual day-sleep and lethargy. The Kapha possessing naturally the qualities of heaviness, sweetness, coldness and unctuousness, and getting loosened, impairs the vital heat; and spreading down the colon it liquefies the feces by its watery quality and thus produces diarrhea

7. Its signs and symptoms are—the patient passes frequent, watery and flowing stools which are unctuous, whitish and slimy and contain fibrinous shreds and undigested matter, which are heavy, offensive and contain mucus and which are scanty and accompanied with griping pain The patient feels a sense of heaviness in the abdomen, rectum, hypo-gastric and ilio-inguinal regions; even after passing the stools, he feels he has not voided stools He suffers horripilation He is afflicted with nausea, drowsiness and repugnance for food Thus has been described 'The Diarrhea due to Kapha'.



Tridiscordance Type

8. By taking very cold, unctuous, dry, hot, heavy, rough, hard, irregular, antagonistic and non-homologatory articles of diet, by abstinence from diet, or by late meals, by eating whatever comes in hand, by drinking vitiated wine or beverage, by excessive indulgence in wine, by lack of seasonal purification, by the wrongful effects of therapeusis or by lack of therapeusis or excessive exposure to fire, sun, wind and water, by lack of sleep or by excessive sleep, by suppression of the natural urges, by abnormality of season, by exertions beyond one's capacity, by excess of fear, grief and mental anxiety, and by excessive emaciation due to helminthiasis, consumption, fever and piles—by these factors, the gastric fire gets affected, as a consequence of which all the three humors get provoked and impair the vital heat still further; and entering the colon, produces diarrhea manifesting the combined symptoms of all the above-described varieties of diarrhea

The Formidable type

9-(1). Further, the morbid humors excessively vitiate the blood and other body elements and manifest in the stools various colors characteristic of the body-elements which are vitiated,

9-(2). If the blood and other body-elements are excessively vitiated, the stools are yellow, green, blue, coffee-brown, of the color of flesh-washed water, red, black, white or of the color of hog's fat; the patient passes stools with much pain or slight pain. The above colors are seen individually or combined The patient passes indeterminately hard and undigested stools or even digested stools. He may not suffer from great loss of flesh, blood or vitality, his gastric fire gets dull, he suffers loss of taste in the mouth. Such a case is to be known as of a formidable type

Incurable type

9-(3). If the patient who passes stools of the colors described below develops complications. He should be pronounced to be incurable and sent away.

9. They are of the color of the digested blood (melena or tar-colored stools) or like the bits of liver tissue, of the appearance of the washings of fat and flesh, of the likeness of curds, ghee, marrow, fat, milk and minced meat. Excessively blue-red, dark, limpid like water, of the color of tar, excessively unctuous, green, blue or brown in color, variegated, dirty, slimy, containing fibrinous shreds, undigested, refracting various colors, attended with offensive and putrid smell



as of putrified flesh or of raw fish, attracting flies, containing sloughs and discharge of body-tissues and very little or no fecal matter, very frequent stools complicated by thirst, burning, fever, giddiness, asthma, hiccup and dyspnea; attended with acute or mild pain and prolapse or inflammation of the rectum, drooping of rectal folds, and prolapse of the rectal tube with excessive loss of vitality, flesh and blood, pain in all the bones and joints, anorexia, apathy, delirium and delusion, and characterised by sudden cessation of symptoms, know such a patient with these symptoms to be incurable Thus has been described 'The Diarrhea due to Tridiscordance'

10. Before it passes into the incurable stage, the physician, by investigating the etiological factors, homologatory signs and the morbidity of humors, should begin the treatment of the most predominant morbid humor in the condition.

Psychic Factors in Diarrhea

11 The exogenous type of diarrhea born of psychic factors, is of two kinds. One is born of fright and the other of grief The signs and symptoms of both of them are the same as those of the diarrhea due to Vāta

12 The Vāta gets quickly provoked by fear and grief The treatment of the Vāta curative type along with inducing cheerfulness and comfort.

13. Thus have been described the six varieties of diarrhea. I shall now describe the treatment of the curable conditions in due order Listen with diligence.

Treatment

14 The patient in whom all the morbid humors are aggravated by the undigested food accumulated in the intestines and cause diarrhea must be purged again in order to expel all the morbid matter

15-16 No astringent treatment should be given in the first stages of diarrhea when undigested stools are passed If this morbid matter is retained in the body it produces many disorders such as body-stiffness due to intestinal torpor, distension of the abdomen, assimilation-disorder, piles, edema, anemia, splenic disorders, dermatosis, Gulma, abdominal diseases and fever

17. Hence, the physician must allow the morbid matter to get expelled spontaneously. If it does not flow down easily, the patient may be given chebulic myrobalan which has a purgative action.

18 The morbid matter thus discharged, sedates the abdominal condition



The body becomes lighter and the gastric fire increases.

19 If the morbid humors are of moderate intensity, the patient may be given the decoction of digestive stimulants and if the morbid humor is of very slight intensity, lightening therapy is recommended.

20-21. Long pepper, dry ginger, coriander, bishop's weed, chebulic myrobalan and sweet flag, (2) black cuscus, large variety of nut-grass, bael, dry ginger and coriander, (3) painted leaved ticktrefoil, small caltrops, madder and Indian night-shade; these three groups are described, one in each hemistich, for patients suffering from diarrhea

22 Or, the physician may give as potion the water boiled with sweet flag and Indian atees or with nut-grass and trailing rungia or with black cuscus and dry ginger

23. The physician should feed the patient who is emaciated by hunger with light diet at each meal time In this way the patient soon regains appetite, the strength of the gastric fire and vitality

24 At first, he should be treated with butter-milk, sour conjee, gruel, demulcent drink or with Surā wine or honey, according to his homologation.

25. Thereafter, his dietetic regimen should consist of thin gruel, thick gruel and vegetable soups, pulse, and rice mixed with meat-juices and the drugs stimulative of the gastric fire and astringent in action.

26-29. Ticktrefoil, painted leaved uraria, yellow-berried night-shade, Indian night shade, heart-leaved sida, small caltrops, bael, Pāthā, dry ginger, coriander, long zedoary, palas, common juniper, sweet flag, cumin seeds, long pepper, bishop's weed, the roots of long pepper, white-flowered leadwort, elephant pepper, kokum butter, sour pomegranate, asafetida, bid salt and rock salt, the physician should use the above-mentioned articles methodically prepared in the patient's food and drink. This group of articles is curative of Vāta and Kapha, digestive stimulant, digestive astringent, and promotive of strength and appetite. Hence, it is recommended for the patients suffering from diarrhea

30 33. If the patient, even when his chyme is ripened, still passes his stools excessively formed and in scybalous masses accompanied with colic and mucus or scantily or passes the stools very often, accompanied with griping pain, the physician should feed him with soups of radish and jujube or with curries prepared of Indian spinach, asthma weed, bishop's



weed, white goose foot, sun flower, changchu, babchi seeds, long zedoary, cork swallow wort, sweet cucumber, Pātha or also with dried vegetables, prepared with curds and pomegranate and mixed profusely with unctuous article.

34 The vegetable-soup prepared with equal quantity of the paste of tender bael and til paste mixed with supernatant part of curds, acid substances, and unctuous article, cures dysentery.

Treatment in Acoprosis

35 36 Prepare a cereal-soup of barley, green gram, black gram, Śāli rice, til, jujube and tender bael fruits, season it with oil and ghee mixed together and add to it the supernatant part of curds and the juice of pomegranate The physician should feed the patient afflicted with scanty formation of stools and dryness of mouth, with the cooked Sāli rice mixed with the above mentioned soup.

37-38. Or, he may give as sauce, the supernatant part of curds seasoned with oil and ghee and mixed with gur and dry ginger, or Surā wine seasoned with oil and ghee or the fruit-acids seasoned with oil and ghee or the soup of carrot similarly seasoned, or the sour meat-juice of the fox or the unctuous and sour meat-juice of tortoise may be given

39 Or, the meat juices of the peacock, partridge, cock and quail and cooked Śāli rice mixed with unctuous and sour articles are the best remedies in pain due to acoprosis

40 Filter the meat-juice of the flesh from goat's trunk as also its blood, mix them both and prepare with coriander, unctuous article and dry ginger, and acidify by adding the juice of pomegranate

41. The patient should eat cooked red Śāli rice with this meat-juice and also take it as potion By this he will be relieved of the afflictions caused by acoprosis (decrease of feces).

42. In conditions of the prolapse of rectum and colic, the potion of acidified ghee is recommended, or unctuous enemata, if the patients are free from cyhme-disorders.

43 The patient should drink ghee boiled and mixed with yellow wood-sorrel, jujube, sour curds, acid article, dry ginger and alkali, for the cure of the pain due to anal prolapse. Thus has been described 'The Yellow Wood-sorrel Ghee'.

44. The patient may drink, in due dose, the sour ghee prepared with the paste of chaba pepper, roots of long pepper, the three spices, bid lt, pomegranate, coriander, cumin



seeds and white-flowered leadwort. Thus has been described 'The compound Chaba pepper Ghee' for anal prolapse.

45. Or, the physician may give unctuous enemata prepared with decaradices and with bael, or with dill seeds, long zedoary and bael, or with sweet flag and white flowered leadwort. Thus has been described 'The Unctuous Enema' for anal prolapse.

46 When the anal prolapse is irreducible, the oleation and sudation procedures should be first administered, when the anus is well sweated and softened, it should be reduced with the help of a thick cloth and pushed in.

Treatment according to stage

47 The patient afflicted with retention of flatus and feces, who painfully passes liquid motions mixed with blood and mucus, and who is afflicted with thirst, should be given a full diet of milk.

48 Or, the patient may drink udder-warm milk after taking a mixture of oil and ghee; or he may drink milk boiled with tender bael

49. By the administration of milk in this way, the blood and mucus get cured, colic, diarrhea and constipation too get relieved.

50-(1) The physician diagnosing the diarrhea attended with mucus to be of the Pitta type by its etiology, homologation and signs and symtoms, should treat the condition according to its intensity, administering to the patient lightening and digestive therapies

50 (2). When afflicted with thirst, the patient should be given water boiled with nut-grass, trailing rungia, black cuscus, Indian sarsaparilla, sandal, chiretta and fragrant sticky mallow.

50-(3) When he has undergone lightening therapy, he should be given at the meal time, with due consideration to his homologation, the dietetic regimen consisting of the supernatant fluid of barley-gruel, or demulcent drink etc., mixed with the decoction of heart leaved sida, country mallow, wild green gram, ticktrefoil, painted leaved uraria, yellow-berried nightshade, Indian night shade, climbing asparagus and small caltrops.

50-(4). His digestive power should be gradually increased by the use of soups of green gram, lentils, peas, tapery beans and pigeon pea or meat-juices of quail, partridge, rabbit, deer, and black tailed deer, in both cases mixed slightly with acid or unmixed with it

Remedies in Pitta-Type

50. When the diarrhea is accompanied



with Pitta-complications, digestive stimulant, digestive, sedative and astringent preparations should be administered.

51. The patient may take as potion the paste of Indian atees and the seeds and bark of kurchi mixed with honey and rice-water, for the cure of diarrhea due to Pitta.

52 55. Chiretta, nut-grass, kurchi bark, the extract of Indian berberry, (2) bael, Indian berberry, cinnamon, cuscus and cretan prickly clover, (3) sandal, lotus stem, dry ginger, lodh, and blue lily; (4) til, gum of silk cotton, lodh, sensitive plant, sacred lotus and blue lily, (5) blue lily, fulsee flower, the rind of the pomegranate and dry ginger, (6) box myrtle, dry ginger, Pāṭhā, jambul, mango-stone and cretan prickly clover—these are the six curative preparations for diarrhea due to Pitta. Each of these is described in a hemistich These should be taken as potion mixed with honey and rice-water

56 When the dose has been digested, a meal of old red Sali rice and meat-juices prepared methodically with astringent drugs are beneficial

57 The diarrhea of the Pitta type is soon cured, if the patient's gastric fire is in a strong condition, by the administration of the course of goat's milk, and his vitality and complexion also get enhanced

58 If the diarrhea of the Pitta type, in a strong person with powerful gastric fire, does not abate, he should be purged with medications mixed with milk.

59 The patient should be given as potion the decoction of the seeds of palas mixed with milk, followed by an after-potion of genially warm milk according to his strength

60 Thus, by means of this medication when the morbid matter in his bowel gets flushed out, the abdominal trouble gets relieved Zalil should be used in the same manner as a purificatory agent

61 While being subject to rehabilitatory procedure, if the patient suffers from colic, he should be given purgation followed quickly by unctuous enema in systematic manner

62 The unctuous enema should be of ghee mixed with 1/4 its quantity of oil and prepared with the paste of dill seed, climbing asparagus, liquorice and bael

63 If even after the administration of the unctuous enema and of the rehabilitative regimen, diarrhea still persists, then the mucilaginous enema should be given



64-67 Envelope the green leaf-stalks of silk-cotton tree with green sacrificial grass and plaster it with black earth, and steam-boil it in the cow-dung fire, till the earth gets dried up. Take out the leaf-stalks of silk cotton and crush them in boiled milk and pound them in a mortar and make into boluses of 4 tolas each The bolus should be mixed with 64 tolas of oil and ghee and filtered and added with the paste of liquorice, this unctuous enema should be given to the patient previously inuncted After the enema has returned, the patient should take his bath and then eat his meal mixed with milk or with meat-juice of Jāṅgala animals

68 This purgative as well as corrective enema cures quickly severe types of diarrhea of the Pitta type, fever, edema, Gulma, chronic diarrhea, and assimilation-disorders.

Dysentery and its Treatment

69-70. If the patient suffering from Pitta type of diarrhea gives up the treatment and indulges in Pitta-provoking eats and drinks, his Pitta gets greatly provoked and produces dysentery or hemorrhagic-diarrhea, vitiates the blood and produces thirst, colic, burning sensation and serious anal inflammation

71. In this condition, goat's cold milk mixed with honey and sugar is recommended as drink and sauce and also for anal douching

72 The patient should be made to eat cooked red Śāli rice with this milk or with meat-juices of the pigeon and other birds, seasoned with ghee and mixed with sugar

73. He may be fed with the non-acidified meat juices of rabbits, birds and animals of the Jāngala type which are cooling in action, seasoned with ghee and mixed with sugar

74. The blood of the deer or of the goat, seasoned with ghee, or the slightly acidified soup of the fruits of silk-cotton tree mixed with sugar, is recommended in the above condition.

75-76 Blue lily, the gum of silk-cotton, madder and lotus anthers should be given mixed with goat's milk, and when this dose is digested, milk and rice should be given as diet. If the patient is weak, he should be given this potion and should immediately be made to take his food, or he should be given butter with honey and sugar before meals.

77 The person taking the meat-juice of partridge for his diet, or living on a milk diet, recovers within three days from this disease by taking milk-churned ghee with milk.



78. The patient observing milk-diet should get his hemorrhagic diarrhea (dysentery) cured by drinking the paste of climbing asparagus mixed with milk or by drinking ghee prepared with climbing asparagus.

79 Ghee prepared with the paste of kurchi seeds may be taken with the supernatant part of gruel, followed by a potion of thin gruel, for the cure of blood in the stools

80-81 The ghee prepared with the bark of Indian berberry, kurchi seeds, long pepper, ginger, grapes and kurroa, when taken with the supernatant part of gruel, cures quickly even severe diarrhea caused by tri-discordance.

82 Black earth, liquorice, conch, saffron and rice-water mixed together and taken with honey, act as a good hemostatic

83 The paste of perfumed cherry taken with honey and rice water, stops quickly the hemorrhage in a person living on a diet of the meat juice of Jāṅgala animals

84. The paste of black til, mixed with five times its quantity of sugar, and taken with goa'ts milk, stops the blood in stools immediately.

85. The man who observes a diet of meat-juice, gets cured of stomach-disorders due to Pitta by taking the decoction of four tolas of kurchi seeds

86. By taking sandal mixed with sugar, honey and rice-water, the patient gets cured of burning, thirst, urinary disorders and hemorrhage.

87 88. If the anus of the patient gets inflamed by frequent passing of stools, it should be affused with well cooked decoction of wild snake-gourd and liquorice or with the decoction of the bark of the pentad of milk-exuding trees and liquorice, or with sugar-cane juice or with goat's or cow's ghee or milk, mixed with sugar and honey.

89 The anus should be smeared with the paste of the drugs described with reference to affusion, mixed with ghee; or the prolapsed anus may be dusted with the fine powder of those drugs.

90-90½ Or, the prolapsed anus may be dusted with the powder of fulsee flower and lodh in equal quantity. The anus thus dusted does not bleed, the inflammation gets alleviated and the pain relieved

91-92½ If the bleeding still continues even after the above described cool affusions, the anus, groins, waist and thighs should be anointed with



ghee and affused The anus and groins should be affused with a swab soaked in the Compound Sandal Oil or with the Hundred times Washed Ghee

93-94½. If the patient passes scanty and frequent stools mixed with blood and accompanied with colic, and if he passes the obstructed flatus with difficulty or does not pass at all, he should be given the mucilaginous enema as described before, or the unctuous enema of ghee medicated with tubers of white lotus

95-95½. The anus of patients suffering from chronic diarrhea generally gets weak; hence repeated application of unctuous substance should be given to it.

9 -96½. The Vāta that is excessively agitated gets even more augmented in its own habitat; to subdue its strength when in association with Pitta, enema is the best remedy.

97-97½ For the patient who passes blood with or before or after the stools, the medicated Climbing Asparagus Ghee should be prepared and administered as a linctus

98-98½ This disorder in a man observing wholesome dietetic regimen, will be cured by fresh-churned butter mixed with half its quantity of sugar and one fourth its quantity of honey.

99-99½. Reduce into paste the buds of banyan, gular fig and holy fig and keep them for a day and night in hot water; prepare ghee with this water.

100-100½ This ghee should be used as linctus, mixed with 1/2 its part of sugar and 1/4 its part of honey and given to one who bleeds from the orifices of the upper or lower region of the body.

101-101½. The person that is debilitated and still makes use of Pitta-provoking articles out of ignorance, soon comes to grief, being afflicted with severe suppuration of the anal region.

Treatment in Kapha Type

102-102½ In diarrhea due to Kapha, lightening and digestive therapies are beneficial to begin with. The drugs of the digestive-stimulant group, if used in the early stage of diarrhea, prove beneficial.

103-103½. Even if after the lightening therapy and observance of progressive dietetic regimen, the diarrhea born of Kapha does not abate, it should be treated with articles possessing Kapha-curing properties.

104 106½. (1) Bael, galls, nut-grass, chebulic myrobalan and dry ginger. (2) sweet flag, embelia, bishop's weed, coriander and deodar, (3) costus, Indian



atees, Pāthā, chaba pepper and kurroa, (4) long pepper, roots of long pepper, white-flowered leadwort and elephant pepper—these four recipes each described in a hemistich should be decocted and used in diarrhea due to Kapha, these are promotive of the metabolic heat and body-strength.

107-108½. Take cumin seeds, long pepper, Pātha dry ginger and black pepper one part each and two parts of fulsee flower, give these mixed liberally with the juice of pomelo Take extract of Indian berberry, Indian atees and kurchi seeds in one part each and fulsee flower in two parts and give as potion, mixed with honey and dry ginger

109-111½ Take, (1) fulsee flower, dry ginger, bael, lodh and lotus anthers, (2) jambul bark, dry ginger, coriander, Pāthā, gum of silk cotton, and heart leaved sida, (3) madder, fulsee flower, the pulp of bael, the barks of jambul and mango tree, (4) wood-apple, embelia, dry ginger and black pepper, prepare four vegetable soups of the drugs described above in each hemistich, acidified with yellow-wood sorrel, jujube and butter-milk and adding unctuous article and salt, administer it in diarrhea attended with excess of Kapha.

112-112½. By taking as linctus the pulp of wood-apple mixed with the three spices, honey and sugar, or the powder of box myrtle with honey, the patient gets cured of gastric disorder

113-113½. By a potion of long pepper with honey or butter milk mixed with the powder of white flowered leadwort or by eating tender bael, the patient gets cured of gastric disorders

114. Tender bael, gur, oil, long pepper and dry ginger should be taken by a patient as linctus, in obstruction of Vāta accompanied with colic and dysentery

115 He may take his food with the decoction of radish and sauces prepared with the Vāta-curative articles and vegetable soups recommended in diarrhea due to Vāta

116 Or, he may take sour ghee mentioned before or the Satpala ghee or old ghee mixed with supernatant part of gruel, according to his strength

117 In obstruction of Vāta and Kapha or in excessive discharge of mucus, in colic, or in dysentery, the mucilaginous enema should be given.

118. The mucilaginous enema should be given mixed with the paste of long pepper, bael, costus, dill seeds and sweet flag, mixed with salt.

119 When the enema fluid has returned, the wise physician should



give unctuous enema of genially warm medicated bael-oil in the evening after the patient has bathed comfortably and has taken his meal.

120 Or, the unctuous enema may be given very often with the oil prepared with the group of drugs ending with sweet flag; thus treated, the patient suffering from Kapha-cum-Vāta disorders, gets relieved

121. The Vâta necessarily gets aroused in its own habitat consequent upon the decrease of Kapha Thus aroused, it may suddenly cause death; hence the physician should subdue it quickly

122 The Pitta should be subdued after the Vāta, and the Kapha should be subdued after the Pitta, or, that humor should be controlled first which happens to be the most predominant of all the three.

Summary

Here is the recapitulatory verse—

123 The primogenesis, etiology, signs and symptoms, curability or otherwise, and treatment according to the stage of disease in diarrhea have been described herein.

19 Thus, in the Section on Therapeutics, in the treatise compiled by Agnivéśa and revised by Caraka, the nineteenth chapter entitled 'The Therapeutics of Diarrhea' is completed.

CHAPTER XX

1. We shall now expound the chapter entitled "The Therapeutics of Vomiting".

2 Thus declared the worshipful Ātréya.

3 Agnivéśa, the disciple, made the following inquiry of Punarvasu, the illustrious son of Atri, who was engrossed in thinking out the well-being of humanity and glowing with the lustre of spiritual wisdom and austerity, with a brilliance rivalling that of the fire and the sun.

4 'O, best of physicians ! describe fully, for the sake of the well-being of humanity what the five kinds of vomiting are, that have been stated in the chapter on Nosology (Classification of diseases, Sūtra. X) by you, as also their etiology, symptoms and treatment'.

5. Hearing those words of Agnivéśa and being pleased, the foremost among physicians spoke thus 'Listen as I describe elaborately the five types of vomiting that were spoken of by me before

Five varieties

9 There are three kinds of vomiting each of which is caused by a single morbid humor, a fourth kind caused by the three morbid humors



combined and a fifth that results from contact with unpleasant sense objects Their premonitory symptoms are twisting in the stomach, excessive salivation and disgust for food.

The Vata-type

7 9. In a person extremely emaciated by exercise, acute medications, grief, disease, fear, or starvation, the Vāta gets greatly increased in the alimentary tract, agitates the humors and then pushing them upward and putting pressure on the internal viscera, precipitates the humors in the stomach and causes vomiting The patient suffering from vomiting of the Vāta type is afflicted with pain in the stomach and hypo-chondriac regions, parching of the mouth, pain in the head and umbilical region, cough, change of voice and pricking pain. Being afflicted with a violent urge for vomiting, he ejects out painfully and with great difficulty a little quantity of frothy, broken up, dark, thin, and astringent matter, making a great noise while vomiting

The Pitta-type

10 As a result of taking predigestion-meals, or taking pungent, acid, irritant and hot articles of diet, the Pitta gets precipitated and flowing out with force through the biliary passages, and causing pressure to these, it spreads upwards in the stomach and gives rise to vomiting

11 A person affected with vomiting of the Pitta-type is afflicted with fainting, thirst, parching of the mouth, burning in the head, palate and eyes, faintness and giddiness, accompanied with burning pain, and vomits copious, yellow, hot, greenish, bitter and smoky vomitus.

The Kapha-type

12. As a result of very unctuous, very heavy, raw and irritant articles of diet, or excess of sleep and similar other things, the Kapha gets greatly increased and occluding the chest, head, viscera and all the channels concerned, causes vomiting

13 The patient affected with vomiting of the Kapha-type is afflicted with torpor, sweet taste in the mouth, ptyalism, sense of satiety, somnolence, anorexia and heaviness, and vomits sticky, dense, sweet and clear vomitus, accompanied with horripilation and slight pain

The Tridiscordance-type

14 As a result of constant indulgence in promiscuous diet consisting of all the categories of taste combined together, or as a result of chyme-disorders, or of the abnormality in seasons, all the three humors getting

simultaneously provoked, produce vomiting of the tridiscordance-type

15 A person affected with vomiting of the tridiscordance-type suffers from colic, misdigestion, anorexia, burning, thirst, dyspnea, faintness and incessant and violent fits of vomiting, and he vomits saltish, acid, blue, dense, hot and reddish matter.

16-17. When the morbid Vāta, obstructing the passages of the feces, sweat, urine and body-fluid, proceeds upwards carrying with it the morbid matter accumulated in the emunctories, it causes elimination of the morbid matter from the alimentary tract by inducing vomiting. This vomitus which is fetid and ejected with great force, has the color and smell of feces and urine, and is accompanied with thirst, dyspnea, hiccup and pain The patient rapidly succumbs to the violence of the fit

The Psychic Type

18. When a person vomits, as a result of mental disgust occasioned by sense-contact with nauseating, unseemly, unclean, foul-smelling, unholy and gruesome sights, articles of diet or odors, it is known as vomiting induced by contact with hateful things

19 That is regarded as an incurable case of vomiting which occurs in an emaciated person and continues incessantly, which is associated with complications, and which contains blood, pus and glistening matter The physician should undertake treatment of cases of vomiting which are curable and not of those associated with complications

20 As all the varieties of vomiting are considered to originate from the agitation of the humors in the stomach it is either starvation-therapy that should first be prescribed except in cases of vomiting due to Vāta, or purificatory procedure curative of Kapha and Pitta

Treatment in Vata-type

21 The patient may take the pulvis of chebulic myrobalans with honey or palatable purgatives skilfully combined with wine or milk; this draws down the morbid matter that has been impelled to flow upward

22 He may also take the emetic dose prepared of the drugs of the Vallīphala group; or if the patient is weak the physician may treat him with sedative measures by giving him palatable meat juices, light and dried articles of diet, along with various kinds of drinks

23. The meat-juice of the partridge, the peacock and the quail, properly prepared, controls vomiting caused



by Vāta, as also the soup prepared of jujube, horse gram, coriander, roots of the bael group of drugs, acid articles and barley

24 If the patient suffering from vomiting of the Vāta-type is afflicted with palpitation of the heart, he may take ghee with rock-salt or ghee prepared with coriander, dry ginger, curds and pomegranate-juice.

25. Or, he may take a proper measure of ghee mixed with the three spices and the three varieties of salts, or he may take unctuous and palatable foods mixed with meat-juices or with soups acidified with curds and sour pomegranate

Treatment in Pitta-type

26. The physician should administer the pulvis of turpeth mixed with the juices of grape, white yam or sugar-cane, for laxative action in cases of vomiting of the Pitta-type But if the Pitta, in an excessively increased condition, is lodged in the seat of Kapha (stomach), it should be eliminated through the mouth by means of sweet emetics.

27. After the patient has been cleansed by the purificatory treatment, he should be given, at the proper time, the demulcent drink prepared of roasted paddy, honey and sugar, or thin gruel He may be given cooked Śāli rice with the soup of green gram, or meat-juice of Jāngala creatures

28. Or, the patient may take a linctus of half boiled grain, roasted paddy and barley flour and cooked barley along with its scum, date-pulp, coconut, grapes or jujube, mixed with sugar-candy, honey and long pepper.

29 Or, the patient may take the pulvis of riverine antimony, roasted rice, blue water lily, the pulp of jujube or chebulic myrobalan, mixed with honey, or, he may take the kernel of jujube-stone, antimony, the excreta of flies, roasted paddy, candied sugar, and the grains of long pepper mixed with honey.

30 Or, the patient may drink cool grape juice or the cooled water prepared with baked clay or earth, or he may drink the cooled decoction of the sprouts of jambul or mango, mixed with honey

31 Or, he may take water prepared by steeping green gram, long pepper, cuscus grass and coriander overnight in it, or water prepared with chick pea or with the roots of job's tears, or he may take the cold infusion of guduch, or sugarcane juice or milk

32 He may also take fragrant sticky mallow or yellow chalk and



fragrant sticky mallow, with rice water, or he may take white sandal wood with the juice of emblic myrobalan; or he may take adipsous and anti-emetic drugs mixed with honey

33 He may also take the paste of sandal wood, chaba pepper, nardus, large grapes, fragrant sticky mallow and red ochre, with cold water, or the pulvis of red ochre, rice and trilobed virgin's bower, with rice-water.

Treatment in Kapha-type

34 In vomiting of the Kapha-type, it is beneficial to administer emesis with the emetic nut mixed with the decoction of long pepper, rape seed and neem, adding rock-salt with a view to cleansing the seat of Kapha and chyme

35 The patient may take old wheat, Śāli rice or barley, with the soups prepared with snake-gourd, guduch, and white flowered leadwort, or with the soups of the three spices and neem prepared with butter-milk, acidified with fruit acids and mixed with pungent articles

36 The meat-juices and spit-roasted flesh of Jāngala creatures, old honey-wine, Sīdhu wine and medicated wines, or condiment, confectionary and beverages prepared of grapes, wood apple and citrons, may also be used.

37. The patient may take roasted green gram, lentils, chick pea, and chickling vetch, mixed with dry ginger and honey; or, likewise, the pulvis of the three myrobalans and embelia, or the pulvis of embelia and rush nut.

38. Or, the powder of jambul and sour jujube or the powder of galls mixed with nut-grass, or cretan prickly clover, mixed with honey may be taken for stopping vomiting of the Kapha type.

39 Or, one can subdue the generated urge for vomiting by taking the pulvis of red arsenic mixed with honey and black pepper in the juice of the citron, or by taking the pulvis of long pepper mixed with honey and pepper in the juice of the wood-apple.

40. In conditions of vomiting due to the discordance of all the three humors, the line of treatment to be followed consists of a judicious synthesis of the separate lines of treatment indicated by me for the derangement of individual humors, after the physician has first paid careful heed to the relative strength of the morbid humors, season, disease and the digestive power of the patient

41. In case of a fit of vomiting induced by mental disgust, the following



line of treatment should be resorted to; words which are agreeable, comforting and encouraging to the mind of the patient, popular legends and stories, congenial companions and wholesome diversions,

42-43 various kinds of mentally cheering odors of clay, flowers, and vinegar and fruits, well prepared vegetables, articles of food, drinks, well-seasoned condiments, confectionary, linctuses, soups, meat-juices, curd soup, curry soups, meat, cereals and various kinds of eatables. fruits and roots possessed of excellent odor, color and taste—the use of such things subdues the fit of vomiting

44. In general, whatever odor, taste, contact, sound or sight is pleasing should be given to the patient, although it may be normally unwholesome. For, any disorders that may result from the use of such unwholesome agent, is easily curable.

45. The treatment of complication arising from vomiting should be done according to the medication indicated in each case, and in case of excessive vomiting, treatment that is indicated in the condion of excessive purgation should be carried out

46. The Vata inevitably gets increased by the loss of body elements, caused by constant vomiting, hence, in case of vomiting persisting for a long time, medications which are curative of Vāta and are anti-emetic and roborant should be administered.

47. Ghee-boluses, milk-therapy and medicated ghee such as Kalyānaka, the Three Spices and Life promoter Ghees, virilific recipes, meat-juices and linctuses, subdue vomiting even of long duration

Summary

Here is the recapitulatory verse—

48 The etiology, number, symptoms, complication, curability or other wise, recipes and line of treatment for the relief of vomiting—all these, the foremost of the sages has described in this chapter.

20. Thus in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the twentieth chapter entitled 'The Therapeutics of Vomiting' not being available, the same as restored by Drdhabala, is completed

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CHAPTER XXI

Acute Spreading Affections

1. We shall now expound the chapter entitled "The Therapeutics of Acute Spreading Affections"

2. Thus declared the worshipful Ātréya.



3-5 Unto the teacher Ātréya the self-controlled, the revered among sages, and devoted to the good of all creatures, as he was roaming at his pleasure, surrounded by the great sages, in Kailāsa peopled by Kinnaras, abounding in streams and sovereign herbs adorned with various kinds of resinous trees bowed down under a wealth of flowers throughout the year and redolent with sweet smells, Agnivéśa, choosing the proper moment, made the following submission with due deference.

6. 'O Worshipful one ! I see in the bodies of human beings a fell disease which spreads with the virulence of snake-venom

7. Those men who are attacked by this fulminating disease succumb to it speedily, unless treated promptly. Now, concerning this disease, we are in great need of enlightenment.

8-9. By what name should it be known ? How does it derive its name ? What are its varieties ? How many and what are the body-elements that it affects ? What is its etiology ? What is its seat ? How are we to know which variety of it is easily curable, which again is formidable and which incurable ? What is their differential diagnosis ? And, finally, O Worshipful one ! what is the method of its treatment ?'

10. Hearing these words of Agnivéśa, Ātréya Punarvasu, the foremost among sages, declared every thing fully and precisely concerning the subject.

Definition

11 "Because it spreads in various directions, it is said to be 'Visarpa' or acute spreading affection It is also known by the name of 'Parisarpa' because it spreads in all directions.

Seven varieties

12 This disease should be known to be of seven kinds by reason of the differences in morbidity and it affects seven different body-elements. There are three varieties of it due to the morbidity of individual humors; there is one variety which is due to the morbidity of all the three humors combined i. e. tri-discordance; and three varieties due to the morbidity of any two humors (i e. bi-discordance)

13. Thus the Vāta-type, the Pitta-type, the Kapha-type and the tridiscordance-type constitute four varieties and the remaining three varieties of bi-discordance-type will now be described

14. The first is the 'Fiery' variety (St. Anthony's fire) due to Vāta-cum Pitta, the second is the 'Nodular' variety due to Kapha-cum-Vāta and



the third is the fearful 'Kardamaka' or slimy variety; this last is due to Pitta-cum-Kapha.

Sites

15 Blood, lymph, skin and flesh—these four body-elements, together with the three morbid humors (viz., Vata, Pitta and Kapha) are to be known as the seven sites for the rise of acute spreading affections of all kinds.

Etiology

16-21. The following are the causative factors of the spreading affections: excessive indulgence in saline, acid, pungent and hot tastes as also in sour curds, whey, vinegars and in Surā and Sauvīraka wines; the use of stale or strong liquor or heat-inducing condiments and confectionary, the use of irritating vegetables and greens, cheese, inspissated milk and immature curds, the use of such fermented wines as Śāndāki, as also of pastries made of sesamum, black gram and horse gram and of oils, the use of the flesh of domesticated, wet-land and aquatic animals and of garlic; the use of food-stuffs that have gone soft or that are not homologous to one's system or are mutually incompatible; overeating, sleeping during the day, predigestion-meals, eating on a loaded stomach, wounds, injuries inflicted by blows, ligatures or falls, over-exposure to su[n], over-strain and poisonous gases or burns.

22. By combinations of the above-mentioned etiological factors, the Vāta and the other two humors, getting provoked, affect the susceptible body-elements such as blood etc., and spread in the whole body of persons who are given to unwholesome eating.

Curability or otherwise

23 These acute spreading affections have their habitats in the periphery, in the internal organs and in both these habitats at the same time Their severity is to be known as progressively increasing, in the order of their statement.

24 The external affection is curable, that which spreads both externally and internally, is incurable and that which is internal is to be known as serious and can be cured only with great difficulty.

25 The humors provoked in the internal parts of the body spread causing the affection in the internal regions, if provoked in the external parts then in the peripheral regions, and if in both these regions they spread everywhere

26-27 From the injury to vital parts, stupefaction, the forcible dilata[ti]on of the passages, excessive thirst



and irregular discharge of the natural urges and the diminution of the gastric fire, the condition is readily recognised as affection of the internal type. From the contrary symptoms to these, the affection of the external type should be recognised and likewise other conditions by their characteristic symptoms.

28 That condition, all of whose symptoms and etiological factors are severe, which is associated with formidable complications and which has affected a vital part, proves fatal

The Vata-type

29. The Vāta that is provoked by dry and hot articles of diet or by the blockage due to impletion, impairs the body-elements and spreads in proportion to its strength.

30. Its signs and symptoms are—general giddiness, burning, thirst, pricking pain, colic, body-ache, cramps, tremors, fever, asthma, cough, breaking and splitting pains in the bones and joints, trembling, anorexia, indigestion, agitation of the eyes, lacrimation and formication, the region where the inflammation is spreading becomes dusky-red in color and edematous The patient suffers from severe pricking, splitting or aching pain in the part affected, as also extension and contraction of the parts, hyper asthesia and twitching If not properly treated, it becomes covered with thin dusky red or dark eruptions which quickly break open and are followed by thin, clear, dusky-reddish and scanty discharge There is retention of flatus, urine and feces; and the factors described as causative of affection of Vāta-type are not homologatory to the patient while the opposite factors are homologatory These are the signs and symptoms of acute spreading affections of Vāta-type

The Pitta-type

31 The Pitta accumulated by the use of hot things or by ingestion of irritant and acid foods, vitiates the susceptible body-elements, and filling the vessels, begins to spread.

32 Its signs and symptoms are—fever, thirst, fainting, stupefaction, vomiting, anorexia, body-ache, excessive perspiration, burning, delirium, headache, agitation of the eyes, insomnia, apathy, giddiness, excessive craving for cold air and water, greenish or yellowish coloration of eyes, urine and feces, greenish or yellowish appearance of the body In the region where the inflammation spreads, the parts become swollen and acquire any of the following colors· coppery, greenish, yellowish, bluish, blackish or reddish. Then this swelling becomes affected with burning and splitting pain and covered with eruptions



which break open soon and are followed by discharge of a similar coloration The factors described as causative of Visarpa are not homologatory to the patient while the opposite kind of factors are homologatory These are the signs and symptoms of acute spreading affection of the Pitta-type

The Kapha-type

33 The Kapha getting accumulated by the ingestion of sweet, acid, salt, unctuous and heavy foods, as also by excessive sleep, vitiates the susceptible body-elements and spreads slowly in the body.

34. Its signs and symptoms are—chills, algid fever, heaviness, somnolence, torpor, anorexia, sweet taste in the mouth, formation of fur and sordes in the mouth, ptyalism, vomiting, lethargy, rigidity, loss of the gastric fire and prostration. Locally, in the region where the inflammation spreads, the part becomes swollen and is characterised by pallor or slight redness, greasiness, numbness, rigidness and heaviness, with only slight pain It suppurates with difficulty and after a long time, and is studded with eruptions which are covered with a thick skin over them and are white or yellowish white in color When this breaks open, there is white, slimy, fibrinous, dense, sticky and viscid discharge from it Thereafter, it is followed l a heavy and firm network of sloughy covering firmly adhering to the wound. There is pallor of nails, eyes, face, skin, urine and feces and the factors, described as causative of Visarpa of this type, are not homologatory to the patient, while the antagonistic factors are homologatory These are the signs and symptoms of the acute spreading affections of the Kapha-type.

Bi-discordance-type

35 Vata-cum-Pitta getting excessively provoked by their respective etiological factors and strengthened by each other, spread inflaming the affected region.

36 The signs and symptoms of this codition are—the patient affected with this type of Visarpa feels as if his body is sprinkled over with live coals He is overcome with fits of vomiting, diarrhea, fainting, burning, faintness, fever, asthma, anorexia, pain in the bones and joints, thirst, indigestion, body-aches and similar other symptoms Locally, the region where it spreads acquires the color of extinguished embers (blackish) They become covered with such blebs as are produced by burns due to fire Owing to its rapid progress, it soon spreads to the vital regions. When the vital regions are affected, the Vāta, which s become very strong, causes excessive



disintegration of the tissues and leads to dullness of mental processes and produces hiccup, dyspnea and loss of sleep. The patient who has thus lost his sleep, whose mental processes are dulled and whose mind is afflicted, does not find relief anywhere He is overcome with apathy, and desires to go to bed leaving his seat or standing position Thus exceedingly exhausted he soon falls into a coma. Being very debilitated, he is roused from this state with difficulty One afflicted with this fiery type of Visarpa is to be regarded as incurable

37. Kapha-cum-Pitta, getting excessively provoked by their respective etiological factors, spread in the body causing softening of the tissues locally.

38 The signs and symptoms are—algid fever, heaviness of the head, burning, stiffness, flabbiness of the limbs, somnolence, torpor, stupefaction, repugnance to food, delirium, loss of digestive fire, prostration, pain in the bones, fainting, thirst, increased secretion in the channels, dullness of the senses, loss of the zest for living, subsultus tendinum, body-ache, listlessness, anorexia and anxiety Mostly, this kind of Visarpa spreads in the upper part of the alimentary tract. It spreads slowly and affects one region only Locally, where this affection spreads, the part looks red, yellow or pale in color, as though studded with eruptions It is cyanosed, black, dirty looking, greasy, very hot, heavy, afflicted with dull pain, edematous, attended with deep suppuration, devoid of any discharge, rapidly softening, containing moist and putrid flesh and skin, and attended with gradual diminution of pain. On being touched, it spills like slush and when pressed, goes down (Pits on pressure), and softened and putrid flesh sloughs out exposing vessels and muscular tissues; it smells like putrid flesh and causes loss of consciousness and memory. The patient afflicted with this condition known as Kardama Visarpa, is to be regarded as incurable.

39 Kapha-cum-Vāta gets provoked by the use of firm, heavy, hard, sweet, cold and unctuous articles of diet, by the use of liquefacient articles, by lack of physical exercise etc, as also of seasonal purification. These two morbid humors, getting excessively provoked, vitiate the susceptible body-elements and produce acute spreading affection Thereafter the Vāta, being obstructed by Kapha in its progress and making its way by dispersing Kapha in various directions, produces in due course a series of glandular enlargements which are slow in suppurating and difficult of cure in the habitats of Kapha In the plethoric patient, it vitiates the blood and produces a series of localized swellings situated in the vessels, muscles, flesh

and skin. These swellings may be acutely painful, large or small, oval or round in shape and of red color. As a result of this affection, the following complications arise—fever, diarrhea, cough, hiccup, dyspnea, emaciation, faintness, discoloration, anorexia, indigestion, ptyalism, vomiting, fainting, body-ache, somnolence, listlessness, asthenia etc The patient who is affected with these complications is too far gone for any therapeutic measures and is to be given up as incurable. Thus, the nodular type of Visarpa has been described.

40. Complication occurs as a sequela following and resulting from the main disease It may be in the nature of a major or minor ailment. The sequela is so called because it is consequent on the disease The disease is the main ailment and the sequela is secondary to the main disease. It generally disappears with the disappearance of the main disease. It is more troublesome than the main disease itself, because it appears in the later stages of a disease, when the body is already weakened Hence, the physician should be very prompt in the treatment of complications

Incurable type

41 The acute spreading affection due to tri-discordance, which results from the combination of all the etiological factors, which manifests a combination of all the signs and symptoms, which spreads in all the body-elements, which spreads very rapidly and which is excessively fulminating, should be regarded as irremediable

42-(1). The three varieties of acute spreading affections namely the Vāta type, the Pitta type and the Kapha type, are curable The varieties, namely the fiery and slimy types of acute spreading affection, if not attended with complications, if not spread into vital regions, and if the vessels, muscles and flesh are not softened, can be subdued by the systematic and repeated application of the general measures of treatment. If treatment is not properly carried out, either of these types of affections will destroy the body like a venomous serpent

42. As regards the nodular type of acute spreading affection, the treatment should be begun well before complications have supervened The patient overtaken by complications is to be given up as hopeless. As regards the acute spreading affection of the tridiscordance type, it should be considered incurable as it gets spread into all the body-elements, as it is of the fulminating character, and as there are mutually antagonistic measures involved in the line of treatment

General Treatment

43. We shall hereafter desc



the remedies for those varieties of acute spreading affections which are curable

44. In the acute spreading affection that affects the habitat of Kapha and is accompanied with chyme-morbidity, fasting and emesis are recommended as also the use of bitter drugs and applications of drugs that are dehydrating and refrigerant.

45 The same treatment holds good in acute spreading affection that affects the habitat of Pitta and is associated with chyme-morbidity In addition, blood-letting and purgation are specially to be carried out.

46. Even in the case of the disorder that affects the habitat of Vāta, measures that cause the de-oleated condition of the system are indicated at first. Even in spreading disorder of the hemothermic condition, the use of unctuous articles is regarded as contra indicated.

47 In disorders characterised by excess of Vāta, as also by disorders caused by Pitta of mild intensity, ghee medicated with bitter drugs is recommended, but if the Pitta is of great intensity, then purgation should be resorted to

48 That patient, in whom the Pitta-disorder is of great intensity, should not be given ghee that does not cause purgation, for, the morbid matter thus getting occluded, consumes the skin, flesh and blood

49 In view of this, it should be known that in acute spreading affections, purgation is the first procedure that should be carried out and then blood-letting, for the blood is considered the support or the means for the spread of the disorders

50 Thus has been described The therapeusis of Visarpa in brief. The subject is again dealt with in **extenso.**

Emesis in Visarpa

51 In Visarpa born of Kapha-cum-Pitta provocation, the physician should administer an emetic made of common emetic nut, liquorice, neem and the fruits of kurchi

52. In Visarpa, the administration of emesis with the decoction of the bitter snake gourd, neem, long pepper and emetic nut, as also with the pulvis of kurchi seeds, is recommended.

53. Further, all those medicaments which will be described in the Section on Pharmaceutics in connection with the disorders of Kapha and Pitta, are recommended in cases of Visarpa, for these medicaments are eliminative of morbidity and generally beneficial

Tested Decoctions

54-54½. The skilful physician should



administer, for the cure of acute spreading affections, the decoctions of tested efficacy of nut-grass, neem, wild snake-gourd, or of sandal-wood and blue water lily or of Indian sarsaparilla, emblic myrobalan, cuscus grass and nut grass

55-56 Or, he may administer for the alleviation of Visarpa, the decocti on of chiretta, lodh, sandal-wood, cretan prickly clover, dry ginger, the stamens of red lotus, blue water lily, emblic myroabalan, liquorice and fragrant poon.

57 Or, tubers of white lotus, liquorice, the stamens of the red lotus, blue water lily, fragrant poon and lodh may likewise be decocted and drunk.

58. For the alleviation of the thirst accompanying acute spreading affections, as also of the disease itself, the physician should give a potion of the cold infusion made from grapes, trailing rungia, dry ginger, guduch and cretan prickly clover, which have been kept overnight.

59. The physician may also give the decoction of the wild snake-gourd, neem, Indian berberry, kurroa, liquorice and zalil, for the alleviation of Visarpa

60. The patient may also take the decoction of the wild snake-gourd etc. (mentioned above), with the pulvis of the three myrobalans, or he may also take a potion of the aforesaid decoction mixed with the soup of lentil pulse and with ghee

61 The patient afflicted with acute spreading affections should be given, as potion, the decoction of the leaves of the wild snake-gourd, green gram and emblic myrobalans, mixed with ghee.

Medicated Ghees

62 The intelligent physician may also give, for the alleviation of Visarpa, the ghee named Mahā Tikta– the Great Bitter Ghee, which is laid down as curative of dermatosis of the Pitta-type

63 The wise physician may also give, for the alleviation of Visarpa, the ghee made of zalil, which has been describad as a tested remedy for Gulma

64-65 For the eradication of Visarpa, the physician may administer, as a purgative, the pulvis of turpeth, mixing it well with ghee or milk, or the pulvis may be given in hot water or with the juice of grapes, or, milk in which zalil has been decocted may be given to induce purgation.

66 The ghee mixed with the decoction of the three myrobalans and



the pulvis of turpeth should be used as a purgative in cases of acute spreading affections accompanied with fever

67-67½ Or, the juice of emblic myrobalans mixed with ghee may be given The same combined with turpeth-powder is recommended in a patient with hard bowels If the morbidity has passed into the alimentary tract, this should be the line of treatment.

Phlebotomy

68-70 If the blood has been vitiated in the peripheral region, then it is blood-letting that the physician should do at the outset The physician should perform depletion by the sudation method with the use of the cupping horn, if the blood has been vitiated by Vāta, if by Pitta, by the application of leeches, and if the blood is vitiated by Kapha, then blood should be let by means of the vacuum method with the use of the bitter gourd. It is the vein that is situated nearest the site of the affection that should be promptly opened; for it is on account of the vitiation of the blood that the vitiation of the skin, flesh and tendons ensues.

71. When, by the above-mentioned procedures, the inside of the body has been purified, and the morbidity remains only in the skin and the flesh, or in the case of slight morbidity of humors from the very outset, the external treatment to be carried out, will now be described

External Applications

72. An application of the paste of the bark of gular fig, liquorice, stamens of the red lotus and the blue water lily, fragrant poon and perfumed cherry, mixed with ghee is beneficial.

73 The paste made of the tender aerial roots of the banyan tree together with the pith of the plantain and lotus nodes, mixed with the hundred times washed Ghee, makes a good unguent.

74. A good application may also be made from the paste of yellow-sandal, liquorice, fragrant poon, rush-nut, sandal wood, Himalayan cherry, small cardamom, lotus stalks and perfumed cherry, mixed with ghee.

75 Scutch grass, lotus stalks, the pulvis of conch shells, sandal-wood, blue water-lily and the roots of the country willow, together with rice may be reduced to paste and used as an application.

76. The paste of Indian sarsaparilla, the stamens of the red lotus, cuscus grass, blue water lily, madder, sandal-wood, lodh and chebulic myrobalan makes a good application.

77. Nardus and fragrant piper, lodh, liquorice, Himalayan cherry,



scutch grass and calophany, mixed with ghee make a good application.

78 A good application may also be made of the paste of barley flour or roasted paddy flour, mixed with ghee, or of roasted barley flour mixed with liquorice, milky yam and ghee.

79 The physician may prepare a good application from the paste of heart-leaved sida, blue water lily, lotus rhizome, milky yam, eagle-wood, sandal wood or lotus stalks, taken with their tubers

80 80½. Barley-flour mixed with liquorice and ghee makes a good application Peas, lentils, green gram, and white Śāli rice may be used with ghee, either singly or in combination, as an application.

81-81½ The cooling slush at the root of lotus, pearls and rice-flour or conch shells, coral, mother of pearl and red ochre should be used individually mixed with ghee as application. They are known to be beneficial in acute spreading affections

82-82½. The paste of the tubers of white lotus, liquorice, heart-leaved sida, lotus-tubers, blue water–lily, the leaves of the banyan tree and asthma weed, mixed with ghee, is good as application

83 83½. So also the following viz., lotus-fibres, lotus stalks and the seeds of rushnut mixed with ghee, or the bulbs of the climbing asparagus and white yam, mixed copiously with the Washed Ghee

84 84½ Moss and roots of the great reed, elephant's foot, kidney-leaved ipomea and chaste tree, mixed with ghee, or the bark of the siris tree, heart-leaved sida and ghee,

85-85½. the cold application made from the tender roots of the banyan tree, gular fig, yellow barked fig tree, country willow and the holy fig, or from the paste of the barks of the above trees copiously mixed with ghee, is recommended.

86-86½ All the above-mentioned varieties of application are beneficial in disorders arising from the provocation of the Vāta and Pitta humors. I shall now describe other kinds of application which are useful when the disorder is associated with predominant Kapha

87-87½ In such a condition, an application may be made from the three myrobalans, Himalayan cherry, cuscus grass, sensitive plant, Indian oleander, roots of the great reed and Indian sarsaparilla

88-88½ The physician may also give an application made from the



paste of the bark of catechu, dita bark, nut-grass, purging cassia, cane tree, yellow nail dye and deodar

89-92 (1) The leaves of the purging cassia and the bark of the assyrian palm; (2) twigs of chaste tree, sword bean and the flowers of the siris, (3) moss, the roots of the great reed, milky yam and perfumed cherry, (4) the three myrobalans, liquorice, milky yam and the flowers of siris, (5) lotus rhizomes, fragrant sticky mallow, the bark of Indian berberry, liquorice and heart-leaved sida, each one of these or each two of these or all of them together, may be used as an application The application should in every case be made, mixed with only a small quantity of ghee

92½. In conditions of provoked Vāta and Pitta, these applications should be mixed with plenty of ghee.

93-94½ Or, in such conditions an application consisting purely of the hundred times washed Ghee may be given. In acute spreading affection characterized by an excess of Vāta and Pitta in the blood, the physician may repeatedly affuse the affected parts with the cold supernatant part of ghee, or with milk or with liquorice-water or with the cold decoction of the pentad of barks

95 95½. The drugs which have been described above in the preparation of applications may also be used in the preparation of douches and ghees; they are also good as pulvis to be used for dusting the wounds of Visarpa.

96-97½. The ghee prepared in the expressed juice of scutch grass, makes a good healing unguent for wounds. The pulvis of the bark of Indian berberry, liquorice, lodh and fragrant poon is to be used as dusting powder, the pulvis of the bark of wild snake gourd, neem, the three myrobalans, liquorice and blue water-lily may be used either in the form of lotion, ghee, dusting powder or as application

98-98½. All the above-mentioned clarificative applications should be given and should be applied at frequent intervals, having each time removed the previous application

99-99½. The previous application being removed without washing, a number of thin coatings should be applied at frequent intervals. In spreading affections born of Kapha, thick application should be applied and removed when dry

100-100½ The coating of the paste applied should be as thick as one third of the thickness of the thumb. An application should be neither too unctuous nor too dry, neither too



solid nor too fluid, but of the right consistency.

101-101½ At no time should an application that has gone stale be made use of, nor should the same application be used a second time

102-102½. Such an application will cause softening, acute spreading affection and pain in the affected part, on account of the accumulation of heat If the application is applied over the bandage, it tends to promote perspiration in the affected part.

103-104. And as a result, pimples due to the retention of perspiration and pruritus are induced. If applications are made one over the other, the same undesirable results are produced as those mentioned in the case of applications over the bandage.

105 The application that is either too unctuous or too fluid does not adhere properly to the skin and cannot therefore alleviate the diseased condition.

106. Thin applications should not be applied, for, drying up rapidly, they become fissured and cracked. Consequently, the healing property of the drugs does not even reach the seat of affection, for it dries up quickly.

107. The undesirable consequences which ensue from the use of thin applications are also frequently produced by the use of applications that are not sufficiently unctuous, being quite dry they tend to aggravate the disorder further

Diet in Visarpa

108-109 I shall now describe the diet that should be observed in the treatment of Visarpa. To patients that have undergone the lightening therapy, the following articles of food are beneficial; demulcent drink that is devoid of unctuosity and is mixed with honey and sugar or that is sweet and slightly acidified by the addition of the juice of pomegranate and emblic myrobalans, or demulcent drink prepared with the fruits of sweet falsah, grapes and dates, in boiled water. Thereafter a linctus made of the flour of roasted barley and Sāli rice and mixed with unctuous articles should be given.

110 111. When this is digested, the patient should eat a meal consisting of old Śāli rice along with soups. These soups should be made of green gram, lentils and chick peas. They should not be made sour or if made sour, they should be rendered so with the juice of the pomegranate and prepared with wild snake-gourd and emblic myrobalan

112 The patient should be nourished with the un-unctuous meat-juices



of Jāngala animals, mixed with the juice of sweet falsah, grapes, pomegranates and emblic myrobalans

113 For such a patient, old and well cooked rice of red, white and large varieties, in combination with Sastika rice, is recommended as food

114. Out of barley, wheat and rice, only that should be given to which the patient is accustomed and which is homologatory. Barley and wheat alone should be given to those patients to whom rice is not particulary suitable or who have an excess of Kapha in their constitution.

115. Patients suffering from acute spreading affections should avoid food and drink that are irritant, as well as all antagonistic indulgences, day-sleep, anger, exercise, exposure to the sun, fire and strong winds.

116. From among the remedial measures described above, those partaking mostly of a refrigerant nature should be employed in Visarpa of the Pitta type, those partaking mostly of a dry nature in Visarpa of the Kapha type and those of an unctuous kind in Visarpa of the Vāta type.

117 In the Visarpa known as 'Agni Visarpa' or Erysipelas, the sedation of the provoked Vāta and Pitta is indicated, in the disorder known as 'Kardama' or of slushy type, the sedation of Kapha and Pitta is generally indicated.

118-119. The physician who knows the right time for each remedial measure should, on finding that a spreading inflammation of the 'Granthi' or nodular type, is likely to result in a vitiated condition of blood and Pitta treat the patient promptly with the procedures of de oleation, lightening, affusions, applications made from the five medicinal barks, blood-letting with leeches, with emesis and purgation and with ghees that have been medicated with astringent and bitter drugs

120 After the patient has been cleansed in the upper and lower regions of the body and blood-letting has been carried out, procedures alleviative of Vāta and Kapha should be resorted to in affections of nodular type of Visarpa.

121. For patients affected with nodular Visarpa accompanied with severe pain, the use of hot poultices with 'Utkarikā' pancake or with unctuous 'Vésavāra' i e., prepared meat, is recommended.

122-122½ Or, the patient may be treated with hot affusions of oil medicated with decaradices or with hot



affusions of the oil of costus mixed with prepared alkalis, or with hot affusions of cow's urine or with hot decoctions of remedial leaves

123. Or else, the patient may be treated with generally warm application of the paste of winter cherry

124. Or, the patient may be smeared with the paste of dry radish, or of the bark of Indian beech or of the bark of the beleric myrobalan, applied warm

125 In nodular Visarpa, the affected parts should be smeared with the paste of heart-leaved sida, gingo fruit, chebulic myrobalan, the knotted portions of the bark of birch, beleric myrobalan, bamboo-leaves and wind-killer.

126 An application made of the paste of red physic nut, the root-bark of the white-flowered leadwort and the milks of the thorny milk-hedge plant and mudar, gur, the seeds of the marking nut and green vitriol will break open even a stone.

126½ What then need be said of nodular affections born of Kapha, that are situated in the external regions of the body !

Remedies for Nodes

127 131 For breaking open chronic types of nodular affections, the following medications should be used, Soups made of radish and horse-gram mixed with alkalis and the juice of pomegranate, cooked wheat or barley mixed with Sīdhu wine, honey and sugar, the top part of the Varunī wine mixed with honey and the juice of pomelo, the systematic use of the three myrobalans mixed with long pepper and honey, or of nut-grass, marking nut and the flour of roasted barley, or of honey, or of the bark of deodar and guduch and of mineral pitch, the use of fumigations and errhines, and of procedures described earlier as belonging to break open the Gulmas, and also compression with iron, salt, stones, gold and copper

132-132½. If despite the use of all these various proven methods of treatment the nodular swellings do not subside and are hard as stone, then cauterization by means of caustics or heated instruments or gold is useful.

133-134 Or, after maturating them with suppuratives or by incising them, the tumors may be removed Further, the patient's blood which is in a vitiated condition should be repeatedly let After this, when the blood has been sufficiently let, the physician should administer medicine curative of Vata and Kapha If even after the above methods, the morbidity

is not allayed, then recourse to fumigation, errhines, sudation, pressure on the affected parts or use of suppurative drugs is recommended.

135-136. When the ulcers of Visarpa have become softened as the result of the above-mentioned procedures of cauterization and maturation, the physician should treat the condition with the measures employed in the case of wounds, by means of external and internal measures of purification and healing

137. Kamala, 'embelia;' Indian berberry and the fruits of the Indian beech should be reduced to paste. Oil should be cooked with this paste to make a good remedy for the ulcers of the nodular type

138 The intelligent physician, fully conversant with the aspects of place, time and classification, may also treat the ulcers of spreading affections according to the line of treatment indicated in the chapter on the 'Two kinds of Ulcers' (Cikitsa chapter XXV). Thus has been described the treatment of the nodular variety of Visarpa.

Goitre.

139 Whatever line of treatment has been laid down in the cure of nodular type of Visarpa applies with equal force in the cure of goitre due to Kapha.

140. As regards those affections of goitre, which owe their origin to Vāta and Kapha, they are prevented by the regular use of a diet consisting of ghee, milk and astringent articles.

141. If all the therapeutic measures described here as curative of Visarpa be put on one side and blood-letting on the other and weighed they will be found equal.

142. Visarpa never occurs without the association of the condition of hemothermia. Consequently whatever has been described here by way of remedial measures is the general line of treatment.

143. We have not, however, omitted to outline in brief, specific treatment relating to the special nature of morbidity requiring such treatment The expert physician should call into service the entire therapeutic procedure, whether laid down in brief or in extenso.

Summary

Here are the recapitulatory verses—

144-146. The definition of Visarpa, synonyms by which it is known, the morbid humors, the morbidised body-elements, the etiological factors, the habitat of the disease, the severity



or mildness of the affection as determined by the way it spreads, the signs and symptoms, the complications, the nature of these complications, the curability or otherwise of a particular type, the remedial measures in due order of the curable types—all this, has Punarvasu declared in this chapter concerning the proven line of treatment for spreading affections, to the inquiring and intelligent Agnivéśa.

21. Thus, in the Section on Therapeutics, in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-first chapter entitled 'The Therapeutics of Acute Spreading Affections' is completed.

CHAPTER XXII

Dipsosis

1. We shall now expound the chapter entitled 'The Therapeutics of Dipsosis (morbid thirst)'.

2. Thus declared the worshipful Ātréya

3 The son of Atri famed for his wisdom, tranquillity and austerity and devoted to the well-being of the world expounded the therapeutics of the five kinds of Dipsosis.

Etiology

4-6 As a result of shock fear, fatigue, grief, anger, extreme inanition, alcoholism, constant use of alkaline, acid, salt, pungent, hot, dry and dehydrated food or emaciation due to loss of body-element or to disease, or of over agitation by purificatory procedures and excessive insolation, the Pitta and Vāta get greatly increased and dry up the watery contents of the body-elements These two humors, becoming very strong, dehydrate the fluid carrying ducts and channels situated at the base of the tongue, throat, palate and Kloman and cause dipsosis in a man

7 Though he repeatedly drinks water, yet his thirst is not quenched. Such dipsosis arises as a complication due to severe diseases.

8 The premonitory symptoms are dryness of the mouth and the pathognomic symptom is constant craving for water. The reduction to a state of mildness of all the characteristic symptoms of the disease is the sign of its cure

General symptoms

9-10. Dryness of the mouth, change of voice, giddiness, burning, delirium, rigidity, roughness of the palate, lip, throat and tongue, stupefaction, protrusion of the tongue, anorexia, deafness, sense of burning in internal organs and asthenia are the symptoms



of dipsosis Now listen to the symptoms of each of the five varieties of dipsosis individually.

The Vata Type

11. When the provoked Vāta absorbs the watery element in the body, the weak person gets dehydrated by the absorption of this fluid and consequently suffers from dipsosis.

12 Loss of sleep, whirling of the head, dryness and loss of taste in the mouth and occlusion of the channels are the symptoms of dipsosis of the Vāta type

The Pitta Type

13 The Pitta is regarded as the thermal element in the body If it is provoked, it heats the watery element and the watery element being heated, there occurs thirst and excessive burning sensation in the man

14. Bitter taste in the mouth, burning sensation in the head, desire for cold things, fainting and icteric tinge of the eyes, urine and the feces, are the signs of dipsosis of the Pitta type.

Other types

15 Dipsosis which originates from chyme morbidity is also of the thermal type as it originates from chyme and the Pitta Its symptoms are anorexia, flatulence and ptyalism.

16 The body is made of colloidal fluid and the colloidal fluid of the body is in turn made of the aqueous element The loss of this watery element induces thirst, the voice becomes low, the man becoms faint and his stomach, throat and palate get parched

17. The dipsosis which occurs as a complication in persons affected with fever, urinary disorders, wasting, consumption, dyspnea and similar other diseases, causes great dehydration of the body and is of the formidable type.

Prognostic Type

18 All varieties of dipsosis which are incessant, which occur in patients emaciated by disease and afflicted with continuous vomiting and which are attended with severe complications should be known as being indicative of approaching death

General Theory

19 Thirst cannot occur without heat or without the Vāta the excessive increase of these two elements is the cause indeed of the absorption of the watery element, on loss of which, man is afflicted with thirst

20 Even in a condition, where a person having taken heavy food, milk and unctuous articles, feels thirsty



owing to the channels being occluded by the food-mixture during the digestive process, the Vāta and the thermal element act as the causative factors

21 Alcohol by its quality of being acute, hot and dry, provokes the Pitta and Vāta It is therefore that in alcoholic addicts these two factors dry up the watery element of the body.

22. Just as hot sand absorbs and dries up the water poured on it, so such heated persons find relief by the potion of ice-cold water

23. The body-heat of the person who has taken a cold-bath, being obstructed in the pheripheral region passes to the internal organs and creates thirst. Therefore, the person who is fatigued by insolation should not use cold water immediately

24 In all these varieties of dipsosis, symptoms arising from the provocation of the Vāta and the Pitta and loss of watery element of the body, are manifest. Hereafter I shall describe the treatment of dipsosis of the various types, one by one, according to the authoritative tradition

General treatment

25 Owing to the loss of the watery element, thirst dehydrates the man and soon kills him, the patient should therefore drink pure rain-water with honey, or any other water having similar qualities.

26. The water that has got a slightly astringent secondary taste, which is light cool, possessed of good smell and devoid of deliquescent quality, should be considered similar to celestial water in effect, though it be terrestrial.

27-28 The physician may give the water decocted with the roots of the pentaradices of the reed grass group cooled and mixed with candied sugar or the demulcent drink prepared of roasted paddy powder, sugar, honey and rain water, or he may give the top part of half cooked barley gruel, cooled and mixed with sugar; or he may give the thin gruel of Śāli rice or of common millet.

29 Or, food may be given mixed with boiled milk or with honey and sugar or mixed with the meat juice of the pigeon and other birds of its group, seasoned with ghee without adding either acid or salt

30 The meat-juices of Jāngala animals well prepared with the roots of the pentad of grasses, salep and buchanan's mango is recommended; or the milk prepared with the above drugs, mixed with sugar and honey.



31. Or, the patient, anointing himself with the Hundred times washed Ghee and taking a cold tub-bath, should drink milk or soups of green-gram, lentils and chick peas, seasoned with ghee.

32. The milk boiled with drugs of the sweet group, or life-promoter group, refrigerant and bitter group, mixed with honey and sugar, may be used as potion, inunction and affusion.

33. Or, the ghee prepared out of this medicated milk is beneficial as potion and inunction, as well as nasal medication Breast milk or camel's milk with sugar or sugar-cane juice is good as nasal medication

34. The gargles of milk, sugar cane juice, gur-water, candied sugar, honey, Sīdhu wine, grape wine, citron and pomelo are curative of dryness of the palate

35. The applications of jambul, Indian hog plum, jujube, country willow, the pentad of barks and the pentad of acids mixed with ghee, when applied over the peri-cardial region, face and head, are curative of fainting, giddiness and thirst.

36. The unguent prepared of pomegranate, wood apple, lodh, white yam and citron or of whitish emblic myrobalans mixed with ghee and sour wheat conjee proves beneficial.

37-38. Or, the applications prepared of moss, mud and lotuses or with roasted paddy powder mixed with acid articles and ghee, or the application of wet cloth soaked in whey or sour wheat conjee or application of lotuses or of garlands of precious stones should be done The cool contact of the breasts and hands of beautiful and beloved women clad in wet silken garments and besmeared with cool and fragrant waters or sandal paste, proves beneficial

39 The recollection of or listening to the description of the Himalayan caves, woods, streams, lakes, lotuses, breezes, moonlight and other cool things as well as of lovely and cool waters -- these have an allaying effect on dipsosis.

Special Treatment in Dipsosis

40-40½ In dipsosis of the Vâta type, soft, light and cooling food and drink curative of Vata are recommended as also boiled ghee, which is churned directly from milk and which is indicated in the treatment of cough due to wasting and is curative of dipsosis and dyspnea In dipsosis due to Vāta-cum-Pitta, the ghee taken out of milk prepared with the drugs of the life-promoter group of drugs, is recommended

41 42 In dipsosis of the Pitta type the water mixed with grapes,



sandal-wood, date, cuscus and honey, as also the cold water in which red Śāli rice, Tandula rice, dates, falsah, blue water lily, grapes, honey and a baked lump of earth have been kept, may be given as potion

43 Or, the water kept in an earthen pot in which 64 tolas of red Śali rice, pounded with lodh, liquorice, antimony and blue water lily are put and in which a baked clod of clay, water, and honey have been added, should be drunk. This is a curative drink in dipsosis.

44-45 In the water prepared with sprouts of banyan, pomelo, country willow, roots of sacrificial and thatch grass and liquorice, put a lump of black earth or black sand or pieces of new earthen vessel which have been heated red, and allow it to cool, then decant the clear water and give it to the patient, or give the water prepared with guduch heated with red-hot pebbles and cooled It is curative of dipsosis.

46. The cold infusions prepared of the drugs of the lactiferous plants and drugs of the sweet group and of cold potency, mixed with sugar and honey and with baked clay put into them, are curative of dipsosis of the Pitta type

47. In dipsosis due to chyme morbidity, the decoctions of the three spices, sweet flag, marking nut and drugs of the bitter group prove beneficial; or the line of treatment, indicated in vomiting of the Kapha type, may be given.

48. Knowing that rigidity, anorexia, indigestion, lethargy and vomiting are the sequela of the Kapha-type of dipsosis, it is desirable to induce vomiting by a dose prepared of curds, honey, demulcent drink, salt and warm water

49 The physician may give pomegranate or other sour fruit or the linctus mixed with astringent substances or he may give a potion containing turmeric and sugar

50. Dipsosis in men, born of wasting is equally serious like the cough due to wasting; therefore this variety of thirst should be quieted with medications indicated in the condition of cachexia due to pectoral lesions and consumption.

51-52 In dipsosis due to alcoholism, a potion of wine diluted with equal amount of water mixed with acid, salt and a liberal quantity of fragrant substances is recommended. In thirst immediately after a cold bath, a drink of diluted wine or gur-water is recommended. If thirst is due to abstinence from food or to ingestion of unctuous diet, the patient may take



thin medicated gruel, if the thirst is due to a heavy meal, the patient may vomit out the food ingested

53 And if the vitality of the patient be strong he may drink a dose of wine and water or warm water before vomiting or having cleansed the mouth with long pepper, he may take a demulcent drink with sugar

54 If the thirsty patient is strong and suffers from parching of the palate, he may drink adipsous ghee, or use it in his food, if the patient is weak, he may take milk seasoned with ghee or unctuous meat-juice

55 The thirst in persons who are extremely dehydrated and weak gets immediately quenched by taking milk or the cool and sweet meat juice of the goat seasoned with ghee is a cordial drink

56. The thirst resulting from eating unctuous food should be quenched with gur-water, and the thirst in a person who has fainted should be cured by medications curative of hemothermia

57 In dipsosis, burning, fainting, giddiness exhaustion, alcoholism, vitiation of blood and toxicosis, and disorders of Pitta, fresh cold water is beneficial, while in the condition of tridiscordance, water boiled and cooled is good

58 In conditions of hiccup, dyspnea, recent fever, coryza, excessive ingestion of ghee, pleurodynia and disorders of the throat caused by Kapha and Vāta, or when the humors are still congested in the body and just after the purificatory treatment, a drink of warm water is beneficial

59 In anemia, abdominal diseases, coryza, urinary diseases, Gulma, weak gastric fire, diarrhea and splenic disorders the drinking of water is not beneficial, but if the thirst be unbearable, the patient may drink a small quantity of water.

60. For, if the patient who is suffering from the above-mentioned diseases has become miserably afflicted with thirst and craving for water, does not get it, he may soon die or be afflicted with chronic illness.

61. Therefore, the thirsty patient may drink coriander-water mixed with honey and sugar, or whatever other medicated water is wholesome in his condition

Urgency of Treatment

62 If dipsosis is cured, it is easy to subdue the complications arising from it, therefore dipsosis, of all diseases, should be first treated.



Summary

Here is the recapitulatory verse—

63. How the thermal factors and the Vāta are the two causative factors for the five kinds of dipsosis, their separate characteristics, the incurable condition and the method of cure have all been described

22 Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka the twenty-second chapter entitled 'The Therapeutics of Dipsosis' not being available, the same as restored by Dıdhabala, is completed.

CHAPTER XXIII

Toxicosis

1. We shall now expound the chapter entitled 'The Therapeutics of Toxicosis.'

2. Thus declared the worshipful Ātréya.

3. Listen O, Agnivésa ! attentively, as I describe to you the primogenesis, the properties, the source, the stages of virulence, the symptoms and the therapeutics of toxicosis

Primogenesis

4-5 When the ocean was bein churned by the gods and the demons for the sake of ambrosia, there emerged prior to the nectar, a fearful looking person. He had a resplendent appearance, four fangs, tawny hair and fiery eyes and the world despaired at the sight of him. Hence, he was known as 'Visa' poison, the despair of the world.

6-6½ Brahmā deposited this poison in two places, namely, the mobile and immobile things of his creation. Thus the poison born of the sea became of two types It resembles fire and has eight stages of virulence, ten qualities and twenty-four modes of treatment.

7 8. Having its origin in water, in the rainy season, it melts like gur and spreads, and it is 'Agastya' that can destroy its evil Hence, when the clouds disappear at the end of the season, poison becomes mild in effect

9-10. Serpents, insects, rats, spiders, scorpions, house lizards, leeches, fishes, frogs, hornets, Krkantaka, dogs, lions, tigers, hyenas, mongooses and similar other animals are the fanged animals from whose fangs comes out the poison known as animal poison (mobile poison)

11-13 Mustaka, Pauskara, Krauñca, aconite, Balāhaka, Karkata, Kālakūta and that with is known as oleander,



Pālaka, Indrāyudha, Taila, Meghaka and Kuśa-puspaka, Rohisa, Pundarīka, and glory lily and Añjanābhaka, Sankoca, Markata, Śingī poison, Hālāhala etc. and such others are poisons derived from roots of plants (vegetable poison).

14 There is another variety of poison called artificial poison which is produced by combination of substances and which gives rise to disease-condition. Being slow in its development and action, it does not kill swiftly

15. Animal poison causes somnolence, torpor, fatigue, burning, inflammation, horripilation, edema and diarrhea

16. While vegetable-poison causes fever, hiccup, setting the teeth on edge, spasm of the throat, frothy salivation, vomiting, anorexia, dyspnea and fainting

17 Animal poison affects the lower part of the alimentary tract more, while the vegetable poison affects more the upper part. Therefore, animal poison neutralises the effects of vegetable poison and vegetable poison neutralises the animal poison

Eight Stages of Poisoning

18 20½ In the first stage of poisoning, as a result of vitiation of the body-nutrient fluid, there occur, at first, thirst, stupor, setting the teeth on edge, ptyalism, vomiting and prostration. In the second stage when the blood gets vitiated, there occur discoloration, giddiness, tremors, fainting, sternutation, tingling pain in the body and asthma In the third stage of poisoning when the flesh gets vitiated there will be eruption, pruritus, edema, and wheals In the fourth stage when there is vitiation of Vāta and other humors there will be burning, vomiting, body-ache, fainting etc. In the fifth stage, there will be darkness of vision or vision of various colors In the sixth stage, there will be hiccup; and in the seventh stage there will be paralysis of the muscles supporting the shoulder girdle In the eighth stage, there occurs death. These are the eight stages of toxicosis

In Animals and Birds

21-23 There are four stages in the case of quadrupeds, and three stages in that of birds. In the animal, in the first stage, there will be asthenia and whirling, in the second stage the animal quivers, and in the third, passes into stupor and takes no food In the fourth stage respiration becomes hard and it dies The bird in the first stage of poisoning feels depression and in the second stage whirling, in the third stage its limbs



get paralysed and death ensues.

The Ten Qualities

24. Lightness, dryness, quickness, clearness, diffusiveness, acuteness, expansiveness, subtleness, heat and indistinct taste are the ten qualities of posion described by toxicologists.

25-27. By its dryness it provokes the Vata, by its heat it provokes the Pitta, and by its subtleness it vitiates the blood By its indistinctness of taste it provokes the Kapha and spreads quickly in the body-nutrient fluid By its diffusive quality it spreads quickly in the entire body By its acuteness it is injurious to the vital organs and by its expansiveness it destroys life Owing to its lightness, it is difficult of treatment, and on account of its limpidness its flow cannot be stopped. Having reached the seat of the humor and according to the habitus of the patient, it provokes other complications.

Symptoms

28. If the patient is of Vāta habitus and the poison affects the seat of Vata, there will be marked symptoms of Vāta and only slight symptoms of Kapha and Pitta. They are—thirst, stupor, apathy, fainting, spasm of the throat, vomiting and frothy salivation.

29. If a patient is of Pitta habituws, and the poison affects the seat of Pitta, there will be marked symptoms of Pitta and only slight symptoms of Kapha and Vāta. They are—thirst, cough, fever, vomiting, prostration, burning, darkness of vision and diarrhea etc

30 If a patient is of Kapha habitus and the poison affects the seat of Kapha, there will be marked symptoms of Kapha and only slight symptoms of Vāta and Pitta They are dyspnea, spasm of the throat, pruritus salivation and vomiting etc

31 The artificial poison vitiating the blood, causes ulcers and killoids, and the poison, vitiating gradually one another of the body-elements kills the man ultimately

32 The blood undergoes vitiation due to the fiery quality of the poison, and occludes the circulatory channels and kills the man The poison, which has been taken orally, lies in the stomach of the deceased; while the poison in one that is stung or bitten lies in the region stung or bitten

33-34 Cyanosis of the lips, loosening of teeth, falling off of the hair, paralysis of the body, rigor mortis, absence of horripilation at the touch of cold, non-formation of contusion-marks on the body in reaction to blows, absence of the flow of blood on

inflicting a wound—these are the signs and symptoms of death Those, in whom the above symptoms are not seen, are to be treated. Now listen to the therapeutics, as I describe them

Therapeutic Measures

35-37. Incantations, amulets, excision, compression, suction, cauterization by heat, affusion, bath, depletion, emesis, purgation, scalp-incision (Upadhāna), protection of the heart, eye-medication, nasal medication, inhalation, linctuses, sedative medications, alkaline applications, counter-poison, resuscitation, external application and re-animation—these four and twenty are the therapeutic measures Now listen to the narration of how and when each of them is to be administered.

Treatment of poisonous bite

38-38½. In the case of a poisonous bite, the physician should apply a ligature above the region of the bite and squeeze the part well, before the poison has spread in the body, or should try to cut out that part except in the region of the vital organs; or, the physician filling his mouth with barley-flour or earth must suck up the poison from the bitten area with his mouth.

39-43 Then, he should perform depletion of blood by wet-cupping, or with the horn or by leeching or by venesection. Else, the blood being vitiated by the poison, the entire body gets vitiated and the man dies Therefore the blood which does not flow out must be forced out by means of friction-massage The three spices, kitchen soot, turmeric, the pentad of salts, ox-bile and Indian nightshade make a good rubbing powder for inducing bleeding If the blood is flowing out too much, cooling application of the banyan and similar other trees should be given. The blood is the vehicle of the poison just as the wind is of fire So it should be treated with applications and affusions. As a result of cooling measures, the blood congeals and the blood being congealed, the spreading of the poison is prevented. It is owing to the spreading of the poison that there occur intoxication, fainting, asthenia and tachycardia. So, this should be alleviated by means of cooling measures and the patient should be fanned till there is horripilation due to the cold induced.

44-45 Just as a tree ceases to grow when its root is cut, similarly by the excision of the bite, the effects of poison cease to develop By suction the poison is induced to flow out, and the amulet ligatures act with regard to poison as a dam acts with regard to flowing water. Cauterization burns the poison which has spread into the



skin and the flesh, and depletion removes the poison from the blood. The poison which is drunk must be removed immediately by emesis, and purgation should be given if symptoms of the second stage of poisoning have set in.

46. First, the heart should be well protected and whatever of the protective remedies for the heart are availabe should be used. The patient may immediately take honey, ghee, marrow, milk, red ochre or the juice of cowdung.

47. Or, the patient should immediately take boiled sugar-cane juice or the meat-juice squeezed out of crow's flesh, or the blood of the goat and other animals of that group or ash or earth

48. In the third stage of toxicosis he should take alkaline antidotes and revulsive drugs that are curative of edema, together with honey and water In the fourth stage of poisoning, he should take the juice of cowdung mixed with wood-apple, honey, and ghee

49. In the fifth stage, he should use eye-salve and nasal medication prepared with the juice of sword bean and black siris; and in the sixth stage measures of resuscitation should be resorted to.

50 He should be given a potion of turmeric, madder, black pepper and long pepper mixed with ox-bile Finally, in the seventh stage he must take a potion of vegetable-poison in cases of poisonous bites, and bites by poisonous animals in the case of vegetable poisoning.

51. In the eighth stage, when the patient is apparently dead, the antidote of palas seeds mixed with double its quantity of peacock's bile is good, or of Indian night-shade, treacle, kitchen soot, ox-bile and neem.

52. The pills prepared of cow's bile, holy basil, root of long pepper, turmeric, Indian berberry, liquorice, and costus, or of the juice of siris flowers and sword bean act like ambrosia

53. Applications, scalp-incisions, errhines and potions may be prepared out of the fruits of sword bean, holy basil, colocynth, hog's weed, black night-shade and siris, for the cure of those that are apparently dead as a result of strangulation, or poison or drowning in water

54 57. Melilot, rushnut, glory tree, yellow ochre, lichen, gall-stone Indian valerian, ginger grass, saffron, nardus, the seed-blossom of holy basil, small cardamom, yellow arsenic, catechu, llow-berried night shade, siris



flowers, pine resin, beetle killer, colocynth, deodar, lotus anthers, Sabar lodh, red arsenic, fragrant piper, jasmine flowers, flowers of mudar, turmeric Indian berberry, asafetida, long pepper, lac, nut-grass, wild green gram, red sandal, liquorice, emetic nut, chaste tree, purging cassia, lodh, rough chaff, perfumed cherry, Indian groundsel and embelia; take the above mentioned articles in equal quantities under the asterism of Pusya, pulverise them and make into pills

58 60 This pill counteracts all kinds of poison, gives success in treatment, and brings back to life those apparently dead due to the effects of poison, and is a febrifuge By smelling it, by its application, by wearing it on the body, by fumigation with it and by keeping it in the house, all dangers from evil spirits, poisonous creatures, poverty, black magic, fire, lightning and foes are destroyed. It also obviates the fear of bad dreams, poisoning by women, premature death, drowning and fear of thieves. It bestows wealth, good crops and success in undertaking, auspiciousness, plumpness, long life and wealth Thus has been described 'The antidote that revives the dead (Mrta-Samjīvana)'

61 The tourniquet application, and stroking the poison down should be done to the accompaniment of chanting of incantations and also the protection of oneself from evil spirits That humor should be first subdued, in whose habitat the poison has got localised

62 When it is in the abode of the Vāta, the procedures taken should be sudation and a potion of curds mixed with the paste of Indián valerian and costus. When it is in that of the Pitta, potion, tub-bath and affusion with ghee, honey, milk and water should be given

63 When it is in the habitat of Kapha, alkaline antidotes as also sudation and venesection should be tried When an artificial and slow poison is in the blood, blood-letting and all the pentad of purificatory procedures should be resorted to

64 Treatment should be prescribed in this way by the wise physician, always after full consideration of all the factors The habitat of the poison should first be attacked and the treatment should not be antagonistic to the particular humor abiding there

65-66 If a man has his channels of Kapha vitiated by poison and the passage of his Vāta obstructed by the occlusion of channels and as a result, he breathes like a dying man, but does not show symptoms of incurability, he may be treated in the following manner A crow-foot-like incision



should be made over the top of his scalp and 4 tolas of the paste of soap pod should be applied over it and insufflation of the pulvis of white siris, kurroa and box-myrtle should be given.

67. The flesh of the goat, cow, buffalo or cock should be placed over the scarified area Thus treated, the poison comes out.

68. In a condition of obstruction in the nose, eyes, ears, oral cavity and the throat, nasal medication with the pulvis of seeds of the Indian nightshade, citron, staff tree and similar other drugs may be administered

69 In impairment of the vision, collyrium made of the paste of deodar dry ginger, black pepper, long pepper, turmeric, Indian oleander, Indian beech, neem and holy basil preapared with goat's urine, should be used.

The Gandha-Hasti Antidote

70-76 Take equal parts of white mussel shell creeper, sweet flag, winter cherry, asafetida, guduch, costus, rock salt, garlic, rape seed, pulp of the wood-apple, Indian calosanthes, seeds of Indian beech, dry ginger, black pepper, long pepper siris flower, turmeric, Indian berberry and bamboo manna, pulverise them and impregnate alternately with goat's urine and cow's and horse's bile for seven days, this cures quickly the poison lodged in the head. Used as a collyrium, it cures all pains due to fever, spirit possession, acute intestinal irritation, dyspepsia, fainting, insanity, epilepsy, cataract, Patala, Nīlikā, diseases of the head (pterygium), dry-eye, Pāka, Pilla, Arbuda, Arma, itching and night-blindness, wasting, weakness, alcoholism, anemia and fainting. Used as an application, it cures poisoning, and poisonous wounds, licks, bites and potion. It should be painted on the anus in swollen piles, and on vaginal region of women in case of obstructed labor, and on the forehead in severe coryza. It is good as an application in conditions of enlargement of the scrotum, keloids, dermatosis, leucoderma, bulbous eruption etc. This perfumed Elephant Antidote eradicates disorders due to toxicosis, even as an elephant uproots trees. Thus has been described 'The perfumed Elephant Antidote known as 'Gandha-Hasti.'

77 82. Cinnamon leaves, eagle-wood, nut-grass, small cardamom, the pentad of gummy exudations, red sandal, melilot, cinnamon bark, nardus, blue water lily, fragrant sticky mallow, fragrant piper, cuscus grass, rushnut, shell, deodar, fragrant poon, saffron, ginger-grass costus, perfumed cherry, Indian valerian, the five parts of this tree (flowers, fruits, leaves, root

and bark), dry ginger, black pepper, long pepper, red arsenic, cumin seeds, white siris, Indian beech, jungle cork tree, sweet flag, chaste tree, turmeric, holy basil, the dry extract of Indian barberry, red ochre, Indian madder, the gum of neem tree, the bark of the bamboo, winter cherry, asafetida, wood apple, Amlavetasa, lac, honey, liquorice, babchi seeds sweet flag, orchid, gall stone, and Indian valerian; mix all the above-mentioned articles and make a paste with ox-bile and make it into pills under the asterism of Pusya. This remedy cosnsisting of sixty drugs was taught to Kubéra (the celestial treasurer) by Tryambaka, the three eyed Śiva. It is infallible in its effect This is renowned as the Major Perfumed Elephant Antidote. By using this antidote as potion, collyrium or application, success may be achieved in all therapeutic measures.

83 When used regularly by a person observing wholesome, measured and prescribed dietetic regimen, it cures Pilla, pruritus, darkness of vision, night-blindness, Kāca, tumor and cataract.

84 This is curative also of irregular fevers, dyspepsia, ring-worm, pruritus, acute intestinal irritation, scabies, and the poison of mice, spiders, and all kinds of serpents, as well as vegetable poisoning from roots and bulbs

85 By smearing this antidote over his body or his hand and other limbs, a man can handle serpents and also drink poison, with immunity. A person, though on the verge of death enjoys his full span of life in perfect health, by a regular use of this

86 In constipation, it should be smeared over the anal region, and on the vagina in obstructed labor. In fainting, smearing it on the forehead is considered as the foremost remedy.

87. This antidote may also be applied over war-drums, umbrellas, banners and pennants and these should be sounded and displayed before the poison-afflicted man, by the wise physician for the cure of toxicosis

88. The house containing this antidote cannot be penetrated by evil spirits afflicting children, or by Raksasas or hobgoblins, nor can evil charms or black magic gain entry into the house

89 Where there is this perfumed Elephant Antidote, there none of the evil spirits can enter, nor can evil occur there from fire, weapons, kings and thieves; but the spirit of auspiciousness makes its dwelling there.



90-94. While rubbing this paste during its preparation, the following efficacious holy incantation should be uttered: 'My mother's name is Jayā (victory) and my father also is Jaya (victory) and I am Vijaya (victory), the son of Victory Jayā and Jaya and hence I conquer. Salutation to the lion among beings, to God Visnu, the maker of the world, to the eternal Kisna, the source and the glory of life I am the very light of Visākapi the very light of Viṣnu and that of Brahmā, Indra and Yama As surely as I have never heard of the defeat of god Vāsudéva, and of the wooing of a mother's hand and of the drying up of the ocean, so surely may this antidote achieve success by the truth of these words. O, thou, best among remedies, allied with Hili-Mili ! give protection Praise be unto thee'. Thus has been described 'The antidote named the Major Perfumed Elephant Antidote, known as 'Mahāgandha-Hasti'.

Other Remedies

95. Take Rsabhaka, Jīvaka, beetle killer, liquorice, blue water-lily, coriander, fragrant poon, cumin seeds, white mussel shell creeper and the contents of jujube seeds These, taken with water cure asthma, fever and other complications due to poisoning.

96 The physician may give a potion of asafetida and long pepper or of the juice of wood-apple and rock-salt, each mixed with honey and sugar. These two recipes are curative of fever, hiccup, asthma and cough.

97. A linctus prepared of the contents of jujube seeds, dry extract of berberry, roasted paddy, blue water lily, honey and ghee is recommended in vomiting due to poisoning The cigar rolled out of yellow berried nightshade, Indian nightshade and leaves of pigeon-pea is curative of hiccup.

Fumigation

98 The fumigation with peacock's feather, bones of the crane, rape seeds and sandal mixed with ghee is recommended for disinfecting houses, beds, seats, clothes etc It is destructive of poisonous vermin.

99. Fumigate with Indian valerian costus, head of the king cobra and flowers of siris This antidote is considered to be a destroyer of all kinds of poisons and to be curative of edema.

100. Fumigation with lac, fragrant sticky mallow, cinnamon leaves, gum guggul, marking nut, arjun-flowers, calophany and white mussel shell creeper, is the best destroyer of reptiles, mice, worms and of cloth insects.

Alkali

101-104. Prepare alkali by decanting



ashes of young palas and mix it with equal quantity of red ochre, turmeric, Indian berberry, and the ears of white holy basil, liquorice, lac, rock-salt, nardus, fragrant piper, asafetida, dark blue sarsaparilla, Indian sarsaparilla, costus, dry ginger, black pepper, long pepper and saffron, till it becomes a semi solid paste Then prepare pills of half a tola each and dry them in the shade Proper use of these pills cures all varieties of edema due to poisoning, Gulma, dermic disorders, piles, anal fistula, splenic diseases, edema, epilepsy, worms, spirit possession, vocal disorders, throat-affection, anemia, dullness of gastric fire, cough and insanity. Thus has been described 'The Alkali Antidote'.

105 The treatments for poisoning due to poisonous potion, bite, sting, and application have been described in general Henceforth, listen to them described individually and in full detail.

106 There is danger to a king of being poisoned by persons employed by his enemies as his own attendants and wives through the agency of food and other articles of daily use, therefore the attendants should be carefully watched

107 The man that is extremely suspicious, either very garrulous or very reticent, devoid of lustre in the countenance and has undergone change in his entire nature should be recognised as a potential poisoner

108 Seeing such a person, the food given by him should not be taken straight way, but it should be tested by throwing a part of it in the fire. The fire burns abnormally undergoing various changes when food containing poison is cast into it

109. The flames become variegated in color like the feathers of the peacock and the smoke is acrid, intolerable, dry and smells like a corpse. It burns with a crackling noise and the tongue of the flame curls a spiral or the flames get extinguished.

110. The food in the dish becomes discolored and the flies settling on it are killed. When eaten by the crows, it makes their voices weak When given to Cakora birds, their eyes suffer discoloration

111. The potion containing poison becomes streaked with blue lines or becomes discolored It fails to reflect one's image or reflects it in a distorted form, and when salt is thrown into it there is effervescence

112 113 The smell of poisoned eats and drinks causes headache, and if the heart gets affected, it causes faintness Their touch causes swelling of the hands, loss of sensation, burning and



pricking in the fingers and onychoclasis When put into the mouth, they cause tingling of the lips and the tongue becomes swollen and numb and discolored The teeth are set on edge and there occur rigidity of the jaw, burning in the mouth, ptyalism and throat disorders

114 When the poison enters the gastric region, it produces discoloration, sweating, asthenia, nausea, impairment of the vision and heart and a condition where the body is covered with hundreds of bead-like eruptions

115 When the poison reaches the lower part of the digestive tract, it produces fainting, intoxication, delusion, burning, asthenia, torpor and emaciation, and getting localized in the stomach, causes anemia.

116. If the poison is infused in the tooth-twig, the brush-like top part falls off and the swelling of teeth, lips and the flesh is induced. If the poison is mixed in the toilet-oil it causes the falling-off of the hair and pain and tumors in the head

117 The poisoned collyrium causes burning in the eyes, tears, and excessive excretion of the eye, edema and redness The eating of poisoned food and tactual contact with poisoned things cause the vitiation, at the outset, of the stomach and then of the skin.

118. The bath, inunction, rubbing, clothes, ornaments, toilet creams and similar other articles contaminated by poison, cause pruritus, pain, pimples, horripilation, tingling sensation and edema.

119-119½. The burning and pricking of hands and feet, exhaustion and indigestion are caused by contact with poison-contaminated earth, sandals, horse-back, elephant-back, armour, flags, beds and seats. The contaminated garland is odorless, it withers and causes headache and horripilation.

120. The poisoned smoke blocks the natural orifices and injures the nose and the eyes

121 The poisoned water of wells, lakes etc, stinks, gets dirty, discolored and when drunk, causes edema, wheals and pimples, and even death

122-122½ The physician should first of all administer emesis in cases of poison which has reached the stomach, and applications and affusions in cases of external contamination through the skin He should treat the patient, having ascertained the strength of the humoral morbidity and the vitality of the patient Thus have been described the particulars relating to 'Root-poisons'.

Snake-poison

123. Now listen to the exposition,



of animal-poison. In the beginning the datailed treatment of snake-poison will be described.

124. The Indian Cobra, the Russel's Viper and the Rājimān are regarded as the snakes provoking Vāta, Pitta and Kapha respectively.

125. The Indian Cobra should be recognised by its spoon-like hood, the Viper by a round hood and the Rājimān by its variegated spots and lines on its body

126. Their poisons are predominantly dry and pungent, acid and hot, and sweet and cool respectively Hence they are porvocative of the Vata and other humors corresponding to those three groups of qualities.

127. The bite of the Cobra shows minute marks of fangs and is black in color and the blood being prevented from flowing out, it causes a tortoise-shaped swelling. It is regarded as causative of Vāta-disorders

128. The bite of the Viper shows deep marks of the fangs and the wound is spread over a large surface accompanied with edema It is yellowish or yellowish-red in color and is causative of all varieties of Pitta-disorders.

129. The bite of the Rājimān causes soft and fixed swelling. It is unctuous and pale and contains thick blood. It is causative of various disorders of Kapha

130 The snake that coils itself roundly, that has a huge body, that hisses and looks upwards and has a large head and an even body is a male; and the one possessing just the contrary characteristics is a female.

131-132 The serpent that is timid is sexless The person, bitten by the female serpent, has drooping looks, shivers and suffers loss of voice; and symptoms contrary to these show a person to have been bitten by the male serpent. By a combination of these symptoms the person is to be known to have been bitten by a sexless serpent Thus have been described the distinctive signs of the female, the male and the sexless among serpents.

133. The person bitten by a pregnant female snake is afflicted with pallor of the face, swelling of the lips and black coloration of the eyes; the person bitten by a female snake in her puerperal period is afflicted with yawning, anger, elongation of the little tongue and hematuria.

134 The snake known as lizard-snake, a hybrid offspring of the snake and the lizard, has four legs. It resembles the black snake in other



respects There are many varieties of cross-breeds

135 Bites that are deep, round, very painful, inflicted by prolonged stay of the fangs and that have spread are very serious The bites with other characteristics are not so serious

136 Black snakes when they are young, the Gonasa when they are old, and the Rājimān in their middle age become as virulently poisonous as the serpents that kill by their mere look and breath

137. The snake has four fangs. the lower left one, of them, is white in color, the upper left one is yellowish and the lower right one is reddish and the upper right one is dark.

138 The lower left fang of a serpent contains as many drops of poison as the drops of water that fall off a hair of a cow's tail if dipped in water and lifted out of it

139 The quantity of poison in the other fangs is greater in arithmetical progression in the order of their statement. The bites caused by them are similar in color to their own and are increasingly poisonous in the order of their statement

Insect-poison

140 Insects, included in the categ[ory] of worms (already described), are born of the fecal and urinary excrement of snakes themselves. They are divided broadly into two groups, one causing chronic poisoning and the other being destructive to life

141 143. The area bitten by the worms causing chronic poisoning, gets red, pale, black or dark in color, and covered with pimples and is afflicted with pruritus, burning, acute spreading affection, suppuration and putrefaction Now hear the signs of the bite which leads to death On the site of the bite, the same type of swelling develops as in the case of snake-bite, accompanied with bleeding and strong smell. The patient suffers from heaviness in the eyes, fainting, pain, dyspnea, thirst and anorexia, when bitten by creatures causing slow poisoning

144-144½. When there is in the centre of the bite, a network-like black or dark patch resembling a burn, and there is also excessive suppuration sloughing, swelling and fever, it should be diagnosed to be a bite by a spider causing slow poisoning

145-146. Here are described the symptoms of the bite by all kinds of poisonous spiders There occur swelling, pimples of pale, black red or [y]ellow color, fever, terminal dyspnea,

burning, hiccup and stiffness of the head

147 Immediately after a bite by a rat causing slow poisoning, pale blood flows out; circular patches on the body appear as well as fever, anorexia, horripilation and burning

148 Fainting, edema of the limb, discoloration, sloughing, deafness, fever, heaviness in the head ptyalism and hematemesis are the symptoms of the incurable type of rat-bite.

149 Dark or black coloration or variegated coloration, stupefaction and passing of loose motions are the symptoms of the bite of a chameleon

150. The poison of the scorpion causes burning like fire and then a cutting pain rapidly spreads upwards, but afterwards, it gets localized in the area of the bite

151. A person stung by the incurable type of scorpion, looses the function of sight, smell and taste and suffers the sloughing of tissues and great pain and gives up his life

152 Acute spreading affection, edema colic, fever and vomiting are the symptoms of the sting of a poisonous hornet. The site of the sting sloughs away.

153 The person stung by the crab is afflicted with horripilation, rigidity of the phallus, and excessive pain and feels as if his body were affused with cold water

154 If, in the bite by a poisonous toad, only a single fang has pierced, there is edema accompanied with pain, icteric tinge of the body and thirst Vomiting and drowsiness are the symptoms of the bite by all types of poisonous frogs

155 Poisonous fishes cause burning, edema, and pain, while the poisonous leeches cause itching, edema, fever and fainting.

156 The poisonous house lizard causes burning, pricking pain, sweating and edema The poison of the centiped causes local sweating, pain and burning in the site of the sting.

157. The sting of the mosquito causes slight edema with itching and mild pain, but the incurable sting of a mosquito has all the characteristics of an incurable sting of any insect

158 Immediate bleeding, dark coloration, burning sensation, fainting, fever and pimples are caused by the fly-sting, the sting of the 'Sthagikā' fly (tse-tse) is fatal

159-160½ The persons bitten in the cremation ground or under the tutelary tree or on an ant hill or in the place of sacrifice or a hermitage, or



temple or at the time of the conjunction of the two fort-nights i e new moon and full moon days, or at mid-noon and mid night or on the eighth day of the fortnight or in the houses of people who have no faith in the Vedas, become incurable Those who come in contact with the sight, breath excretions or the touch of the virulently poisonous celestial snakes, as also those that are bitten in their vital parts by serpents, perish quickly

161-162 All these symptoms may appear as the result of any type of serpent-bite too. The toxic condition is aggravated if the person is alarmed, intoxicated, weak or afflicted with hunger and thirst, and also if aided by the favorable conditions of the habitus of the person and the season The symptoms are mild if the conditions are otherwise.

163 The snakes that are buffeted about by moving waters, that are emaciated, frightened, that have escaped from a mongoose, that are very aged or very young, or that have shed their scales, are considered to be mildly poisonous

164 When enraged, the snake emits all the poison available in its entire body, while it does not emit anything like the same quantity, when it bites for securing its food or when in fright.

165. The poison of crabs and scorpions is mostly Vāta-provoking The poison of insects provokes the Vāta and Pitta, and the poison of hornets and other insects provokes Kapha

Treatment in each type

166. The physician should carry out treatment with the medication that is antagonistic in qualities to the nature of the predominant humor observed by its symptoms.

167 Cardiac pain, impeded breathing, rigidity, dilatation of vessels, pain in the bones and joints, tremors and cramps, and dusky coloration of the body are the symptoms of the poison of the Vāta-provoking type.

168 Loss of consciousness, hot breath, heart burn, pungent taste in the mouth, sloughing of tissue in the region of the bite, edema and red and yellow coloration are caused by the poison of the Pitta-provoking type

169 The physician should recognise the poison that is principally provocative of Kapha, by the symptoms of nausea, ptyalism, retching, heaviness and cold and sweet taste in the mouth

170 In poison of Vāta-provoking type, the treatment should be appli tion of the syrup of sugar-candy to

the wound, inunction with oil, sudation with kettle-sudation procedure or poultices with Pulāka grain etc., and the administration of the roborant therapy.

171. The poison of the Pitta-provoking type should be arrested with cold affusions and applications; and that of the Kapha-provoking type should be subdued with scarification, excision, sudation or emesis.

172. In all cases of poison except those of the scorpion and the crab affecting any part of the body, cooling remedies are generally beneficial

173. In cases of scorpion poison, sudation, inunction with ghee and rock salt, hot affusions and eating articles prepared in ghee and potion of ghee are beneficial.

174. The same treatment should be done in the case of the crab in addition to the use of friction-massage in the reverse direction to the course of the poison, using sand and genially warm water and covering of the area with a thick coating of the same is recommended.

175. In the case of a dog-bite, consequent upon humoral tridiscordance and vitiation of the body elements, there occur burning in the head, ptyalism and drooping of the head

176 Many other fierce animals whose bites are provocative of Kapha and Vāta are known to cause cardiac pain, headache, fever, stiffness, thirst and fainting

177-178 Itching piercing pain, discoloration, numbness, discharge, dehydration burning, red coloration, pain, suppuration, swelling, formation of knots on the body, contraction, local cracks in the bite, boils, nodes, rounded patches and fever are the symptoms of a poisonous bite, the opposite symptoms are those of a non poisonous bite

179. In these conditions all the procedures already described are to be applied as suit each condition Listen as I describe other measures.

180. In heart-burn or ptyalism, strong purgation or emesis should be given as indicated in the particular condition, and when the patient has been cleansed, he should be given the rehabilitating diet.

181. In a condition where the poison has reached the head, the wise physician should administer errhine prepared with roots of Putrañjīva, beetle killer and black holy basil.

182 If a person is bitten on the lower part of the body, i e. the legs then the flesh and the blood of the cock, crow and peacock should be



placed over the scarified scalp, and if he is bitten on the upper part of the body, then on the soles of the feet.

183. The collyrium of the paste of long pepper, black pepper, alkali, sweet flag, rock salt and drum stick mixed with the bile of the Rohita fish cures poison that has reached the eyes.

184. When poison has reached the throat, the patient should be given green wood-apple with sugar candy and honey and when it has reached the epigastric region, he should take the above-said remedy mixed with four tolas of Indian valerian.

185. If the poison has reached the hypogastric region, he should take the paste of equal quantities of long pepper, turmeric, Indian berberry and Indian madder, rubbed with cow's bile, as potion.

186 If the poison has reached the nutrient fluid, the potion of the pulvis of the dried flesh and blood of the iguana, mixed with the juice of the wood-apple, is beneficial

187 188 If the poison has penetrated the blood, the root bark and the sprouts of assyrian plum, jujube and gular fig and of the white siris should be used as potion If the poison has penetrated the flesh, medicated catechu wine with honey, or kurchi root with water should be taken When the poison has penetrated all the body-elements, heart-leaved sida, evening mallow, mahwa flowers, liquorice and Indian valerian should be used

Some tested Recipes

189. If the poison has provoked Kapha morbidity, the physician should administer the pulvis of long pepper, dry ginger and alkali mixed with fresh butter as application

190-190½. The pulvis of nardus, fragrant poon, cinnamon leaves, cinnamon bark, turmeric, Indian valerian, red sandal, red arsenic, shell and holy basil, levigated in water, should be used as potion, errhine, eye-salves and application These are curative of all kinds of edema and poison.

191-192½. Sandal, Indian valerian, costus, turmeric, Indian berberry, cinnamon bark, red arsenic, Tamāla, juice of fragrant poon and shell, well pasted with rice-water and taken, destroy all varieties of poison as effectively as Indra destroys the Asuras with the thunder-bolt

193-193½ White pepper impregnated for seven days in the juice of [illegible]is flowers is beneficial as errhine,



collyrium and potion, in cases of snake bite.

194-194½ A potion prepared with 8 tolas of Indian valerian and costus, and 16 tolas of ghee and honey, gives relief even to those bitten by Takṣaka himself, the prince among snakes.

195-195½ The potion of the root of black chaste tree and white mussel shell creeper, and the errhine made of the paste of costus and honey, are beneficial in cobra-bite

196-196½. The potion prepared with Indian madder, liquorice, Jīvaka and Ṛsabhaka, candied sugar, the fruits of white teak and banyan stipules is beneficial in the poison of Russel's Viper.

197-197½. The three spices, Indian atees, costus, kitchen soot, fragrant piper, Indian valerian, kurroa and honey combined, cure the poison of the Rājimān or the striped snake

198-198½. Kitchen soot, turmeric, Indian berberry and the entire plant of the prickly amaranth along with its roots, soaked in honey and ghee, if given as potion, cure poison even if the person be bitten by Vāsuki himself, the deadliest of serpents

199-199½ The application made of the barks of lactiferous plants, following up on the purificatory procedure, cures toxicosis due to insect-bites The application of pearl is curative of edema, burning, pricking pain and fever

200-201 The paste of sandal, Himalayan cherry, cuscus grass, siris, chaste tree, milky yam, Indian valerian, costus, trumpet flower, fragrant sticky mallow and Indian sarsaparilla rubbed in the juice of the Assyrian plum should be used as application etc , as found suitable to the condition on hand after full investigation in poison due to spider-bite.

202 The potion prepared of mahwa flowers, liquorice, costus, siris, fragrant sticky mallow, trumpet-flower, neem, Indian sarsaparilla and honey is curative of spider-poison.

203 Safflower, cow's tooth, yellow milk plant, the excreta of pigeons, red physic nut, turpeth and rock salt, when applied, will remove the granulomatous growth in the wound inflicted by the spider or the insect.

204. White siris, arjun siris, Assyrian plum and the bark of milky trees should be used to make decoctions, pastes and powders which are curative of ulcers resulting from insect and spider bites

205. Cinnamon bark and dry ginger, taken in equal proportion and reduced to fine powder, should



be taken with warm water This is curative of poison due to all varieties of rats.

206-207. The combined pulvis of kurchi seeds, Indian valerian, bristly luffa, and bitter gourd used as potion, insufflation etc., is curative of the poison of scorpions, rats, spiders and snakes This acts like ambrosia and cures dyspepsia due to chronic poisoning.

208-211 All these recipes may be used as indicated according to the morbid humor provoked by the bite of the chameleon Pigeon excreta, pomelo, the juice of siris flowers, the milk of clenolepis and mudar, dry ginger, Indian beech and honey should be used in poison due to scorpion bite. The paste of siris fruits along with the milk of thorny milk hedge plant is a remedy for frog-bite and the roots of white turpeth, the three spices and ghee make a remedy in fish-bite. The various remedies for insect-bites are equally applicable in cases of leech-bites, and treatment curative of Vāta-cum-Pitta generally proves beneficial The remedy for scorpion-bite is applicable in the case of the crab-bite and the remedy for the rat-bite applies in the case of the hornet.

212-214 An excellent remedy may be prepared for poisonous bites by Viśwambhara and other insects by making a paste of sweet flag, bark of babmoo, Pāthā, Indian valerian, the seed-blossom of holy basil, heart-leaved sida, evening mallow, Indian birch wort, costus, siris, turmeric and Indian berberry, painted leaved uraria, ticktrefoil, white mussel shell creeper, wild carrot, mineral pitch, lemon grass, white siris, barley-alkali, kitchen soot and red arsenic, rubbed with the bile of the Rohita fish. This can be used as errhine, collyrium or in other modes of application

215 The salsoda alkali, the alkali got out of goat's droppings, holy basil and clenolepis mixed with the supernatant part of Madirā wine is beneficial in poisoning due to centiped bite

216 Wood apple, clenolepis, mudar seeds, the three spices, Indian beech, jungle cork tree, turmeric and Indian berberry cure poison of the house-lizards.

217-218. The prickly amaranth mixed with the juice of the sword-bean is the foremost of antidotes Similar in effect are black nightshade and tooth brush tree, mixed with peacock's bile. The Siris-pentad antidote prepared with pulvis of the fruits, roots, bark, flowers and leaves of siris mixed with an equal quantity of ghee is foremost among antidotes Thus has been described 'The Siris-pentad antidote.'

219-220 In case of wounds caused by the claws and teeth of the quadrupeds and bipeds, there occur edema, suppuration, discharge and fever The application of gum arabic tree, sal, elephant's foot, maiden hair, turmeric, Indian berberry and red chalk is curative of the poison due to injury by teeth and claws

Treatment of Fear-poison

221-222. When a person bitten by anything in pitchy darkness gets alarmed and suspects a poisonous bite he develops symptoms of pseudo-poison in the form of fever, vomiting, fainting and burning, as well as prostration, stupefaction and diarrhea; this is regarded as fear-poison. The following treatment in such a case should be given by a wise physician speaking comforting and reassuring words.

223. The potion of sugar, purified sulphur, grapes, milky yam, liquorice and honey should be given mixed with water sanctified by holy incantations, and the sprinkling of such sanctified water and inducing of comfort and cheer constitute the treatment in such fear-poison

Diet in toxicosis

224 Śāli rice, Sastika rice, common millet and Indian millet are recommended as diet, and rock-salt for salting purposes.

225 Prickly amaranth, cork swallow-wort, brinjal, marsilia, malta jute and Indian pennywort and carilla fruit are wholesome as vegetables.

226-227. As acids, emblic myrobalan and sour pomegranate are good, and soups of green gram and common pea, the meat juices of antelope, peacock, porcupine, common quail, partridge and spotted deer, soups and meat-juices prepared with drugs curative of poison and the food that is non-irritant are remedies in cases of poison.

228. The person though cured of poison should avoid antagonistic diet, over-feeding, anger, fear, exertion and sexual intercourse and particularly day-sleep.

229-230 Repeated jerks of the head, edema, drooping of the lips and the ears, fever, rigidity of eyes and limbs, tremors of the jaw, contortions of the body, falling of hair, exhaustion, depression, trembling and circumambulation are the symptoms in quadrupeds bitten by poisonous creatures

231-232 Deodar, turmeric. Indian berberry, long leaved pine, sandal, eaglewood, Indian groundsel, gall stone of the cow, cumin, gum guggul, Indian valerian, rock-salt and Indian sarsaparilla, powdered and mixed with sugarcane juice, cow's bile and honey make a remedy for



poisonous bites in the case of quadrupeds

Treatment of artificial poison

233. With a view to gain the favor of their husbands, women administer to them their sweat, menstrual discharge, saliva and excreta from other parts of the body, as also artificial poisons advised by enemies, mixing these with the food.

234-235. As a result of such administration of poison, the person will show symptoms of anemia, emaciation, weakness of the digestive fire, palpitation of the heart, distension of the abdomen and edema of hands and feet, abdominal diseases, assimilation disorders, consumption Gulma, wasting, fever and similar other diseases.

236. He perceives in his dreams generally cats, jackals, cruel animals, mongooses and monkeys as well as dried up rivers and reservoirs of water and withered trees

237. If he be dark-complexioned, he sees himself as bright in dreams or if bright, he sees himself dark or finds himself without his ears and nose or injured in his sense-organs in his dreams.

238. Seeing such a person, the intelligent physician should a what kind of food, when and in whose company, he had eaten, and ascertaining the cause should administer him emesis.

239. Copper-dust mixed with honey is a good stomach-cleanser for a person. After the stomach has been cleansed he should be given half a tola of the colloidal powder of gold.

240 Gold quickly destroys all kinds of poison-effects in one that takes gold i e it confers immunity, just as no water wets the lotus leaf, poison does not affect him.

241-241½. Take long leaved croton, turpeth, red physic nut, physic nut milk of thorny milk-hedge and emetic nut and with these prepare buffalo s ghee, adding 256 lolas of cow's urine This is an effective remedy in case of poison due to snake and insect bites and in artificial poison.

The Nectar Ghee, an all poison cure

242-249. Take one tola each of siris bark, dry ginger, black pepper, chebulic myrobalan, beleric myrobalan, emblic myrobalan, red sandal, blue water lily, heart-leaved sida, evening mallow, Indian sarsaparilla, asafetida, Indian groundsel, neem, trumpet flower Putrañjīva, pigeon pea, trilobed virgin's bower, vasaka, holy basil, kurchi seeds, Pātha, alang, winter cherry, locynth, yellow berried nightshade,



lac, variegated mountain ebony, climbing asparagus, white siris, red physic nut, rough chaff, painted leaved uraria, dry extract of Indian berberry, white turpeth-root, white mussel shell creeper, costus, deodar, perfumed cherry, white yam, pith of mahwa fruits, and bark of Indian beech, turmeric, Indian berberry and lodh; prepare 256 tolas of ghee with this in equal quantity of water and 768 tolas of cow s and goat's urine This is curative of poison When used as potion, inunction and nasal medication, it cures epilepsy, consumption, insanity, spirit-possession, chronic helminthiasis, Gulma, splenic disorders, spastic paraplegia, jaundice, stiffness of jaw and shoulder, and similar other disorders It can revive those that are apparently dead due to poisoning and strangulation .This ghee is known by the name of 'Nectar' and is the best antidote for all poisons Thus has been described 'The Nectar Ghee'

Here are verses again—

250 One should move about with an umbrella in the day and a rattle in hand at night, so that snakes might get frightened by the shade and the noise respectively and move away.

251. Immediately after the snake-bite, one should bite the snake itself or even a clod of earth and tie a ligature above the bite, and either tear open or cauterise the wound.

252-253 The wearing on one's person of diamond, emerald, Sāra, the Picuka grain, the bead that is antidote for mouse poison, the ruby, the gem from the serpent s hood, the Vaidūrya, the elephant pearl and the anti-poison stone as well as of the anti-poison herbs, gives immunity from poison The rearing of birds such as Śārika, demoiselle crane, peacock, swan and parrot is beneficial

Summary

Here is the recapitulatory verse—

2,4 Thus, herein has been given an elaborate exposition or the various methods of treatment of toxicosis of both the varieties. The wise physician, after study and full understanding of the subject should apply the remedies and neutralise the effects of poison.

23 Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-third chapter entitled 'The Therapeutics of Toxicosis' is completed.

CHAPTER XXIV

Intoxication

1. We shall now expound the chapter entitled 'The Therapeutics of Alcoholism'.



2 Thus declared the worshipful Ātreya.

In praise of Wine

3-10. Wine, that was greatly worshipped of old by the gods and their king, that which was invited by the ritualist and established in the sacrifice called Sautrāmani, she that upholds the sacrifices, that by which devitalised Indra was uplifted from the impenetrable gloom of faintness into which he had fallen by excessive addiction to Soma, that which is worthy of being seen, touched and mixed by holy men who offer sacrifices in the manner prescribed by the Vedas, that which is derived from a variety of sources and yet has the one common quality of intoxication, that which endows the gods with choicest prosperity in the form of ambrosia, the manes in the shape of 'Swadha' and the twice-born in the shape of 'Soma' that which is the splendour, might and the wisdom of the Aświn twins, that which is the power of Indra, that which is, the 'Soma' prepared in the 'Sautrāmani' sacrifice, that which is the destroyer of sorrow, unhappiness, fear and distress, which is powerful, and which itself turns into and causes love, joy, speech and nourishment, and beatitude, that which has been praised as the joyful wine by the gods, Gandharvas, Yaksas, Rākṣasas and mortals should be taken in the enjoined manner

11-20. Having attended to the internal and external needs of the body and having bathed and painted himelf with fragrant sandal, a person must wear clean clothing along with ornaments and fragrance suitable to the season. Then decking himself with garlands of variegated flowers and with jewels and ornaments, he should worship the gods and the Brāhmanas and touch the most auspicious articles. Seating himself comfortably in a sitting or lounging position on a well made bed with pillows, in a spot scattered with flowers that are best suited to each season and fumigated with fragrant smoke, he should drink wine, always in vessels of gold or silver or vessels set with precious stones or other vessels clean and well shaped. He should drink while being shampood by clean, loving, beautiful, young and well trained women decked in fine clothes, jewels and flowers suitable to the season He should eat, while drinking, green fruits and salted fragrant flesh and other sauces agreeable to the wine and proper to the season, and the fried flesh of many kinds of creatures of the land, water and the air and many kinds of puddings made by expert cooks He should drink, having prayed to the gods and

having first received their grace and having poured the libations of wine on the earth, mixed with water for the desiring spirits

21 The person of the Vāta habitus should take inunction, oil-massage and bath, and put on good raiment, treat himself to fragrant smoke and paint himself with sandal paste and should take the food prepared with unctuous and hot articles, after that, he should drink wine

22. If the person with the Pitta-habitus, after treating himelf to various cooling things such as bath etc., and eating food consisting of sweet, unctuous and cooling articles, takes wine, it will not impair his health.

23. The person of the Kapha-habitus, living on food prepared of barley and wheat, should treat himself to hot things and eat the flesh of Jāngala animals prepared with black pepper and then take wine

24 This is the procedure of drinking in the case of rich people and those who are, yet on the path to prosperity, should treat themselves to things that are available according to their circumstances and should drink wine in wholesome doses.

25 For persons of Vāta-habitus generally, the wine prepared of gur and flour is wholesome while the persons with Kapha cum-Pitta habitus should take grape-wine or honey-wine

Merits Of Right Mode of drinking

26 Wine is prepared from various substances and possesses various qualities. It has various actions on the body. It is intoxicating in nature Hence it should be viewed from the point of both its good as well as its evil effects.

27. If a person takes it in right manner, in right dose, in right time and along with wholesome food, in keeping with his vitality and with a cheerful mind, to him wine is like ambrosia.

28. While to a person who drinks whatever kind comes in hand to him, and whenever he gets an opportunity and whose body is dry due to constant exertion, that very wine acts as a poison.

The action of Alcohol

29 Alcohol reaching the brain, disturbs all the ten qualities of the vital essence by its ten-fold nature of action and thus leads to the derangement of the mind (protoplasmic poison).

30 They are - lightness, heat, acuteness, subtleness, acidity diffusiveness, quickness, dryness, expansiveness



and limpidness These are described to be the ten qualities of alcohol

31. While heaviness, coldness, softness, smoothness, denseness, sweetness, fixity, clearness, viscidity and unctuousness are laid down as the ten qualities of vital essence.

32-34. Heaviness is destroyed by lightness, coldness by heat, sweetness by acidity, softness by acuteness, clearness by quickness, unctuousness by dryness, fixity by diffusiveness, smoothness by expansiveness, viscidity by limpidness and density by subtleness Thus alcohol by its characteristic actions, destroys the ten qualities of the vital essence It acts as a protoplasmic poison. As a result, alcohol agitates the mind, and its foundation, namely the heart, and quickly produces intoxication

35 The heart is considered to be the seat of the circulatory channels of the body nutrient fluid, the Vāta and other humors and of the mind, intellect and the senses, as also of the vital essence

36 By excessive use of alcohol and the resulting impairment of the vital essence, the brain becomes dis ordered along with the body-elements situated there.

37 In the first stage of intoxication, the vital essence is not affec[ted] but the mind becomes stimulated In the second stage, the vital essence is slightly affected and in the third stage, it is completely affected.

38 The wine prepared from flour does not produce much impairment of the vital essence, because the qualities of expansiveness, dryness and clearness are not in it in a pronounced degree.

39-40. When the brain is affected by the action of alcohol, there will result exhilaration, ardent desire, exultation sense of happiness and various kinds of changes according to the psychic make-up of the person and according to its Rajasic or Tāmasic qualities. Owing to excessive use of alcohol, stupor terminating in narcosis is produced This is the delusion caused by wine and is known as alcoholic intoxication

The Three stages of Intoxication

41 Three stages of intoxication are observed in a person who drinks wine the first, the middle or the second and the last or the third We shall describe the characteristics of each of them

42 43 It produces exhilaration, delight, a finer discrimination of the qualities of food and drink, desire for music, song, jokes and stories It does [n]ot impair the intellect or memory and



causes no incapacity for sense-pleasures. It promotes sound sleep as well as happy awakening This is the first and the happy stage of alcoholic effects.

44-45 Fitful recollection, fitful forgetfulness, frequent, indistinct, thick and laryngeal speech, indiscriminate talk, unsteady gait, impropriety in sitting, drinking, eating, and conversation—these are to be known as the symptoms of the second stage of alcoholic effects

46 After transcending the second stage and before reaching the last stage there is no impropriety which persons of the Rājasic and Tāmasic nature will not commit.

Evils of Intoxication

47. Which wise man would ever wish to be intoxicated to an extent which is as frightful as insanity, even as no traveller would select a road which leads to an unhappy end and which is beset with many troubles?

48 Having reached the third stage of intoxication, he becomes paralysed like a felled tree, with his mind submerged in intoxication and stupor, and though alive he resembles a dead man

49. He does not discriminate between or recognise the qualities of things or his friends He does not possess even a sense of his own happiness for the very sake of which alcohol is drunk

50 Which wise man would like to attain that state in which he cannot discriminate between what ought to be done and what ought not to be done, between pleasure and pain and between what is good and what is evil in the world?

51 On account of his addiction, he is condemned and censured by all people and is regarded an unworthy man by them He gradually develops painful diseases as a result of his addiction

52. For all men, all that which is contributive of well-being in this life and in the other, and happiness in that higher life of liberation, is established in the perfect tranquility of the mind

53. Wine causes great agitation to such a tranquil mind, like the strong wind that shakes the trees on a bank.

54. Ignorant men, who are addicted to and are binded by intoxication and overcome by passion and ignorance, consider the intoxicated state which is a greatly morbid and diseased condition, to be a state of happiness

55. These men enslaved and blinded by alcoholism, are deprived



of wisdom and Sattwic qualities and are lost to all goodness.

56 Wine is also the cause of great delusion, fear, grief, anger and death as well as of insanity, toxicosis, fainting, epilepsy and convulsions

57 When a man is deprived of his very memory, then everything that follows upon it, is necessarily evil Thus, those who know the evils of drink, condemn the drink-habit strongly

58. True and undoubted indeed are these great evil effects described about wine, if it is unwholesome or taken in excess, or taken in disregard of the prescribed regulations

59 But wine, by nature, is regarded as similar to food in its effects. It is productive of disease if taken in improper manner, but is like ambrosia if taken in proper manner

60 Even food, which is the life of living creatures, if taken in improper manner, destroys life, while poison, which by nature is destructive of life, if taken in proper manner, acts as an elixir

Merits of Measured drinking

61 Wine taken in proper manner soon induces exhilaration, courage, delight, strength, health, great manliness and joyous intoxication

62 64 It is an appetiser, digestive-stimulant, cordial, promoter of voice and complexion and is nourishing, roborant and strengthening It relieves fear, grief and fatigue It acts as a soporific to those suffering from insomnia and as a stimulant of speech in reticent people It keeps awake people given to excess of sleep, and relieves, obstruction in the body-passages, renders the mind unconscious of the pain of trauma, ligature and other kinds of pain and suffering It acts as a cure for the disorders resulting from alcoholism

65. It increases the enjoyment of sense-pleasures and the desire for the continuance of such pleasures Even to the very aged, alcohol gives elation and delight.

66 There is nothing comparable on earth to the delight derived, during the first stage of alcoholic effects, from the perceptions of the five senses in the case of either the young or the aged

67. Alcohol, taken in the prop r way, is a relaxation for all people afflicted with a multitude of sufferings and sorrows.

68 One should take wine keeping always in view the threefold classification in each of the six things—food, [illegible]ink, age disease, vitality and season



as well as the triad of morbid humors and the triad of the psychic types.

69. The correlating of the triads of these eight factors is known as the proper mode, and the use of alcohol taken in such proper mode is never attended with the evil effects of drinking.

70. On the contrary, the person enjoys all the good effects ascribed to drinking, and without endangering his virtue or wealth, he obtains the exalted state of the mind

71. Generally, in the first stage of intoxication, mental faculties get stimulated In the second stage, the real nature of the man is slightly revealed and in between the second and the third it is fully revealed

72. As rain stimulates the growth of crops and fire reveals the quality of gold, similarly drink produces both these effects on the minds of men

73. Just as fire reveals the high, medium and low quality of gold similarly, drink reveals the true type of the mind conerned

74-75 That is the Sāttwic manner of drinking where it is drunk after adorning oneself with fragrant flower-garlands and to the accompaniment of song, where the wine has been properly prepared and pure, and taken along with delicious and clean foods and drinks, which is drunk always to the accompaniment of delightful conversation, which is taken in happy mood, which is attended with a healthy sense of exaltation and which increases cheerfulness and love, which has a happy termination and which does not lead to the extreme state of intoxication.

76 The people of Sāttwic temperament are not immediately subject to the morbid effects of intoxication. Wine cannot quickly impair the qualities of a strong mind.

77 That is the Rājasic manner of drinking which causes speech that is partly gentle and partly rude, partly distinct and partly indistinct and varying every moment in its nature and is incoherent and generally ending in an unhappy condition.

78 That is regarded as the Tamasic manner of drinking wherein speech that is not characterised by cheerfulness and affection is indulged, where there is no satisfaction in the food and drink taken, and which terminates in delusion, passion and sleep.

79 It is therefore that a man should recognise, among those given to drink, the men of the Sāttwic type by means of the aforesaid characteristics and avoid the company of



the Rājasic and Tāmasic types so as to avert the risk of the morbid effects of drinking after their manner

Proper Company at drinking

80-82. The men of excellent character, those that are pleasant of speech, that are amiable in expression, that are applauded by the good, that are versed in the arts, that are clean of heart and quick in the grasp of things, those that are mutually helpful and whose coming together is out of sincere friendship, who enhance the pleasure of drinking by their joy, affection and sweetness of manner and the sight of whom causes mutual increase of joyous spirits—such men indeed make happy companions at drink, for, by drinking in their company, one enjoys delight.

83-84. They indeed are equal to the most blessed of men who drink in the company of such good friends while enjoying the pleasures of lovely objects of the five senses of sight, smell, taste, touch and hearing and paying due heed to the circumstances of place and time and with a joyous heart.

85. Those who are strong of mind and body, those who are habituated to drink after meals, those who have inherited the habit of drinking and those that have by pract[illegible] got habituated to large doses of drink, do not get quickly intoxicated

86-87. Those men who are afflicted with hunger and thirst, who are debilitated, who are of Vāta or Pitta habitus, who are given to dry and insufficient and very limited diet, who are sluggish in digestion and who are mentally weak, those that are of wrathful nature, those that are not habituated to drink, those that are emaciated, those that are greatly exhausted and those that are suffering from lesions due to alcoholism—all such, get intoxicated quickly even with a small dose of wine

88 Agnivéśa! Hereafter I shall describe the etiology, the signs and symptoms and the therapeutics of each type of alcoholism, in due order

Etiology and Symptoms

89 90 If a person that is greatly emaciated by indulgence in women, by grief, fear, load-carrying, way-faring and such other strenuous activity, or if a person, habituated to dry, scanty and limited diet takes dry and highly fermented wine in excess at night and loses his sleep, he will soon be subject to alcoholism of the Vāta type

91 Hiccup, dyspnea, tremors of [illegible]e head, pleurodynia, insomnia and

excessive garrulity are to be known as the signs and symptoms of alcoholism of the Vāta-type

92-93 He who takes strong, acute and acid wine and who habitually takes acid, hot and acute articles of diet, who is of an irritable temperament and who loves exposing himself to the fire and the sun, will be subject to alcoholism mostly of the Pitta type. But in a person with excess of Vata, this alcoholism due to Pitta either subsides immediately or causes death

94 Thirst, burning, fever, perspiration, fainting, diarrhea, giddiness, and icteric tinge of the body are to be known as the symptoms of alcoholism of the Pitta type

95-96 In a person who excessively drinks fresh wine, mainly sweet or prepared of gur or flour, who is habituated to sweet, unctuous and heavy diet and who is given to non-exercise, day-sleep and the pleasures of a sedentary and indolent life, soon develops alcoholism which is of the Kapha-type.

97 Vomiting, anorexia, nausea, torpor, rigidity, heaviness and chilliness are to be known as symptoms of alcoholism of the Kapha-type.

98 Whatever qualities in poison are observed to provoke the tridiscordant condition, the same are also observed in alcohol. In poison they are of a stronger nature.

99 Some poisons kill immediately while others lead to diseases. The last stage produced in alcoholic intoxication should be regarded as similar to poison in effect

100 Therefore, the symptoms born of tridiscordance are observed in all types of alcoholism, but owing to the predominance of special symptoms in each type, they are classified into separate categories.

101-106 Severe aches in the entire body, stupefaction, cardiac pain, anorexia, incessant thirst, fever with the characteristics of either cold or heat, lightning-like pains in the head, sides of the chest, bones and joints, severe pendiculation, throbbing, twitchings, fatigue, obstruction in the chest, cough, hiccup, dyspnea, insomnia, tremors all over the body, disease of the ear, eye and mouth stiffening of the waist, vomiting, diarrhea and nausea of Vāta, Pitta or of the Kapha type, giddiness, delirium, hallucinations of sight and bewilderment of the mind and a feeling of being covered with hay, ash, creepers leaves or earth, and that of animals and birds crawling over his body, as well as dreaming of unhappy and inauspicious dreams—all these, are to be regarded as the symptoms of alcoholism



107. All kinds of alcoholism are to be known as resulting from tridiscordance, the physician should treat first that particular humor which is observed to be most predominant in alcoholism.

108. In alcoholism the line of treatment should generally begin with the seat of Kapha and then of Pitta and lastly of Vāta.

109. Diseases arising from wrongful, excessive and too meagre use of alcohol are alleviated by taking it in the right measure.

110-111. When the morbid effects of all the alcohol ingested are completely abated and the body becomes lighter and the patient develops a craving for drink, the physician, who is expert in posology, should give him wine which is agreeable to him mixed with Sanchal and rock salts combined with the juice of the citron and ginger and cooled and diluted with water

112-113. The excessive drinking of acute, acid and irritant wine causes dilution of the food-juice by excessive secretion, specially of mucus, leading to misdigestion and alkaline formation leading quickly to internal heat, fever, thirst, stupor, giddiness and intoxication, wine itself should be given to alleviate the condition

114. The alkali quickly changes to sweet taste when mixed with the acidity of wine (neutralization of alkali by acid) Listen now to those qualities of wine by which it is considered to be the best of acids

115-116 The wine of sour taste is regarded to have four after-tastes They are sweet, astringent, bitter and pungent tastes. On account of these four tastes and the ten-fold actions described previously, wine is the super-most among acid substances

117. The Vāta, blocked up in the channels as a result of the precipitation of the morbid humors by alcohol, causes acute pain in the head, bones and joints.

118. In this condition, the patient should be given wine in spite of its acid quality for the liquefaction of the morbid humors by its diffusive, acute and hot qualities.

119. When taken regularly, wine is wholesome, relives the obstructions in the channels, regulates the peristaltic movement of Vata, acts as an appetiser, stimulates the gastric fire and becomes homologatory by habituation.

120. The channels carrying the body-fluid being cleared and the peristaltic movement of Vāta getting regulated, the pains and disorders due



to alcoholism subside and the Vāta due to intoxication abates.

Treatment in Vata type

121-122 For the alleviation of Vāta the patient should be given wine prepared out of pastry, acidified with citron, kokam butter, jujube, pomegranate and sprinkled with the powder of bishop's weed, common juniper, cumin and dry ginger, and flavoured with sauces and mixed with a little of salt and fried barley powder and with unctuous articles.

123-124. Recognising the symptoms of provoked Vāta, the patient should be treated with unctuous, sour and well prepared meat-juices of common quail, partridge, cock and also of pea cock and of birds, beasts and fishes of the wet land group and with the meat-juices of terricolous creatures and the tearer group of beasts and birds, mixed with cooked Śali rice

125-126. The patient of Vāta habitus should be treated with unctuous, hot, salt, sour and delicious Véśawāra, a variety of preparations of wheat flour mixed with supernatant part of Vārūnī wine, and with unctuous pan-cakes and puffs stuffed with meat and ginger and with pan cakes prepared out of black gram

127-128. Or, he may be given the flesh of the fatty creatures previously described, prepared with black pepper and ginger and with a small quantity of unctuous substance and without any acid, or mixed with pomegranate juice; or, he may be given the pudding prepared with the three spices, coriander, black pepper and ginger, taken with genially warm pan-cakes.

129-130. When the patient gets thirsty after meals, he should be given the supernatant part of Vārunī-wine as potion, or the juice of pomegranate or the decoction of pentaradices or the water boiled with coriander and dry ginger or whey or the supernatant part of sour gruel or vinegar.

131 By the administration of this tested remedy in proper dose and time, the disorder gets alleviated and the patient's vitality and complexion promoted

132-135. By various kinds of Rāga and Sādava confections and various appetisers which make the patient relish the food, meat-preparations, vegetables, pastry and barley, wheat and Śāli rice and by the aid of inunction, dry massage, hot baths, covering with thick blankets and smearing the body with the thick paste of eagle-wood, and fumigation with the aid of dense smoke of eagle wood, and by the aid of affectionate embraces of women's bodies full of the warmth of youth, by the warm clasp of their



waists, thighs and full grown breasts, by the warmth of the bed and the cover and the warmth of happiness and cheer of the interior apartments, alcoholism of the Vāta-type gets subdued effectively.

Treatment in Pitta-type

136-137. In alcoholism of the Pitta type, wine added with sugar, wine made of sugar, grape-wine or any other variety of wine, diluted with plenty of water mixed with the juices of showy dillenia, dates, grapes, sweet falsah and pomegranate, and sprinkled with roasted paddy flour and cooled, should be given as potion, at the proper time.

138 The flesh of the rabbit, grey partridge, antelope, common quail, and black tailed deer, sweet and sour articles and Śāli and Saṣṭika rice should be used in the dietary.

139. Or, meat-juice of the goat may be prepared with the soup of the wild snake-gourd or with the soup of math-gram and green-gram mixed together and acidified with the pomegranate and the embic myrobalan, and may be given.

140 Various demulcent drinks, gruels and meat-juices may be prepared out of the juices of grapes, emblic myrobalan, dates and sweet falsah.

141-142 Finding that the Kapha and the Pitta are in a provoked condition in the stomach of the alcoholic patient and that he is afflicted with thirst and burning due to excessive morbidity, the physician should first give him wine, grape-juice, water or a demulcent drink and then immediately administer emesis so as not to allow any residue to remain in the stomach In this way, the patient gets quickly cured of his condition

143. When he desires food, he should be given demulcent drink and treated systematically with the rehabilitation-procedure As a result, his gastric fire gets enkindled and digests the *residual fraction of morbidity* as also the food

144-145. In conditions of cough, spitting of sputum mixed with blood, pleurodynia, mammary pain, thirst, misdigetion, agitation in the stomach and chest, the physician should give soup of guduch, large variety of nut-grass or of snake-gourd, mixed with dry ginger, followed by a diet of partridge flesh.

146 If the patient is afflicted with great thirst owing to excessive provocation of Vāta and Pitta, he may be given grape-juice to drink, as it is cooling and a regulator of the humors

147-147½ When this potion has been digested, he should be fed with



a diet of the meat juice of the goat, mixed with sweet and sour things and when thirsty, wine should be given as post-prandial potion. That is the proper dose for the post-prandial potion which does not adversely affect the mind

148-148½. When thirsty, he should be given wine frequently and in small quantities, diluted liberally with water so as to quench his thirst and also avoid intoxication.

149-150. The patient may drink the cold infusion of sweet falsah or tooth-brush-tree-water or the cool decoction of the tetrad of leafy drugs, (ticktrefoil, painted leaved uraria, wild green gram, wild black gram) or the adipsous juice of nut-grass, pomegranate and roasted paddy.

151. The juice of the sour pentad viz., jujube, pomegranate, kokam butter, yellow wood sorrel and country sorrel, used as a mouth-paint, immediately quenches the thirst.

152-155½. Cooling eats and drinks, cool beds and seats, the touch of cool breezes and waters, cool gardens, the contact of silken garments, sacred lotuses, water lilies and precious stones and pearls spinkled over with sandal-scented water cool as the light of the moon, the touch of vessels of gold, silver and bronze filled with cool water and of skin-bags filled with ice and exposed to draughts of breeze, the contact of women smeared with sandal paste and of the breeze heavy with the scents of the best varieties of sandal, these are recommended in alcoholism of the Pitta type. The physician may make use of whatever other things there are, which have a cooling potency.

156-156½ In burning due to excessive drinking, the touch of the petals of white lily and night-flowering lotus, wetted with sandal water as also the touch of pleasing objects, is beneficial

157-157½. The narration of wonderful stories, the pleasant cries of the peacock and the rumbling of thunder alleviate the effects of intoxication

158-158½ Various devices of showering water and blowing breezes and rooms equipped with cascades, should be devised by the physician for the cure of burning due to alcoholism

159-159½ Painting the body with perfumed cherry, cuscus grass, lodh, fragrant sticky mallow, fragrant poon, cinnamon leaves and nut grass mixed with the decoction of sandal, is recommended in burning.

160-160½. An application with the lather of jujube sprouts, neem and soap nut is beneficial in burning



161-161½. Sura-wine, supernatant part of Sura wine, sour curds, pomelo-juice and honey, along with sour conjee are curative of burning and are recommended as affusion and application.

162-162½ Cold water is recommended for use as affusion, immersion and for wetting the fans to allay burning and thirst.

163-163½. If these procedures are administered in proper dose and in proper time, alcoholism of the Pitta-type gets allayed quickly if the patient strictly carries out the instructions of the physician.

Treatment in Kapha-type

164-166½. Alcoholism of the Kapha-type should be cured by means of emesis and fasting. When thirsty, the patient should be given water boiled with fragrant sticky mallow or with heart-leaved sida or painted leaved uraria or yellow-berried nightshade or water boiled with all these together and dry ginger, and cooled, or the physician may give water boiled with cretan prickly clover and nut-grass or with nut-grass and trailing rungia or water boiled with nut-grass alone, as each of these causes the digestion of the morbid humor

167-169 The same is recommended as potion in every kind of alcoholism This is harmless as a drink and is curative of thirst and fever Sugar-wine, honey-wine, old medicated wine or Sīdhu-wine, mixed with honey and un-unctuous and demulcent articles added with the pulvis of bishop's weed and dry ginger, may be given to the patient as potion, when the chyme is digested and he feels thirsty

170-170½ He should be given a diet of barley and wheat with un unctuous soups of horse-gram or of dried radish This soup should be cooked thin and given in small quantity. It should be made light and mixed with articles which are pungent and acid in taste and also with a slight quantity of ghee.

171-172½ He should be fed on a diet of barley along with sour soup of snake-gourd or the soup of emblic myrobalan mixed profusely with pungent articles. He may also be given the sour soup of the three spices or of Amlavétasa or meat-juice of the goat prepared with sour articles and without unctuous substance or the meat-juice of Jāngala creatures in the same way.

173-173½ Meat should be roasted in a dish or an earthen pan till it is completely dry, and then pungent, sour and salt articles should be added; the patient should take honey-wine while eating them

174-176. In alcoholism of the Kapha-type, the patient should eat, according to the strength of his gastric fire, at proper meal-time, meat copiously flavoured with black pepper and mixed with juice of pomelo and large measure of pungent articles as well as with bishop's weed and dry ginger, and acidified with the juice of pomegranate and mixed copiously with pieces of green ginger and rolled up in a hot pancake, he should then take a draught of wholesome wine

177-178 Take Sanchal salt, cumin seeds, kokam butter and Amlavétasa one part each, cinnamon, cardamom and black pepper 1/2 part each, and mix with one part of sugar This salt-preparation containing eight ingredients (Astānga) is an excellent promoter of the gastric fire and should be given in alcoholism of the Kapha type, for cleansing the body-channels

179. The same Astānga salt duly diluted with sweet and acid juices, adds relish to articles of wheat and barley and also to meat preparations

180-181. Reduce into paste, along with spices, white grapes after taking out the seeds, with the juice of pomelo or of pomegranate and add sanchal salt, cardamom, black pepper, cumin seeds, cinnamon bark and bishop's weed, this chutney mixed with honey, serves as an excellent appetiser and promoter of the gastric fire.

182 A chutney may be prepared out of small grapes too in the same manner, this chutney, mixed with vinegar and liquid gur, acts as a digestive-stimulant and digestive

183-184. Prepare separate chutneys of mango-pulp and pulp of emblic myrobalan, adding coriander, sanchal salt, cumin seeds, celery and black pepper, gur and honey, and prepare it so as to have a predominantly sour and salt taste, food articles taken along with this chutney are relished much and are also properly digested

185-188. By non-unctuous and hot eats and drinks, warm baths, proper exercise, fasting, systematic waking in the nights, systematic dry baths and massages at the proper time, by friction massage which is promotive of life and color, by wearing heavy clothings, by the use of eagle-wood paste, by the warm and joyous embraces of young women and soothing warm massage of the body by the well-trained hands of women—by such means, the alcoholism of the Kapha type abates quickly.

189 The measures which are described in the case of each morbid



humor separately, should be given in skilful combination, for the cure of the remaining ten types of tridiscordance, by the wise physician.

190 The physician, who is an expert in pathology as well as in pharmaceutics and knows the science of prognosis as regards curable and incurable diseases, cures all curable diseases

Beneficial behaviour in Alcoholism

191-193. Lovely woodlands, lakes, ponds full of lotuses, flowers, clean food and drink, cheering companions, garlands, varieties of perfumes, clean garments, musical notes, endearing and delightful company, excellent exposition of stories, humorous anecdotes and songs and the companionship of beloved women act as curatives of alcoholism

194 Alcohol does not cause morbid intoxication without first agitating the mind, nor without affecting the body. Hence treatment that is mentally cheering and enlivening should be given

Milk course

195 With the above tested remedies, alcoholism gets alleviated; if it does not, then a course of milk-diet should be resorted to, avoiding the use of wine altogether

196-197 Owing to the lightening therapy and the digestive, cleansing and soothing procedures, the patient, who gives up wine, becomes weak and lightened by the reduction of Kapha For such a patient whose systems have been burnt up by alcohol and whose morbid Vāta and Pitta are increased, milk is as wholesome as the rains are for the summer-scorched tree.

198 When the disease has been cured by the administration of milk and the patient has acquired strength, the milk-regimen should be gradually reduced and alcohol substituted little by little

Complications

199. The person who, after withdrawal from drink-habit, takes again suddenly to drinking excessively succumbs to the disorders named 'Dhwamsaka' and 'Viksaya'

200 These two diseases occurring in a person already wasted by disease are the most formidable of all diseases. Their signs and symptoms and treatment will now be described systematically

201. Excessive discharge of mucus, dryness of throat and mouth, intolerance to sound, excessive torpor, and somnolence should be known to be [the] symptoms of 'Dhwamsaka'



202 Cardiac and throat disorders, stupefaction, vomiting, body-ache, fever, thirst, cough and headache are the signs and symptoms of 'Viksaya'

203 The same medicament is recommended in these conditions as is prescribed in alcoholism of the Vāta type, for they occur in emaciated and debilitated persons

204 Enemata, potion of ghee, courses of milk and ghee, inunction, massage, baths, and food and drink that are curative of Vāta should be resorted to

205 With these procedures 'Dhwamsaka' and 'Viksaya' get alleviated No disorder due to alcohol can occur in a person who takes wine in proper manner

206. The wise man who abstains from all kinds of intoxicating drink and who has his senses under control, is not afflicted with any disorder due to alcohol either somatic or psychic

Summary

Here are the recapitulatory verses—

207-211. The powers of the goddess of wine, the manner of drinking wine, the articles of which it is prepared, the action of each of them, nature of the combination it demands, how it intoxicates, combined with what qualities it yields excellent result, the nature of intoxication and the three different stages of intoxication and their respective characteristic symptoms, the ill effects of alcohol as well as its good effects, the three modes of drinking and the signs and symptoms according to the particular type of the mind, the nature of the boon-companions at drinking that makes for happiness, the persons that are intoxicated quickly and those that are intoxicated slowly, the cause of intoxication and its signs and symptoms, how and which wine cures the diseases produced by alcohol and what is the line of treatment—all this is elaborately described in this chapter on the Therapeutics of Alcoholism.

24 Thus, in the Section on Therapeutics, in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-fourth chapter entitled 'The Therapeutics of Alcoholism' is completed

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CHAPTER XXV

Wounds

1 We shall now expound the chapter entitled 'The Therapeutics of the two kinds of Wounds'

2 Thus declared the worshipful Ātréya



3 Approaching the Master Ātréya endowed with the knowledge of this world and the other, and freed from the faults of pride, passion and fear, Agnivesa at the proper time made the following inquiry with due modesty.

4 "O, Worshipful one! in the Section on Nosology, you made mention of two kinds of wounds O, giver of healing! it behoves you to tell us concerning their symptoms and treatment"

5 5½ Having heard these words of Agnivésa, the teacher replied, "O, gentle one! regarding the two kinds of wounds viz., the endogenous and exogenous, which have been described previously, now listen to a systematic description of their symptoms and treatment

Etiology

6. The endogenous type is due to internal morbidity of the body and the exogenous type is due to external causes.

7-8 The exogenous wounds are caused by trauma, ligature, falls and by injuries resulting from fangs, teeth and nails and also by contact with toxic or poisonous substances or fire or cutting weapons These exogenous wounds are distinguished from the endogenous variety by the difference in their treatment consisting of charms, talisman, external application etc, by their different causative factors and by their being local affections (affecting the injured region alone)

9 If the wounds of the exogenous variety do not yield to the aforesaid treatment on account of their association with endogenous morbid factors, the physician should treat them with the medications indicated in the endogenous type of wounds, according to the predominant morbid humor.

10 The three humors—Vata, Pitta and Kapha, being provoked by their respective etiological factors and getting lodged in the external regions, produce ulcers or wounds of the endogenous type.

Symptoms in each type

11. The wounds which are indurated hard to the touch, attended with the scanty discharge, acute pain, pricking pain and throbbing, and which are of dusky coloration, are caused by the morbidity of Vāta.

12 The physician should treat these wounds due to Vāta, with impletion therapy, potion of unctuous substances, with sudation and poultices prepared with unctuous substances and with applications and affusions.



13 The physician should know the wound to be due to Pitta if it be attended with thirst, stupefaction, fever, sweat, softening, burning, putrefaction, tissue-destruction, foul smell and discharge.

14. The physician should alleviate these wounds of the Pitta-type with applications and affusions prepared with cooling, sweet and bitter drugs, by the potion of medicated ghee as also by purgation.

15 The wound, born of Kapha morbidity, is characterised by very sticky discharge, thickness, greasiness, fixity, slight pain, pale coloration, slight softening and chronicity

16. The physician should cure the wounds of the Kapha type by means of applications and affusions prepared with astringent, pungent, dry and hot articles as also by lightening therapy and the administration of digestive drugs

Varieties

17-19. These two varieties of wounds (exogenous and endogenous) are further divided into twenty kinds according to their varying characteristics As regards these, the clinical examination is conducted in three ways Excessively morbid conditions are said to be twelve. Their seats of affection are eight Similarly eight are the pathological odors associated with them. Fourteen kinds of discharge are observed in these wounds. The complications are sixteen and the morbid factors for the non healing of these ulcers are twenty-four Thirty-six are the effective measures laid down in the treatment of these wounds. Listen, as I describe all these separately

20 21 The operable and the inoperable, putrid and non-putrid, affecting the vital organs and not affecting them, open and closed, hard and soft, with scanty and profuse discharge, toxic and non-toxic, regular and irregular, with and without deep burrows and pouches (undermined edges), with depressed and elevated surface—thus are described the twenty varieties of wounds, classified according to their various characteristics

21½ The method of clinical examination is laid down as of three kinds viz., inspection, interrogation and palpation.

22-23. The examination of age, color, body and sense organs is done by inspection, the examination of etiological factors, the kind of pain, homologation and strength of gastric fire is done by taking the history of the case, by the skilful diagnostician; he should investigate whether there is softness or hardness, coldness or

heat in the part by the method of palpation.

24-25. The pale one, the one with depressed edges, the one with greatly thickened edges, the one that is yellowish red, blue or dusky red in color, the one covered with pustules, the red one, the black one, the very putrid one, the recurrent one and the pin-pointed one, are described as the twelve excessively morbid types of wounds. These morbid conditions are divided by a different mode of classification into twenty-four

26. Skin, vessels, flesh, fat, bone, sinews, vital parts and the organs in the internal cavities of the body, these eight have been succinctly described as the seats of affection for ulcers and wounds

Eight odors

27 The odors of ghee, oil, fat, pus, blood, rust, acid and putridity—these eight kinds of odors are described to emanate from wounds by physicians specially versed in the osmology of wounds.

Varieties of discharge

28-28½ The colors of the lymph, serum, pus and blood as also yellow, dusky-red, yellowish red, blue, green, greasy, dry, white and black are regarded to be the fourteen variet of the color of the discharge from wounds.

Complications

29-30½ Acute spreading affection, hemiplegia, vascular thrombosis, convulsions, stupefaction, insanity, acute pain in the wound, fever, thirst, lockjaw, cough, vomiting, diarrhea, hiccup, dyspnea and tremors are the sixteen complications of wounds described by the specialists in the subject of wounds.

31-34 The softening of the sinews, softening of the vessels, deep-seatedness, destruction of tissues by parasites, the presence of sequestrum or foreign bodies, toxic conditions, tendency to spread, constant injury by nails and wood, excessive pressure of the skin and the hair, faulty bandaging, excessive oleation, emaciation due to excessive medication, indigestion, over-eating, antagonistic and unwholesome diet, grief, anger, day-sleep, physical exercise, sex act and neglect of treatment—these are the factors which cause non-healing of wounds in the human body

35. The excessively morbid wounds become formidable by reason of their excessive discharge, smell, morbidity and complications

36 The wounds that occur in the skin and the flesh, in regions which



are easy of approach, which are not associated with complications, which are of recent origin and which occur in favourable seasons and in young and intelligent persons are considered easily curable.

37 When the wound is not characterised by all of the above conditions but is lacking in some, then it is considered formidable; and if all the above conditions are lacking, then the condition should be considered incurable.

Thirty-six curative measures

38-39 In cases of wounds, the first thing to be done is the administration of cleansing agents which operate on the region nearest to the site of the wounds Thus, emetics, purgatives, enemata and operative procedure may be used as the situation demands. Once the body has been cleansed of its morbid matter, wounds and ulcers immediately subside. Listen hereafter to the exposition, in their due order, of all the therapeutic measures.

40-43. There are six kinds of operative measures in swelling, compression, refrigeration, henosis, sweating, sedation, probing, the use of cleansing and healing decoctions, applications, use of cleansing and healing oils, leaves, two methods of covering, two merhods of bandaging, diet, elevation, two kinds of cauterization (heat and caustic alkali), depression, two kinds of fumigation and application of hardening and softening procedures, dusting of wounds, restoring the skin pigment, healing and hair-restoring Thus these thirty six are regarded as the therapeutic measures in wounds

Treatment in Edematous wounds

44. Knowing that swelling is the premonitory symptom of a wound, the physician should treat it, at the very beginning, by depletion of blood so as to prevent it from terminating in a wound

45. If there is excessive morbidity, purificatory procedures should be done, and if the morbidity is slight, the patient should be given lightening therapy, and if Vata provocation is predominant, it should first be cured by decoctions and medicated ghees.

46 The application, prepared of the barks of banyan, gular fig, holy fig, wave-leaved fig and country willow, is an excellent refrigerant.

47 The applications of sida, liquorice, milky yam, lotus-tubers, climbing asparagus, blue lily, fragrant poon and sandal act similarly

48 Powder of roasted paddy, liquorice, ghee and sugar should be



made into an application which is good in swelling The non-irritant foods are a beneficial measure in swelling.

Poultices in swelling

49. If, along these lines of treatment, the swelling does not subside, it should be made to maturate by means of poultices. When it is ripe, opening of it, is said to be beneficial

50. The poultice, prepared of the powder of roasted grain mixed with ghee or oil, or with both and applied warm, is recommended for the suppuration of swelling

51 The poultice prepared of the powder of roasted grain mixed with til, linseed, sour curds, yeast, costus and salt, is also recommended.

52. The swelling which is characterised by pain, burning, redness and pricking pain, which feels to touch like a water bag i. e when pressed it is depressed and on the removal of the pressure it swells again (fluc tuation test), should be diagnosed to be a suppurated swelling.

53-54. In case of delicate patients, linseed, gum guggul, milk of thorny milk-hedge, the droppings of cock and pigeon, palas-alkali, yellow thistle and red physic nut are the group of drugs to be used for breaking open the suppurated swelling. In other cases, the operative measure is, indeed regarded as the best treatment

The six operative Measures

55. Incision, puncturing, excision, scraping, scarification and suturing-these six are the operative measures.

56. Sinuses and fistulas, suppurated swellings, intestinal perforation and obstruction, foreign bodies inside and similar other conditions indicate the operative measure of incision.

57 Ascites, fully suppurated Gulma, and uterine Gulma and diseases due to vitiation of blood such as acute spreading affections, pimples etc , indicate the operative measure of puncturing

58 Swollen wounds, wounds with thick edges, elevated wounds, hard wounds, excrescent growth of flesh such as piles etc., indicate the operative measure of excision.

59-60½. Leprous lesions and other skin diseases indicating scraping, should be scraped by the intelligent physician. Rheumatic conditions, tumors, pimples, circular red eruptions, various lesions of dermatosis and parts that have suffered injury and swelling indicate the procedure of scarification Deep opening of the lumbar or the abdominal region indicates suturing. Thus the wise physicians hav



described the six varieties of operative procedures

61. The suppurated wounds with narrow opening and capacious interior indicate compression.

Drugs used

62. Common pea, lentils, wheat and pigeon pea made into paste and unmixed with unctuous substances are recommended for compressing the above-said wounds.

63-63½. The bark of the silk-cotton tree, the roots of sida and the sprouts of banyan, or the banyan group of drugs or the sida group of drugs—these, used as applications, are refrigerants; and affusions with these drugs have similar action

64-64½ The wounds, associated with hemothermia, should be soothed by affusion with the Hundred times washed Ghee or with very cold milk or with very cold liquorice-water.

The synthesizing methods

65-65½ If there are loosely hanging bits of flesh in the wounds, they should be painted with ghee and honey and replaced properly; and then the physician should bandage the wound.

66 66½ When they are replaced properly, the wound should be dusted with the powders of perfumed cherry, lodh, box-myrtle and madder and fulsee flowers.

67-67½. The wounds heal similarly with the use of the powders of the pentad of milky trees, mixed with the powder of pearl-oyster shell, or, with the use of the powder of fulsee flowers and lodh also the wounds get healed

68-68½. The fractured bone or dislocated joint should be set right by the skilled physician, on a par with its parallel limb of the body.

69-69½ When it is fixed in proper position, it should be bandaged with cotton, splints and cloth and then bandaged with cloth well-soaked in ghee in such a way that the part is immovable and comfortable

70-70½. The patient should then be given non-irritant pastry-articles of diet while any kind of exertion which disturbs the joined part is not good

71-71½. If the dislocated or injured part is complicated by acute spreading affections, the physician, expert in the knowledge of the various stages of treatment, should do the treatment of that particular condition as required at that stage.

72 73. If the wounds with the predominance of Vata-provocation are



dry, excessively painful and indurated, they should be given mixed sudation treatment by means of hot poultices prepared from the fleshes of domestic, terricolous, aquatic and wet-land animals, till the patient gets relief

74-74½. If in wounds with predominance of Vāta-provocation, there is burning and pain, they should be treated by the physician, with applications prepared by soaking fried linseed and til in milk and rubbing them with the same milk

75 77 The unctuous sugar-preparation made of sida, guduch, liquorice, painted leaved uraria, climbing asparagus, cork swallow wort, sugar, milk, oil, fat of fish, ghee and bee's wax, is curative of piercing pain in the wound The wound should be affused with genially warm water, milk or ghee-cum oil prepared with decaradices.

78 To alleviate burning and pricking pain, the wound should be anointed with the warm application prepared of powdered barley, liquorice and til mixed with ghee.

79 To soothe pain and burning, the poultice of til, mixed with the milk-pudding, prepared of green gram should be applied. This is the line of treatment laid down as beneficial in wounds

Probes

80 Probing is beneficial in wounds having narrow mouths, excessive discharge, capacious interior and not located in the vital regions

81. There are two types of probes (1) soft and (2) hard. The soft probe is made of stalks of herbs and the hard one is made of metal rod

82. If the wound is on a fleshy part and deep-seated, it should be probed with a metallic director, and in the opposite condition the physician may use the stalk of herbs, as a probe.

83 The wounds having foul smell, discoloration, excessive discharge and pain should be known to be unhealthy and they should be treated with purificatory measures.

Purificatory and Healing remedies

84. The decoctions of the three myrobalans, catechu, Indian berberry, drugs of the banyan group, heart-leaved sida, sacrificial grass, neem and the leaves of jujube are said to be purifying agents

85 The unguent made with the paste of til mixed with salt, turmeric and Indian berberry, turpeth, ghee, liquorice and leaves of neem is a purifier of wounds



86. The wound which is not very red, not very pale, not very dark-red, not very painful nor much elevated, nor having thick edges etc, is considered a healthy wound and should be treated with healing agents

87 Decoctions of banyan, gular fig, holy fig, cadamba, yellow berried fig, country willow, oleander, mudar and kurchi are healing agents.

88 Sandal wood, lotus filaments, bark of Indian berberry, cinnamon, blue water-lily, the two Medās, trilobed virgin's bower, Indian madder and liquorice are also healing agents in ulcers

89 The unguent prepared of rhizomes of lotus, cork, swallow wort, elephant foot, fulsee flowers, heart-leaved sida, til and ghee should be applied for promoting the healing of wounds

90 91 The medicated oil, prepared of the paste of kamala, embelia, kurchi, the three myrobalans, heart leaved sida, wild snake-gourd neem, lodh, nut-grass, perfumed cherry, catechu, fulsee flowers, sal, cardamom, eaglewood and sandalwood is an excellent promoter of the healing of wounds.

92 The medicated oil, prepared of equal quantities of rhizomes of lotus, liquorice, Kākolī, Ksīra-kākolī and the two varieties of sandal wood, is an excellent promoter of the healing of wounds

93. The medicated oils prepared of the juice of scutch grass, of kamala or the paste of the bark of Indian berberry, are excellent promoters of healing in ulcers.

94 Recognising the wound to be associated with the hemothermic condition, the medicated ghee prepared in the same way as the medicated oil described above, should be used for healing purposes

95 The leaves of cadamba, arjun, neem, trumpet flower, holy fig or mudar are recommended for use in covering the wounds.

96 The bandages made of plant-fibre, skin of animals and silk-cloth are considered good in wounds Two methods of bandaging are recommended; one from left to right and the other from right to left

Diet in Wounds

97. The persons suffering from wounds should avoid salty, acid, pungent, hot, irritant and heavy eats and drinks and the sex-act

98 According to the condition of the wound, eats and drinks which are not very cold, heavy, unctuous and irritant as well as avoidance of day sleep are beneficial



99. In depressed ulcers, drugs of the 'galactagogue', 'life-promoter' and 'roborant' groups should be used for stimulating the elevation of the depressed wound

100. In the case of excessive granulation, nodes of birch tree, crystals of vitriol, purgative drugs. gum guggul and droppings of house-sparrows and pigeons should be used for the depression of the wound

101-102. Cauterization procedure is recommended in conditions of excessive hemorrhage after excision of the excrescent growth of flesh, as also in tumors of the Kapha-type, adenoncus, rigidity and pain due to Vata, deep seated discharge of pus and serum, fixed and deep seated regions of the body and in cases where any part is cut.

103 The physician, expert in cauterization, may cauterize it with heated bee's wax, oil, bone marrow, honey, fat or ghee or with various heated metallic instruments.

104. Persons whose constitutions are dehydrated and who suffer from deep-seated lesions with predominance of Vāta-provocation, should be cauterized with unctuous substances and bee's wax and in other conditions with metallic instruments

105 106. Cauterization with heat is contra indicated in children debilitated and aged persons, pregnant women, patients with hemothermia, persons overcome with thirst and fever, weak persons and in those suffering from grief and lesions situated in the sinews and vital regions and poisonous wounds and those pierced with foreign bodies, as well as those with lesions of the eye and dermatosis.

107 The specialist in cauterization, versed in pathology and in the science of dosage and the line of treatment should make use of even caustic alkali in place of operative treatment or thermic cauterization.

108. The wounds become hard by fumigation with fragrant drugs and pith, and they become soft by fumigation with ghee, bone marrow and fat.

109 Pain, discharge, odor, parasites infesting wounds and softness and hardness in wounds, are cured by fumigation.

110 The unguent prepared of lodh, sprouts of banyan, catechu, the three myrobalans and ghee is curative of the looseness and softness of wounds.

111 The wounds which are painful, hard, indurated and non-discharging should be anointed often and often with the powder of barley mixed with ghee

112. Or they should be given applications of gruels of green gram,



Sastika rice and Śāli rice successively or they should be tended repeatedly with nourishing preparations of the life-promoter group of drugs mixed with ghee.

113 Wounds dusted with the powders of barks of arjun, gular fig, holy fig, lodh, jambul and box myrtle, soon promote epithelial tissue.

114. The unguent prepared of arsenic, cardamom, Indian madder, lac, turmeric and Indian berberry mixed with honey and ghee is an excellent cleanser of the skin

115 The unguent prepared of the powders of iron, and iron sulphide and flowers of the three myrobalan trees, gives quickly the black pigment to the new skin

116 The unguent, prepared of sandal wood, Indian valerian, mangostone, fragrant poon, Indian madder and mercury mixed with the juice of cow-dung, is an excellent restorer of the normal coloration of the skin.

117 The unguent prepared of roots of ginger grass, holy fig and hijjal tree, along with lac and red chalk, mixed with fragrant poon and blue vitriol, is a promoter of skin color

118 The dusting with the ashes of hide. hair, hoof, horn, and bone of quadrupeds, on the part previously anointed, promotes the growth of hair on the region.

119 The treatment of the sixteen complications narrated above will be discussed while describing their respective treatments.

Summary

Here are the two recapitulatory verses—

120-121. The two classifications of wounds, their varieties, examination, morbidity, seats of affection, odors, discharges, complications and line of treatment—these nine topics which were asked to be taught are expounded in brief and in extenso to the intelligent Agnivésa by the sage, in this chapter on Wounds.

25 Thus, in the Section on Therapeutics in the treatise compiled by Agnivesa and revised by Caraka, the twenty-fifth chapter entitled 'The Therapeutics of the two kinds of Wounds', not being available, the same as restored by Dridhabala, is completed

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CHAPTER XXVI

1. We shall now expound the chapter entitled 'The Treatment of the Affections of the Three Vital Regions'.



2. Thus declared the worshipful Ātrēya.

3-4 Out of the 107 vital organs described in the chapter on the Enumeration of Body-parts, the specialists regard three of them as the principal ones They are the genito-urinary organs, the heart and the head. The Vāta and other humors afflicting these regions which are the seats of life, endanger life itself With a view to protect these vital regions which are the seats of life, attend O good one! to the description of the therapeutics of the major diseases affecting them

Etiology

5 6 By the ingestion of astringent, bitter, pungent and dry articles of diet, by the suppression of the natural urges, by excessive indulgence in eating and sex, the Apāna Vāta is provoked in the colon; growing strong it causes obstruction in the lower part of the alimentary tract and produces retention of feces, flatus and urine and thenceforward, gradually, produces very serious disorders of misperistalsis

Signs and Symptoms

7. Its signs and symptoms are: constant and severe pain in the hypogastric, epigastric, lumbar and the umbilical regions as well as in the back and the hypochondriac regions, distension of the abdomen, nausea, griping pain, pricking pain, indigestion, swellings in the abdomen, and Vāta, being obstructed in the rectum, flows upward in the reverse way (reverse peristalsis).

8. The patient passes, with difficulty and after a long delay, dry stools or stools that are thin, dry, rough and cold. There follow the disorders of fever, dysuria, dysentery, gastric disorders and assimilation disorders.

9-10 Also vomiting, blindness, deafness, pain in the head, abdominal affections of Vāta type, hard tumor, psychic disorders, thirst hemothermia, anorexia, Gulma cough, dyspnea, coryza, partial paralysis and diseases in the hypochondriac region as also many other serious disorders of Vāta resulting from misperistalsis occur. O! Agnivesa! listen hereafter as I describe the treatment of these disorders

Treatment

11. The patient should be anointed with oil used in the treatment of algid fever and then made to undergo sudation in the proper manner. When all the morbid matter has been dissolved he should be treated with suppositories, evacuative or unctuous enemata, unctuous purgatives and given diet that promotes the peristaltic movement.



12. Take one part each of black turpeth, turpeth, long pepper and red physic nut; ten parts of black gram, one part of indigo plant, and two parts of rock salt Mix these with gur, rub well in cow's urine and prepare a suppository of the size of the thumb

13-15 Or, prepare a suppository of oil-cake, sanchal salt, asafetida, rape seeds, the three spices and barley-alkali, or of embelia, kamala, cleno-lepis and milk of thorny milk-hedge plant and mudar, mixed with gur. The suppository may also be prepared of long pepper, rape seed, emetic nut, and kitchen soot, mixed with gur and rubbed in cow's urine. Or, the physician may insufflate into the rectum through a tube, the powder of black turpeth, emetic nut, bottle gourd and long pepper. Or, the physician, after lubricating the rectum, may insufflate the pulvis of rape seed, bottle gourd, emetic nut, long pepper, bristly luffa and rock-salt This will regulate the normal peristaltic movement and relieve the retention of feces, flatus and urine

16-17. If these measures fail, the physician, after subjecting the patient well to oleation and sudation procedures, should give a strong evacuative enema prepared with emetic and purgative drugs, cow's urine, oil, alkali, acid and other Vāta-curative drugs In a condition of the predominance of Vāta, the enema should be prepared with acid and oil; in predominance of Pitta, it should be prepared with milk, and in Kapha, with cow's urine Such enema quickly relieves the retention of urine, feces and flatus and re-establishes the function of the rectum and the vessels.

18. Leaves of turpeth and thorny milk-hedge plant and til plant etc., should be given as cooked dishes at meals, and barley as staple diet should be given along with the meat-juice of domestic, aquatic and wet-land animals, or with articles which are inducive of the flow of flatus, urine and feces; while the clear top-portion of Sīdhu-wine made from gur should be given as post-prandial potions.

19 If, again, the patient gets constipated, he should be purged with purgative drugs mixed with cow's urine, the clear top-portion of wine, whey or vinegar If, after returning to normal health, he suffers from retention of flatus and feces owing to the dehydrated condition of the body, he should be given unctuous enema.

20 The pulvis of asafetida, sweet flag, white flowered leadwort, costus, salsoda and embelia, in geometrically progressive doses along with genially warm water, is curative of constipation, pain due to acute gastro-



intestinal irritation, gastric disorders, Gulma and misperistalsis.

21. Keeping himself on a diet of cooked rice and meat-juice, a person can quickly subdue constipation, and claudication of Vāta, by taking the pulvis prepared of sweet flag, chebulic myrobalan white-flowered leadwort, barley-alkali, long pepper, Indian atees and costus, along with warm water

22 Take asafetida, root of sweet-flag, bid salt, ginger, cumin seeds, chebulic myrobalan, orris root and costus in arithmetically progressive quantities The powder prepared of these should be used in splenic disorders, abdominal affections, indigestion and acute gastro-intestinal irritation.

23. Prepare a medicated ghee from 64. tolas of cow's ghee, with the decoction of 8 tolas each of the drugs of the tick-trefoil group and 8 tolas of hog's weed, purging cassia, bonduc, Indian beech and jungle cork tree; this should be given when the movement of Vāta is obstructed.

24-25. Take equal parts of fruits and roots described as the purgative group of drugs, asafetida, roots of decaradices, thorny milk-hedge plant, white-flowered leadwort and hogweed and add to it an equal quantity of the pentad of salts; then triturate and mix them with unctuous substance and cow's urine and pack in earthen saucers sealed with earth; then subject them to heating When that medicated salt is ripe, it should be made into fine powder and taken along with food or drink. It is curative of constipation and colic.

26 Heart-block, headache, heaviness, retention of eructation, and coryza, characterising the constipation due to undigested chyme, should be subdued by emesis, starvation and the administration of digestive drugs.

27-29. In Gulma, abdominal disease, inguinal swelling, piles, splenic disorder, disorders of misperistalsis, gynecic and seminal disorders, in deep rheumatic conditions associated with vitiation of fat and Kapha, and in sciatica and hemiplegia and other disorders of Vāta wherein purgation is indicated, in such conditions, if the course of Vāta is obstructed by fat, Kapha, Pitta or blood, it is best to give castor oil mixed with milk, meat-juice or the decoction of the three myrobalans, pulse-soups, cow's urine or Madirā wine, according to the association of the morbid humor

30-31. On account of its natural Vāta-curative action, and on account of its allowing of various combinations and owing to its purgative action, castor oil cures disorders of Vāta



associated with the vitiation of fat, blood, Pitta and Kapha Its dose should be upto 20 tolas in the case of patients who are strong and are hard-bowelled and whose morbidity is great, while it should be given mixed with their food in the case of those who are soft-bowelled and of low vitality. Thus has been described the treatment of misperistalsis.

Dysuria

32. There are eight varieties of dysuria afflicting men as a result of excessive physical exertion, strong medications, continual indulgence in dry wine, mounting fast horses, ingestion of the flesh of wet-land creatures and fishes, taking pre-digestion meals, and indigestion.

33 The humors, being provoked by their respective etiological factors individually or all together, and reaching the urinary passages, begin to compress them on all sides. When this occurs, the patient micturates with pain, that is, there results dysuria.

34 In a condition of provoked Vāta, there will be acute pain in the groin, hypogastric region and genitals, and the patient passes frequently scanty quantities of urine. In a condition of provoked Pitta, the patient passes frequently yellow or reddish urine accompanied with pain and burning, and with difficulty.

35 In a condition of dysuria due to Kapha, there will be heaviness and swelling of the bladder and the phallus, and the patient passes slimy urine In a condition of dysuria due to tridiscordance, there appear all these symptoms together. This is the most formidable type of dysuria

36 If the Vāta dries up the urine in the bladder along with the semen, Pitta and Kapha, then gradually a calculus is formed, just as a gall-stone is formed from the bile of the cow

37. This calculus is just like a stone and may be of the appearance of either Kadamba flower (mulberry oxalate stone) or it may be a smooth and three layered stone (uric acid stone) or a soft stone (phosphatic stone). If it passes into the urinary passage, it causes obstruction in the passage of urine and produces pain in the course of the urinary tract.

38. It causes pain in the perinium, phallus and hypogastric region and the stream of the urine gets split Being afflicted with pain, he squeezes the phallus and frequently passes feces and urine.

39. He passes urine mixed with blood if there is ulceration due to the movement of stone, and when the stone passes down, he passes urine



easily. This stone, when broken up by Vāta, forms sand which passes out through the urinary tract.

40-41. In dysuria which occurs in a man consequent upon his being afflicted with the obstruction of semen, there will be pain in the groin, bladder, phallus, and great and painful enlargement of the testes He passes urine with difficulty as its flow is obstructed by semen. It is called the cirrhotic condition of the testes This kind of dysuria is said to occur owing to obstruction of semen.

42-42½. If morbid humors, lodged in the urinary tract, separately or together obstruct the passage of semen, there will be pain in the phallus and bladder, and retention of urine and semen. The bladder and testes become indurated, swollen and very painful

43-44. The blood, that is provoked by lesions or trauma or by emaciation, gets lodged and obstructed in the bladder and comes out with the urine causing severe pain; or, if it accumulates much in the bladder, it gets formed into a stone and causes distension and heaviness When it is discharged, the bladder becomes light Thus has been described 'The Pathology of Dysuria'.

45. In the condition of dysuria due to Vāta, inunction, unctuous and evacuative enemata, unctuous poultices, urethral douche and affusion prepared with the tick-trefoil group of drugs and other Vāta curative articles should be administered.

46-47. The mixed unction made of oil, the fat of hog and bear and ghee prepared in the decoction of hog-weed, castor, climbing asparagus, coxcomb, white hogweed, heart-leaved sida and Indian rockfoil along with decaradices, horse-gram, jujube and barley, adding the paste of the same drugs and the pentad of salts, when taken in proper dose, quickly subdues painful dysuria due to Vāta.

48. These and other effective drugs, ground into powder, are recommended as poultices, also whatever oil-seeds are available should be used, mixed with unctuous and acid articles and in a genially warm condition.

49. Cold affusion, immersion-bath and applications, the cooling summer-regimen, enemata, milk, purgation, the juice of grapes, white yam and sugar-cane, and ghee are to be given in the condition of dysuria born of Pitta.

50. Climbing asparagus, thatch grass, sacrificial grass, small caltrops, white yam, Śālī rice, sugar-cane and rushnut—these, made into a cold decoction and mixed with honey and sugar, should be taken as potion by one



suffering from dysuria of Pitta-type.

51. The decoction of lotus and blue water-lily, or of water chest-nut or white yam or roots of elephant-grass, prepared in the aforesaid manner, should be taken, or simple cold water may be taken.

52. The seeds of phut cucumber, common cucumber and safflower mixed wiht saffron and vasaka, taken with grape juice, prove beneficial in the condition of stone, gravel and all kinds of dysuria

53. The seeds of phut cucumber, liquorice and deodar should be taken with rice water, in the condition of dysuria of Pitta-type Similarly, Indian berberry should be taken with the juice of emblic myrobalan and honey in dysuria of the Pitta-type.

54. Alkali, hot and acute drugs, eats and drinks, sudation, barley-diet, emesis and evacuative enemata, potion ot butter-milk, inunction and potion of oil medicated with bitter drugs—these are beneficial in dysuria of the Kapha-type.

55 In the condition of dysuria of Kapha type, the three spices, small caltrops, cardamom and the bones of Sārasa bird, each taken 1/2 tola and mixed with honey and cow's urine, may be taken, or, cardamom mixed with honey and the juice of plaintain or curry-neem may be taken.

56 Or, the seeds of coxcomb mixed with butter-milk should be taken as potion for the cure of dysuria. Similarly, one should drink the powder of coral mixed with rice-water, in dysuria of the Kapha type

57 Dita bark, purging cassia, Kébuka, cardamom, crane-tree, Indian beech, kurchi seeds and guduch are to be decocted in water and a gruel prepared in it and taken; or the decoction may be taken mixed with honey.

58. In conditions of tridiscordance where all the three humors are equally provoked, the treatment of Vāta should be undertaken first If the Kapha is the predominant humor, emesis should be undertaken first, and if Pitta, purgation; and if the Vāta is predominant, enema should be administered. Thus has been described 'The therapeutics of Dysuria'.

59 In the condition of stone or gravel in the urinary tract the treatment indicated in the condition of dysuria due to Kapha and Vāta is beneficial Hear now the successful method of treatment for the dissolution and expulsion of the stone in the urinary tract

60-61 Indian rock-foil, vasaka, small caltrops, Pāṭhā, chebulic myrobalan,



the three spices, long zedoary, red physic nut, yellow-berried nightshade. celery, coxcomb, seeds of phut cucumber and common cucumber, black cumin seed, asafetida, common sorrel, yellow berried nightshade, Indian nightshade, common juniper and sweet flag—the powder of these or the ghee prepared of the above drugs and four times the quantity of cow's urine, should be taken for dissolving the calculus

62. The roots of small caltrops, long leaved barleria and red flowered castor, yellow berried nightshade and Indian nightshade pasted with milk and mixed with sweet curds and taken for seven days dissolve the calculus

63. Hog's weed, iron, turmeric, small caltrops, common fig, coral and blossoms of sacrificial grass are to be well pasted with milk, water, wine and sugar-cane juice and taken as potion in condition of stone or gravel in the urinary tract

64-65 Cardamom, deodar, the five salts, barley-alkali, oilbanum, Indian rock foil, kamala, seeds of small caltrops, phut cucumber and of common cucumber—these in equal quantities, are to be powdered along with white flowered leadwort, asafetida, nardus and bishop's weed taken in similar quantity and twice the quantity of the three myrobalans. This powder should be taken, mixed with any sour article excepting vinegar, or with meat juice or wine or gruel, for the cure of Gulma and for dissolving calculus

66. Four tolas of the roots of drumstick tree, crushed and made into a soup and seasoned with ghee and oil, taken after it is cooled and mixed with curds and salt, dissolves the calculus

67. The roots of drumstick tree, made into paste with cold water and taken, act beneficially in the condition of stone and gravel in the urinary tract. White sugar candy and barley alkali mixed in equal parts is a remedy for all varieties of dysuria.

68. Having quaffed wholesome wine, the patient should ride a chariot or a horse at great speed. Then the calculus or gravel slips down and is expelled. Otherwise, the surgeon should remove it by operative measure.

69-70½. In dysuria born of the seminal obstruction, the treatment should be carried out after proper investigation of the condition. Take the roots of cotton plant, vasaka, Indian rock-foil, heart leaved sida, ticktrefoil group of drugs and job's tears, white hogweed, Aindri, hog's weed, climbing asparagus, guduch,

mussel shell creeper and prepare a decoction. The meat-juice prepared with this decoction is beneficial in calculus of the Vāta type In condition of the predominance of Pitta, milk or ghee medicated with the aforesaid decoction is beneficial and in the predominance of Kapha, gruels and foods medicated with this decoction are beneficial; in condition of tridiscordance, there should be a combination of all the remedies.

71-72. If the patient is not relieved by these methods, he must be given a potion of old Surā wine or Madhu wine. He must be given the flesh of birds for roboration and urethral douche for purifying the seminal tract. When the seminal tract is cleansed and the patient has been impleted by virilific medications, he should be prescribed the society of loveable and affable young women

73. In dysuria born of vitiation of blood, the stalks of blue water-lily, the tender blossom of palmyra, thatch grass, sugarcane, tender sugarcane and rushnut should be taken as potion with sugar and honey Or, sugarcane, white yam and common cucumber may also be taken.

74 The potion of medicated ghee prepared with the expressed juice of small-caltrops and eight times its quantity of milk should be taken or the ghee prepared with the juice of the radices of the trefoil group and the drugs of the fragrant poon group, either together or separately, should be taken in similar manner.

75. The patient should be given urethral douche of milk medicated with the drugs of the sweet group, or with oil medicated with mahwa, walnut and other fruits of the sweet group Whatever treatment is recommended in dysuria of the Pitta type is to be administered also in conditions of dysuria caused by vitiated blood.

76. Exercise, suppression of natural urges dried and un-unctuous articles, pastry, exposure to wind and sun, sex-act, dates, lotus-rhizomes, wood apple, jambul, lotus-stalk and articles of astringent taste are to be avoided by the patient. Thus has been described 'The treatment of the calculus'

77-80. Excessive exertion, excessive use of irritant articles, purgation and enema, excessive worry, fear, agitation and improper treatment of diseases, emesis, indigestion, suppression of urges and emaciation—all these are causative factors of cardiac disorders Even so is trauma Discoloration, fainting, fever, cough, hiccup, dyspnea bad taste in the mouth, thirst, stupefaction, vomiting, nausea, pain and anorexia—these and various other



conditions are born of cardiac disorder. In cardiac disorder of the Vāta type, there will be a sense of emptiness in the heart, tachycardia, emaciation, breaking pain, heart-block and stupefaction. In condition of the Pitta type there will be darkness of vision, sense of heat, burning, stupefaction, fear, distress, fever and icteric tinge of the body. In condition of the Kapha type there occur brady-cardia, heaviness, fixity, ptyalism, fever, cough and torpor When all these symptoms are seen, it must be recognised as a case of tridiscordance There will manifest acute pain, pricking and itching, in a condition of parasitic infection of the heart.

Remedies for cardiac troubles

81 Oil, Sauvīraka wine, whey and butter-milk, mixed with salt, should be taken as potion in congenially warm condition, or oil prepared with cow's urine, water and salt when taken, cures constipation, Gulma, pain and cardiac disorders

82. Hog's weed, deodar, pentaradices, Indian groundsel, barley, bael, horsegram and jujube should be cooked in water, and the oil prepared with that decoction is beneficial in heart-disease of Vāta type, given as inunction and potion.

83 A medicated ghee, prepared with the paste of chebulic myrobalan, dry ginger, orris root, guduch, emblic myrobalan and the five salts and asafetida, is a foremost remedy in Gulma, cardiac disease and pain in the sides, due to Vāta

84. Orris root, root of citron, dry ginger, long zedoary and chebulic myrobalan, rubbed into paste and mixed with alkali-water, ghee and the five salts make a remedy for cardiac disorders and cutting pain in the heart, due to Vāta

85-86. The decoction of orris root, pomelo, palas, bishop's weed, long zedoary and deodar, mixed with the paste of dry ginger, cumin seeds, sweet flag, bishop's weed, barley-alkali and the five salts should be taken in congenially warm condition. Chebulic myrobalan, long zedoary, orris root, the five kinds of jujube and pomelo should be made into paste and fried in a mixture of equal parts of oil and ghee, and mixed with the supernatant fluid of wine, gur, and salt, this when taken as potion is beneficial in pain in the heart, sides, back, abdomen and pelvis.

87-88 The three spices, the three myrobalans, the three fruits i e (grape, date and white teak), Pāthā, Indian nightshade, small caltrops, heart-leaved sida evening mallow, Ṛddhi, cardamom, featherfoil, cowage,



the two Médās, mahwa, liquorice, ticktrefoil, climbing asparagus, Jīvaka, and painted-leaved uraria and —with the paste of one tola of each of these drugs, the pharmacologist should prepare a medicated ghee by taking 64 tolas of ghee and 64 tolas of buffalo's curds

89 This should be administered in a dose of four tolas or two tolas or one tola, mixed with honey, in dyspnea, cough, anemia, Halīmaka jaundice, and cardiac and assimilation disorders.

90. In cardiac disorders due to Pitta, the patient should be given cold applications, affusions and purgation mixed with grape, sugar, honey and sweet falsah After the body has been cleansed, he should be given food and drink curative of Pitta.

91 The paste of liquorice and kurroa should be taken with sugar-water Medicated ghees and ghee boluses which are beneficial in pectoral lesions, should be prescribed here after proper investigation.

92. And the physician should give in cardiac disorders born of Pitta, meat-juice of Jāngala animals and a diet of cow's milk By means of these, all the disorders born of Pitta and of vitiated blood get alleviated.

93. The medicated ghee made of buffalo's ghee prepared with milk and the pastes of grapes, heart-leaved sida, elephant pepper and sugar, or with dates, Vīrā, Ṛsabhaka and blue water-lily, or with Kākolī, Médā, Mahāmédā and Jīvaka, is beneficial in cardiac disorders.

94. Rushnut, moss, dry ginger, tubers of white lotus, liquorice, lotus-rhizomes and ghee—these, cooked with milk and mixed with honey, make a remedy for cardiac disorders born of Pitta

95. The ghee, prepared with the paste of the drugs of ticktrefoil group and small quantity of milk or grape-juice or sugar-cane juice, is very beneficial in cardiac disorders born of Pitta. Cold juices of the sweet group of fruits and of sugar-cane are good as beverage.

95½ In cardiac disorders of the Kapha type, all the remedies curative of Kapha should be administered, after subjecting the patient to sudation, emesis and lightening procedures.

96-97. Cooked barley should be eaten along with the soup of horse-gram and coriander, and a potion medicated with acute drugs should be taken Box myrtle, dry ginger, Indian berberry, chebulic myrobalan and Indian atees, decocted in cow's urine should be given Or long pepper,



long zedoary, orris root, Indian groundsel, sweet flag, chebulic myrobalan and ginger should be powdered and given in Kapha type of cardiac disorders.

98. The bark of gular fig, holy fig, banyan, arjun, palas, white cedar and catechu, decocted and made into linctus mixed with powder of turpeth and the three spices and taken with warm water, is curative of Kapha.

99. Mineral pitch should be administered by the wise physician, in accordance with the pharmacological procedure described; or the linctus called the Cyavanaprasa or the one described by Agastya called the Chebulic myrobalan linctus, or Brahma elixir, or the elixir of emblic myrobalans should be given.

100 In cardiac disorder due to tridiscordance, lightening therapy should be first prescribed and then the dietetic regimen that is conducive to the condition. It is after investigating the relative strength of the morbid humors, that their treatment successively should be undertaken.

101. If there is great pain occurring just after meals and lessening during digestion and ceasing at the end of digestion, the patient should take the pulvis of deodar, costus, Tilvaka, the two salts, embelia and Indian atees, with warm water.

102. If the pain be greater at the end of digestion, unctuous purgatives should be given If pain be greater during digestion, mild purgatives of sweet fruits should be given. If just after food, during and at the end of digestion, if the pain remains uniformly severe, a severe purgative prepared with the radix-group of drugs should be given

103. Generally in all cardiac disorders, the Vāta, getting obstructed, is provoked and lodged in the stomach Hence, only purification and the lightening and digestive therapies should be done. And in parasitic condition of the heart, treatment curative of parasites should be undertaken Thus has been described 'The treatment of Cardiac Disorders'.

Etiology and Symptoms of Rhinitis

104-106½. The suppression of natural urges, indigestion, inhalation of dust, excessive speech, anger, abnormality of season, affliction of the head, excessive waking, excessive sleep, very cold water, frost, excessive sexual indulgence, weeping and smoking are the factors by which in a condition where the morbid humor is in a congealed state in the head, the Vāta gets increased and gives rise to coryza There will be pain and pricking

sensation in the nose, sternutation, watery discharge and affection of the voice and the head due to Vāta, inflammation of the tip of the nose, fever, dryness of mouth, thirst, and hot and yellow discharge from the nose, in a condition due to Pitta; and cough, anorexia, thick and profuse discharge, heaviness and itching in the nasal passage occur in a condition due to Kapha All the symptoms occur with acute pain and great discomfort in rhinitis due to tridiscordance type

Pernicious Rhinitis

107-109 All kinds of rhinitis described above, if aggravated by unwholesome diet or neglect, will develop into a pernicious type of rhinitis Then, it will give rise to various disorders of sternutation, atrophic rhinitis, nasal obstruction, nasal catarrh, ozena, chronic rhinitis, suppurative rhinitis, edematous rhinitis, nasal growth, sanguinous purulent rhinitis, furunculosis, the disorders of the head, ear and eye alopecia, tawniness or greyness of the hair, thirst, dyspnea, cough, fever, hemothermia, alteration of the voice and consumption.

110 Nasal obstruction, ulceration, discharge, atrophy or suppuration, loss of the sense of smell, fetor oris and frequent attacks of the disease, all these are to be known as the symptoms of the pernicious type of rhinitis.

111 The Vāta, affecting the vital organs in the head and getting lodged in its passages causes sternutation. The Vāta, getting provoked, dries up the Kapha and causes atrophy of the turbinated bones and loss of smell (atrophic rhinitis).

112. It should be known as nasal obstruction, when the Kapha with Vata obstructs the channels of breathing. That is the condition of nasal catarrh where there is thick yellow and ripe discharge from the head or brain

Diseases of the Nose

113-114. Due to neglect, there develop discoloration, stinking, swelling and giddiness, this condition is called ' ozena. ' Where there is obstruction, drying, softening or fuming in the nose, the person is not able to recognise smell or taste, he should be known to be affected with rhinitis. It should be regarded as disorder due to Vāta-cum-Kapha if its symptoms are like those of acute rhinitis

115-115½ The inflammation of the nose, due to vitation of blood and Pitta, will cause burning, redness, swelling and suppuration. The morbid humor, vitiating the blood and some other tissues of the nasal



region causes swelling in the nose; and as a result of the vitiation of flesh and blood, there will form nasal growths which cause obstruction to breathing

116 There will be discharge from the nose, ear, or the mouth, of blood, tinged yellow with the color of Pitta This is called sanguinous purulent rhinitis.

117 The Vata combined with Pitta, vitiating the skin and the superficial tissues causes furunculosis which suppurates. They call that condition red-nose, the condition where a man's nose is shining bright and red like fire. Thus has been described the pathology of diseases of the Nose

Diseases of the Head

118 In headache due to Vāta, there will be severe pain, ache or throbbing; in Pitta type, pain and burning; and in Kapha type, heaviness; and all the symptoms in tridiscordance type; while in case of parasitic infection, there occur itching, stink, pricking sensation and pain. Thus has been described the pathology of the diseases of the Head.

Diseases of the Mouth

119-121. In diseases of the mouth due to Vāta, there will be dehydration, roughness, dryness, fleeting pain, dusky-red coloration, salivation, coldness, loosening of teeth, throbbing, pricking pain and fissures In a condition due to Pitta, there will be thirst, fever, sores, burning of the palate, fuming and ulcerations, fainting, various kinds of pain and discoloration excepting that of white and dusky-red one. And in the diseases of mouth due to Kapha, there will be itching, heaviness, pallor, sliminess, unctuousness, anorexia, dullness, increase of mucus, ptyalism, nausea, weakness of the gastric fire, torpor and dull pain.

122 If all these symptoms appear together, then it is to be regarded as mouth-disease due to tridiscordance. These diseases of the mouth are sixty-four in number when designated according to seats of affection, susceptible body-tissues and shape

123. In the treatise dealing with the special branch of Sālākya-tantra, are described the etiology, signs and symptoms, shape and treatment of these disorders in full I shall describe the treatment of only four main types of mouth-diseases, in their relevant situations in this treatise Thus has been described the pathology of the diseases of the Mouth

124 Anorexia is caused by the provocation of Vāta and other humors



as also by grief, fear, excessive greed, anger, unpleasant foods, smells and sights, setting the teeth on edge and astringent taste in the mouth are known to result from morbid Vāta.

125. Pungent taste, acid taste, hot and bad taste, stinking and salt taste in the mouth should be regarded as a result of morbid Pitta There will be sweet taste in the mouth and sliminess, heaviness and coldness and discharge of lumpy mucus, in conditions due to Kapha.

126. In anorexia due to grief, fear, excessive greed, anger, and unpleasant food and smell, though the mouth is in a normal condition, yet there will be anorexia In condition of tridiscordance, there will be varying tastes in the mouth. Thus has been described 'The pathology of Anorexia'

Diseases of the Ear

127-128. Tinnitus (noises in the ear), excessive pain, drying of the ear-wax, thin discharge and deafness occur in condition due to Vāta Swelling, redness, bursting, burning, yellow and putrid discharge occur in condition due to Pitta Dys-acousma, itching, rigid swelling, white and sticky discharge and slight pain occur in condition caused by Kapha In condition of tridiscordance, there will be all the signs and symptoms and the discharge excessively morbid and containing many colors. Thus has been described 'The pathology of Ear-diseases'

129. Slight redness, absence of mucus secretion and lachrymation, and pricking and cutting pains occur in eye-disease due to Vāta. In condition due to Pitta, there will be burning, acute pain, great redness, yellow discharge and profuse and warm lachrymation.

130. White discharge, profuse and viscid lachrymation, heaviness of the eye and itching occur in the Kapha-type. All these symptoms together occur in condition of tridiscordance All eye-diseases are classified into ninety-six varieties

131. Their symptoms and treatment are described in the treatise on the special branch of Śālākya-tantra. It is not attempted by us to expatiate on them here, as that belongs to the province of specialists. Thus has been described 'The pathology of the diseases of the Eye'.

Diseases of the Head

132 The thermal element, combined with the Vāta and other humors, scorches up the scalp and produces alopecia. By partial scorching, it causes greyness or tawny color of the hair.

133. The local affections, occurring in the upper supra-clavicular part of the body is described here, in



order to obviate the censure of an absolute omission of them in this treatise Henceforth, listen to the excellent epitome of their therapeusis succinctly described Thus has been described 'The pathology of Alopecia.'

Treatment

134 In coryza due to Vâta, accompanied with cough and laryngeal disorders, the patient may drink ghee mixed with alkali or meat-juice or warm milk or may inhale unctuous smoke.

135. He should smoke cigar prepared of dill seeds cinnamon-bark, roots of heart-leaved sida, Indian calosanthes, castor plant, bael, purging cassia, bee's wax, fat and ghee.

136 Or the physician may administer inhalation by mixing powder of roasted paddy and ghee, and filling them in a pipe to the patients suffering from recent coryza.

137 In pain in the temples, head and forehead, palm sudation or poultices should be done; and in sneezing, nasal catarrh and nasal obstruction, mixed-sudation and other varieties of sudation should be administered, after duly inuncting the patient

138. The powders of ginger-grass, cumin seeds, sweet flag, wind-killer, angelia as also the powders of cinnamon, cinnamon leaves, black pepper, cardamom and black cumin should be used as snuff

139-139½ In dryness of the intercommunicating channels of the nose, ear and eyes, oil should be used as nasal medication Soak til seeds in goat's milk and paste them with the same milk Then, add to the paste the pulvis of liquorice and cook it with goat's milk-steam on a low fire, and express oil from it with the help of the same milk.

140-141. This medicated oil prepared in ten times the decoction of the decaradices, with the paste of Indian groundsel, liquorice and rock salt, is known as 'Anu oil' In coryza due to Vāta, the morbid humors should be cured by corrective enema given after duly oleating the patient.

142. Light diet with unctuous, sour and hot meat-juices of domestic and other animals, the use of warm water for bath, potion, and warm lodging free from draught are beneficial.

143. The intelligent patient, desiring his well-being, should avoid worry, exercise, speech and exertion and sexual intercourse, when affected with coryza due to Vāta

144 In coryza due to Pitta, medicated ghee and milk medicated with



dry ginger should be taken in order to ripen it, and when ripe, errhines should be administered.

145 Oil prepared with Pāṭhī, turmeric, Indian berberry, trilobed virgin's bower, long pepper, jasmine-sprouts and red physic nut may be used as nasal medication in ripe coryza

146-146½. In conditions of discharge of pus and blood from the nose, decoctions and nasal medications indicated in the vitiated condition of blood and Pitta and in suppuration, burning and similar other complications and furunculosis, cooling applications and affusions, as well as astringent, sweet and cooling snuffs and nasal medications should be administered

147 In coryza due to slight Pitta, errhination should be carried out with unctuous medications

148 Ghee, milk, barley, Śāli rice, wheat, meat-juices of Jangala animals, cold and acid articles, bitter vegetables and the soup of green gram and other pulses are beneficial.

149 In heaviness, anorexia and other conditions appearing in coryza due to Kapha, lightening therapy should be given in the beginning and in order to ripen it, sudation and hot affusions should be given, after anointing the head with ghee

150. Garlic mixed with the flour of green gram and the three spices, alkali and ghee should be given and when the Kapha is precipitated, emesis with Kapha-curing drugs is beneficial

151. In condition of chronic rhinitis in nasal catarrh accompanied with itching, and in coryza due to Kapha, inhalation and nasal drops, prepared with pungent articles, should be given

152. The powder of red arsenic, sweet flag, the three spices, embelia, asafetida and gum guggul may be inhaled, or insufflation should be done with pungent fruits

153-154 Decoct in cow's urine beetle-killer, emetic nut, wind killer holy basil and other articles. Prepare a medicated oil from rape-seed oil and the above decoction with the paste of lac, sweet-flag, gourd, embelia, costus, long pepper and Indian beech. This should be used as nasal medication, when the coryza has ripened and thick mucus of the color of yellow fat is being discharged

155-156. When the coryza due to Kapha is reduced to a mild state emesis should be administered, after previous oleation of the patient, with milk or gruel of til and black gram, medicated with the emetic group of drugs. Soups of brinjals, carilla fruit,



the three spices, horse-gram, pigeon pea and green gram and a diet of articles curative of Kapha and affusion (and potion) of warm water, are beneficial.

157. In pernicious type of coryza, treatment curative of tridiscordance should be done. in edema of the nose the treatment curative of edema. In tumor and fleshy growths, caustic alkali should be used; and for the rest, treatment should be done after proper investigation Thus has been described 'The treatment of coryza'

158. In diseases of head due to Vāta, oleation, sudation and nasal medication, and food and drink and poultices that are curative of Vāta-disorders, should be prescribed.

159. Genially warm poultices, prepared with drugs of the eagle-wood group, fried in oil, or poultices prepared with life-promoter group of drugs or with jasmine or with fish or flesh, are recommended.

160 Nasal medication with the oil prepared with milk and drugs of the Indian groundsel group, and ticktrefoil group, or the medicated oil prepared w'th Indian groundsel, the two Kākolīs and sugar, is also curative of pain.

161-162. Take 64 tolas of oil and of milk and prepare it in 200 tolas of meat-juice of Jāngala animals, with the paste of heart-leaved sida, mahwa flowers, liquorice, white yam, sandal, blue water-lily, Jīvaka, Ṛsabhaka, grapes and sugar, nasal medication with this oil is curative of all diseases born of Vāta and Pitta, occurring in the upper supra-clavicular parts of the body.

The Peacock-Ghee etc

163-165. Decoct the decaradices, heart leaved sida, Indian groundsel, the three myrobalans, liquorice, and the peacock, with its feather, bile, intestines, fecal matter, beak and feet removed; prepare 64 tolas of ghee with equal quantity of milk in that decoction, adding the paste of one tola each of the drugs of the sweet group. This ghee, known popularly as the Peacock-ghee, is curative of diseases of the head, facial paralysis, diseases of the ear, eyes, nose, tongue, palate, mouth and throat, and it is curative of upper supra-clavicular diseases. Thus has been described 'The Peaco ck-ghee'

166-171½. Prepare 64 tolas of medicated ghee in the decoction described above, with four times its quantity of water, adding the paste of one tola each of the following drugs—cork swallow wort, the three myrobalans, Médā, grapes, Ṛddhi, sweet falsah, madder, chaba pepper, beetle killer, white teak, deodar, cowage, Mahāmedā,



the top of palmyra palm and date, lotus stalk and fibres, lotus rhizomes, climbing asparagus, white yam, sugar-cane, yellow berried nightshade, Indian sarsaparilla, black sarsaparilla, trilobed virgin's bower, small caltrops, Ṛṣabhaka, Indian water chest-nut, rushnut, Indian groundsel, ticktrefoil, feather foil, small cardamom, long zedoary, orris root, hog's weed, bamboo manna, Kākolī, cretan prickly clover, dates, walnut, almond, salep and Abisuka nut, or as many of these drugs as are available, according to the above-mentioned procedure This ghee should be used as nasal medication, potion, inunction and enema

172-173 It is recommended in all kinds of affections of the head, cough, severe dyspnea, stiffness of neck and back, emaciation, change of voice, and in facial paralysis. This is beneficial in disorders affecting the vagina and vitiation of the menses and semen It bestows offspring even on barren women

174. Taking a potion of it at the end of her menstrual period, a woman will bring forth a male child; this great medicated 'Peacock Ghee' thus described is valued highly by Ātréya. Thus has been described 'The great Peacock Ghee'

175. The wise physician should, by the method described above, prepare the medicated ghee of mice, cocks, swans and of rabbits, which is curative of supra-clavicular affections.

176 In diseases of the head due to Pitta, ghee, milk, cold affusions, applications nasal medications, ghee medicated with life promoter drugs, and food and drink curative of Pitta are beneficial.

177-178 Sandal cuscus grass liquorice, heart-leaved sida, shell and blue water lily, reduced to paste with milk, may be used as application; and these, made into decoction, may be used as affusion. Nasal drops prepared by pasting well cinnamon bark, cinnamon leaves and sugar, and mixed with rice-water, should be administered followed by nasal medication with ghee, in disorders of the head due to Pitta.

179 In diseases of the head due to Pitta, ghee prepared with liquorice, sandal and Indian sarsaparilla in milk, or with sugar, grapes and liquorice, is beneficial as nasal medication

180-180½ In affections of the head due to Kapha, the patient, after being subjected to sudation and being purified by the administration of smoke, nasal medications and insufflation, should then be treated well, with application and food and drink, curative of Kapha.



181-182. He should also be treated with potions of old ghee and with enemata prepared with acute drugs. In affections due to Kapha and Vata, cauterization and blood letting in the remaining conditions, should be done. Cigar, prepared of castor plant, nardus, angelica, gum guggul, eagle wood, sandal and the fragrant group of drugs excepting costus and Indian valerian, should be smoked.

182½ In affections due to tridiscordance, the general treatment beneficial in tridiscordance should be done.

183-186½ In conditions due to worms, drastic errhines should be administered. Prepare a medicated oil with the paste of cinnamon bark, red physic nut, shell, embelia, double jasmine, rough chaff, Indian beech, Indian siris, sneeze wort, common mountain ebony, bael, turmeric, asafetida, jasmine and sweet marjoran, and four times the quantity of sheep's urine. This medicated oil is a good nasal medication. The fruits of drumstick and Indian beech mixed with the three spices make good nasal drops. Decoction or expressed juice, alkali, pulvis, paste, nasal drops, and mouth-wash with vinegar or with bitter, pungent and astringent articles and with honey are beneficial. Thus has been described 'The treatment of the Diseases of the Head.'

187-189½. Smoke, insufflation, purgation, emesis, starvation and dietetic regimen, these, administered according to the morbid humor, are beneficial in affections of the mouth. Take the powders of long pepper, eagle wood, bark of Indian berberry, barley-alkali, dry extract of Indian berberry, Pāthā, Indian toothache tree and chebulic myrobalan in equal quantity; mixed with honey, this should be kept in the mouth, in all varieties of oral disorders. This, again, prepared with Sīdhu wine, Madhu-wine or with Madhūka-wine, makes an excellent mouth-wash.

190-193½ Reduce to powder Indian toothache tree, chebulic myrobalan, cardamom, madder, kurroa, nut grass, Pāthā, staff tree, lodh, Indian berberry and costus, cleaning the teeth with this powder is curative of the bleeding from the gums, itching and aches. Reduce to powder the five spices, leaves of Himalayan silver fir, cardamom, black pepper, cinnamon bark, alkalis obtained from palas, weaver's bean tree and barley, boil them with double the quantity of old gur and make pills of 1/2 tola each in weight. Place these for seven days under the heap of weaver's bean ash. These, if kept in the mouth, in all kinds of throat affections, act beneficially.



194-195½. Reduce to powder kitchen soot, barley-alkli, Pāthā, the three spices, dry extract of Indian berberry, Indian toothache tree, the three myrobalans, lodh and white flowered leadwort This should be kept in the mouth mixed with honey to cure throat affections; this pulvis known as Kālaka, is curative of the tooth, mouth and throat. Thus has been described 'The pulvis Kālaka'

196-197½. Powder of red arsenic, barley alkali, yellow arsenic, rock salt and bark of Indian berberry, mixed with honey and the top part of ghee, should be kept in the mouth in throat affections This is an excellent remedy for oral affections and is popularly known as Pītaka or yellow powder Thus has been described 'The yellow powder.'

198-198½ The pulvis of grape, kurroa, dry ginger, bark of Indian berberry, the three myrobalans and nut grass, mixed with the supernatant part of ghee, should be kept in the mouth in throat affections.

199-199½. Pātha, dry extract of Indian berberry, trilobed virgin's bower and Indian toothache tree, mixed with honey, should be kept in the mouth as a remedy for throat affections

200. Thus, the three recipes curative of morbid Vata, Pitta and Kapha have been described.

201. Kurroa, Indian atees, Pāthā, Indian berberry, nut grass and kurchi seeds decocted in cow's urine should be used as potion, they are curative of throat affections.

202. The expressed juice of Indian berberry, boiled and thickened in its consistency is called soft extract. This extract taken with honey is curative of oral affections, blood-disorders and sinuses.

203 In dryness of palate, if the person is affected with meagre thirst, a post-prandial potion of ghee, nasal medications and a diet of sweet, unctuous and cooling meat-juices are beneficial.

204 In inflammation of the mouth, venesection, errhination, purgation and mouth-washes, with cow's urine oil, ghee, honey and milk should be administered.

205 The decoction of the three myrobalans, Pāthā, grapes, and jasmine leaves mixed with honey and also other astringent, bitter and cooling decoctions, may be used as mouth-wash.

Catechu Pill and oil

206 211. Triturate 400 totals of the pith of catechu wood, 800 tolas of white babool and decoct in 4096 totals of water till it is reduced to 1024 tolas Then filter and heat it again



slowly: when it gets thickened, add to it the paste of one tola each of sandal Himalayan cherry, cuscus-grass, Indian madder, fulsee flower, nut-grass, tubers of white totus, liquorice, cinnamon bark, cardamom, fragrant poon, lac, dry extrat of Indian berberry, nardus, the three myrobalans lodh, fragrant sticky mallow, turmeric, Indian berberry, perfumed cherry, cardamom, Indian madder, box myrtle, sweet flag, camel's thorn, eagle wood, red sandal, red ochre and antimony; stir it and take it down When cooled, add to it 4 tolas each of cloves, shell, cubeb pepper, spanish jasmine and 16 tolas of camphor; make pills out of it which, when dried, should be used for keeping in the mouth.

212-214 Oil may also be prepared with the aforesaid paste and decoction. This compound Catechu pill and the compound Catechu Oil are curative of (1) odontoseisis, (2) odontoptosia, (3) caries dentis (odonto porosis), (4) parasitic infection. They cure inflammatory condition of the mouth, fetor oris, heaviness and anorexia as well as ptyalism, furred condition, stickiness of mouth, alteration of the voice and dryness of the throat These are excellent remedies in all kinds of diseases of the teeth, mouth and throat Thus haveb een described 'The compound Catechu Pill and the compound Catechu Oil.'

215. In anorexia, mouth-washes, inhalations, cleansing the mouth, pleasant eats and drinks, cheering and comforting measures should be given.

216-218 (1) Costus, sanchal salt, cumin-seeds, sugar, black pepper and bid salt. (2) emblic myrobalan, cardamom, Himalayan cherry, cuscus grass, long pepper, blue water-lily and sandal; (3) lodh, Indian tooth ache tree, chebulic myrobalan, the three spices, and barley-alkali, (4) the juice of green pomegranate, cumin seeds and sugar—these are four kinds of mouth-washes to be taken mixed with oil and honey These four recipes cure respectively anorexia due to single discordances of Vata etc., as well as that due to tridiscordance

219 Celery, black pepper, cumin, grapes, kokam butter fruit, pomegranate, sanchal salt, gur and honey, are curative of anorexia of every kind.

220. When anorexia is due to Vāta, enema is indicated, when due to Pitta purgation; and when due to Kapha emesis; when due to mental shock whatever measures are cordial and cheering are indicated Thus has been described 'The treatment in anorexia'.

221-221½. In ear-ache, the Vāta-curative treatment, as in the case of coryza, is beneficial as also applications,



ear-drops and nasal medication When there are suppuration and discharge, procedures as in the case of a wound, and diet suitable to the particular morbid humor and ear-drops of oil should be applied

222-222½ Make a medicated oil, by preparing rape seed oil with the paste of asafetida, Indian tooth ache tree and dry ginger. This, administered as ear-drops, is an excellent remedy for ear ache

223-223½ Medicated oil, made by preparing til oil with the paste of deodar, sweet flag, dry ginger, dill seeds, costus and rock salt, in goat's urine, is curative of ear-ache

224 225. Take sea-shells and burn them in a new earthen pot and decant the ash produced, prepare a fragrant oil in this fluid and with the paste of the dry extract of Indian berberry and dry ginger, this oil is curative of ear-ache.

226-228. Take alkali of dry radish, asafetida and ginger, dill seeds, sweet flag, costus, deodar, drumstick, dry extract of Indian berberry, sanchal salt, barley-alkali, salsoda alkali, efflorescent salt, rock salt, the tubers of birch, bid salt, nut grass and four times the quantity of honey-vinegar, the juices of pomelo and of plaintain—with all these above-mentioned articles prepare the alkali-oil.

230 The physician, after due consideration of the relative strength of morbid humors and season, should administer the same treatment in diseases of the mouth, ear and eye as indicated in coryza. Thus has been described 'The treatment of the diseases of the Ear'

Treatment in Eye-diseases

231. Treatment in eye-diseases, in their initial stages when they are still mild, consists of external eye-applications curative of burning, mucus-discharge, lachrymation, swelling and redness.

232. In eye-affections due to Vāta, an external application of a soft extract may be prepared by making the paste of dry ginger and rock salt, with the supernatant part of ghee It may also be prepared of honey, rock-salt and red ochre

233. An external eye application may be prepared of the Śāvaraka variety of lodh, fried in ghee, or with chebulic myrobalan fried in ghee; they are both curative of pain.

234. In eye-diseases due to Pitta, external eye-application may be prepared with sandal, Indian sarsaparilla, and Indian madder, or with Himalayan



cherry, liquorice, nardus and yellow sandal.

235 Red ochre, rock salt, nut-grass and cow's bile may be made into soft extract and used in eye diseases due to Kapha, or an external application may also be prepared of honey, perfumed cherry and red arsenic

236 When the disease is due to tridiscordance, an external application for the eye may be made of all these articles combined and applied, without touching the eye-lashes; when after three days the condition is mature collyrium may be applied.

237 In diseases due to Vāta, eye-douche with lukewarm decoction of the drugs of the bael group is beneficial, or decoction of castor plant, wind-killer, yellow berried nightshade and sweet drumstick, is beneficial

238 Eye drops with the cooled decoction of great cardamom, Indian berberry, Indian madder, lac, liquorice and aquatic liquorice and blue water-lily, mixed with sugar, is curative of the condition due to morbid blood and Pitta

239. In diseases due to Kapha, eye-douche may be given with the decoction of dry ginger, the three myrobalans, nut-grass, neem and vasaka. In a condition of tridiscordance, an eye-douche with the lukewarm decoction of all these drugs should be given.

240. Reduce to paste, yellow-berried nightshade, castor root bark, flower of drumstick and rock-salt with goat's milk, and roll it into a bougie; this is curative of disorders of the eye due to Vāta.

241. A bougie, prepared with the paste of jasmine buds, conch, the three myrobalans, liquorice and heart-leaved sida with rain water, is curative of eye-disease due to morbid Pitta and blood.

242. A bougie prepared of rock-salt, the three myrobalans, the three spices, conch, cuttle-fish bone, lichen and common sal, is curative of eye-diseases due to morbid Kapha.

243-245 Take 32 tolas of each of guduch, lotus-rhizome, bael, snake-gourd, goat's dung, tuber of white lotus, liquorice, Indian berberry, and dark blue creeper; wash them and triturate and boil in water, and after filtering, boil it again into a soft consistency. Add to this soft extract one tola of the pulvis of white pepper and 4 tolas of fresh jasmine flowers, and roll into a bougie; this is curative of every kind of eye-affection and brightens the vision.



246. A bougie prepared with conch, coral, cat's eye beryl, iron, copper, bones of pelican, black antimony and drumstick-seeds, is curative of every kind of eye disease.

247-248 Take 1/8 tola of black pepper, 1/2 tola of long pepper, 1/2 tola of cuttle fish bone, 1/8 tola of rock salt and 1⅛ tolas of antimony sulphide and make a fine powder of these, when the moon is in the constellation of Citrā. This collyrium is wholesome for those affected with itching, cataract and Kapha type of eye-diseases and is also a cleanser of the discharging condition of the eye.

249. Saturate the pulvis of small cardamom in goat's urine for three days, the collyrium made of this well-impregnated pulvis, is curative of diseases of dark vision, parasites, Pilla and disharge

250-251 Antimony sulphide, copper sulphate, iron pyrites, red arsenic, wild horse gram, liquorice, iron powder, precious stones, white zinc, rock salt, hog's tusk and clearing nut, make a good collyrium. In dimness of vision and other eye-diseases, used as pulvis or bougie this acts as an unsurpassed remedy.

252-253 Take clearing nut, conch, rocksalt, the three spices, sugar, cuttle fish bone, dry extract of Indian berberry, honey, embelia and red arsenic and the shell of hen's egg, and prepare a bougie out of this, known as the 'Pleasant bougie' which quickly cures disease of vision, palate and Kāca and discharge Thus has been described 'The Pleasant bogie.'

255-255½ Make a paste of the three myrobalans, the shell of hen's egg, iron sulphide, iron dust, blue water-lily, embelia, and cuttle fish bone, with goat's milk and saturate it in the same milk, placing it in a copper vessel for 7 nights, then again rub it and roll into bougie with milk; this bougie bestows sight on those who have gone blind but whose eyes have not undergone organic change or damage Thus has been described 'The Sight-bestowing bougie'.

256-257½ The wise physician should place antimony sulphide in the mouth of a dead black cobra for a month and taking it out, triturate it adding half that quantity of dried jasmine-buds and rock-salt. Made into a collyrium this is the best remedy for dimness of vision.

258-258½ Take long pepper, palas flower juice, snake's fat, rock-salt and old ghee and prepare a soft extract out of this. It is curative of all kinds of eye-disorders.

259-259½. The soft extract prepared of the fat of black cobra, honey and juice of emblic myrobalan, is recommended in all kinds of eye-



diseases, Kāca, tumor and discharge of excreta.

260-260½. The soft extract prepared of emblic myrobalan, dry extract of Indian beberry, honey and ghee is curative of eye diseases due to morbid Pitta and blood, and also of dimness of vision and Patala.

261-261½. The soft extract of emblic myrobalan, rock salt and long pepper in equal proportions mixed with a little of black pepper and honey, cures blindness and Patala. Thus has been described 'The treatment of eye diseases'.

262-262½. In conditions of falling of hair, grey hair, wrinkles in the face and tawny hair, the patient, after being duly cleansed, should be treated with oily medication and with applications over the head and face.

Treatment in Alopecia and Grey hair

263-263½ Nasal medication with oil prepared with the tick trefoil group of drugs, or life-promoter group of drugs, or with Anu oil, is curative of alopecia and greyness of hair.

264-265½ Take 64 tolas of milk, juice of crested purple nail-dye, trailing eclipta and holy basil, 16 tolas of oil and 4 tolas of the paste of liquorice and prepare a medicated oil out of it. When it is prepared, keep it in a receptacle made of stone or sheep's horn. Nasal medication with this, well administered by the physician, is curative of grey hair.

266-266½. The physician may apply asthma-weed or Indian oleander, pasted with milk, over the scalp after pulling out the grey hair. Both these drugs are curative of grey hair.

267-267½ Take 128 tolas of milk and the juice of trailing eclipta, four tolas of the paste of liquorice and prepare 16 tolas of oil with them. Nasal medication with this oil is curative of grey hair.

268-275½ Take 40 tolas of roots of heliotrope and purple nail-dye, the leaves of holy basil, blue flowered flax-hemp, trailing eclipta, black nightshade, liquorice, deodar, 20 tolas each of long pepper, the three myrobalans, dry extract of Indian berberry, lotus rhizomes, madder, lodh, black eagle-wood, blue water-lily, mango stone, slush of black earth, lotus-stalk, red sandal, indigo, marking nut, iron-sulphide, henna, babchi, spinous kino, steel, black emetic nut, blue flowered leadwort, flowers of Puskara, Arjun, white teak. fruits of mango and jambool. With the paste of these articles and 4 times the quantity of the juice of emblic myrobalans, prepare 256 tolas of beleric myrobalan oil with either

fire-heat or with solar heat till all the watery portion is evaporated from the iron vessel, then filter and purify it, this may be used as potion, and nasal medication or as inunction of the head. This is beneficial to the eyes, life-giving and curative of all head-affections, this oil, known as the Great Black Oil is unsurpassed as a cure for grey hair. Thus has been described 'The Great Black Oil.'

276-277½. Prepare 16 tolas of oil with one tola each of the paste of tubers of the white lotus, liquorice, long pepper, sandal and blue water lily in double its quantity of the juice of emblic myrobalan. This when used [illegible] nasal medication, cures a[illegible]s of head-affections. (Kṛṣṇa Ātréya is of opinion that it is specially curative of greyness)

278-278½ The application, made of milk, Buchanan's mango, liquorice, the Jīvaka group of drugs, til and long pepper, applied over the scalp is curative of tawny hair.

279-279½. Til, emblic myrobalan, lotus-anthers, liquorice and honey, if applied over the scalp, promote the growth and color of the hair.

280-281. Boil iron powder with rock salt, honey, vinegar and rice; [illegible] over the scalp, after cleansing the head and making it free from greasiness, and go to sleep with it. In the morning, the head should be washed with the decoction of the three myrobalans This promotes the growth of black and soft hair

281½ Iron powder, rubbed with acid articles and the three myrobalans, makes an excellent hair-dye.

282. In the remaining diseases, treatment suited to the condition, should be given. These measures have already been briefly indicated at the very beginning of this chapter. The tested remedies will be described in the Section on "Success in Treatment." Thus has been described 'The treatment of alopecia etc'.

Treatment in Diseases of the Throat

283 In laryngeal diseases due to Vāta, post-prandial potion of ghee and administration of oil prepared with heart-leaved sida, Indian groundsel and guduch, given in the four modes of potion, inunction, gargle and unctuous enema, are beneficial.

284. The patient should take the meat-juices of peacock, partridge and cock, prepared with pentaradices, or the Peacock Milk, the Peacock Ghee or the Three Spices Ghee.

285. In conditions due to Pitta, purgation should be given, and milk prepared with the drugs of the sweet



group, medicated-ghee-boluses, life promoter ghee, as also vasaka ghee, should be given.

286. In laryngeal disorders due to Kapha, acute errhine, enema, purgation, emesis, inhalation, barley-diet and pungent articles should be given

287. The patient should take a linctus of chaba pepper, beetle-killer, chebulic myrobalan, the three spices, barley-alkali, honey and white flowered leadwort, or milk, long pepper and chebulic myrobalan and strong wines.

288-289. In laryngeal disorders due to vitiated blood, meat-juices of Jāngala animals, mixed with ghee or the juices of grapes, white yam and sugar-cane mixed with honey, ghee and sugar, should be taken The line of treatment described as curative of consumption and cough is also curative of laryngeal disorders due to morbid Pitta, and blood-letting should be resorted to in laryngeal disorders due to vitiated blood.

290. In laryngeal disorders due to tridiscordance, all the remedies described are beneficial except blood-letting. This is, in brief, the treatment of laryngeal disorders. Thus has been described 'The treatment of laryngeal disorders

Here are verses again—

291 The Vāta, Pitta and Kapha in men are located in the pelvic region, stomach region and head region respectively Hence, emesis etc. must be prescribed as is suitable to the regions near to the affected part

292 The sentient world i e. life is either maintained or afflicted by the Vāta and other humors even as the world is, by the wind, sun and moon respectively, both in their normal, as well as their morbid states.

293 These humors never destroy one another though possessed of antagonistic qualities, because of their mutual natural homologation even as virulent poison does not destroy the snakes.

Summary

Here is the recapitulatory verse—

294. The etiology, signs and symptoms and the therapeutics of the diseases of the three vital regions have been described individually and elaborately in this chapter on 'The Therapeutics of the Affections of the Three Vital Regions'

26 Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-sixth chapter entitled 'The Therapeutics of the Affections of the Three Vital Regions' not being available, the same as restored by Drdhabala, is completed.



CHAPTER XXVII

Spastic Paraplegia

1 We shall now expound the chapter entitled 'The Therapeutics of Spastic Paraplegia'

2. Thus declared the worshipful Ātréya.

3-4 Standing before the teacher Ātréya, who, like Mount Méru with its twin attendant luminaries of the Sun and the Moon, was unbereft of the highest Brahmic splendor and the supreme effulgence born of austerity, and was the very abode of intelligence, resolution, memory, science, knowledge, renown and patience, Agnivésa, choosing the right moment, inquired as follows.

5-6. 'O, Worshipful One ! the quinary purificatory procedures, individually or all together, are laid down as the medicament in the treatment of all diseases O, best of physicians ! is there any morbid condition in which these purificatory measures are not capable of bringing about cure when applied, although the coddition is curable by proper treatment ?'

7 On the teacher replying that there is one such morbid condition viz., spastic paraplegia, the pupil again inquired concerning its etiology, signs and symptoms and treatment. The teacher described the disease as follows.

Etiology and Onset

8-11. By taking unctuous, hot, light and cold articles, by eating pre-digestion meals or promiscuous diet; by ingesting continually liquid and dried articles, curds, milk and flesh of domestic, wet-land and aquatic creatures; by taking articles of pastry and stale wine; by over-much day-sleep and night vigils, by starvation, by eating on a loaded stomach, by over exertion fear and suppression of the natural urges, and by excessive use of unctuous articles, the chyme becomes accumulated in the alimentary system and combining with the fat, obstructs the functions of the Vāta and other humors, and by reason of its heaviness, quickly goes down and settles in the thighs, through the downward carrying vessels; and the morbid humor, excessively provoked by the fat, fills up the hip, thigh and calf regions and causes uncontrollable tremors and weakness of muscular movement.

12 As water lies motionless in a large, deep and still lake, so does the Kapha, which has settled in the thighs, lie firm, unagitated and motionless.

13 Then the symptoms of heaviness, fatigue, contraction, burning, pain, anesthesia, tremor, breaking pain,



throbbing and pricking pain develop and take away the patient's life.

14 The Kapha combined with the fat overpowers the Vāta and Pitta, and produces spasticity of the thighs by its qualities of firmness and coldness; hence the disease is called Ūrustambha or spastic condition of the thigh i. e. spastic paraplegia

Symptoms

15 Its premonitory symptoms are—self-absorption, somnolence, excessive immobility, anorexia, fever horripilation, vomiting and asthenia of the muscles of the thigh and the calf.

16 The physician, mistaking this to be a condition of the morbidity of Vâta, may treat it with the unctuous therapy As a result, the symptoms of the disease will be aggravated and the patient develops asthenia and anesthesia of the lower extremeties, he lifts the feet with difficulty

17 There is marked exhaustion of the muscles of the calf and the thigh, continuous burning and pain, the patient feels pain on putting his feet on the ground and he does not feel the sensation of cold contacts.

18 He has no control over the functions of standing, pressing, moving or walking; he feels as if his feet and thighs are broken and are being propelled by some one else.

19. If the patient is further afflicted with burning, pricking pain, and tremors, the condition of spastic paraplegia will lead to the patient's death. The condition where the above symptoms are not developed and is of recent origin, is curable.

Contra indications

20 The oleation treatment should not be given to such a patient nor enema, nor purgation, nor even emesis. Hear the reasons why I forbid these measures.

21 Oleation and unctuous enemata always lead to increase of Kapha, while purgation will not be able to eliminate the Kapha which is localised in the affected region

22. Emesis can remove with ease only Kapha or Pitta that has become lodged in the habitat of the Kapha. Purgation can remove both the above humors, only if they are lodged in the stomach.

23. But enemata may radically eliminate all the three humors if they are lying in the colon. But the morbidity which has settled and become fixed in the thighs by a combination of the chyme and fat cannot be eliminated by any of these methods

24. Owing to the quality of



coldness of the seat of Vāta, the chyme and the fat, which have gone there and become fixed, cannot be easily eliminated, just as it is difficult to lift up water from a deep pit.

25 The physician, guided by reason, should continually carry out the sedation, elimination and dehydration of the excessive accumulations of Kapha and chyme

Dehydration procedure

26-27. For carrying out the dehydration procedure, the patient should be continually given the diet of barley, sanwa millet and common millet along with vegetables prepared with water and oil but without adding salt, or with sprouts of marsilia plant, neem, mudar, country willow, purging cassia, black nightshade and white goose foot or bitter group of drugs, such as carilla fruit etc.

28 Or, he may be given courses of alkali or medicated wines or chebulic myrobalans or a course of honey and water or of long pepper. All these preparations are curative of spastic paraplegia.

29-29½. The patient may also take sensitive plant, gum of silk cotton and bael, with honey, or pine resin, fragrant sticky mallow, deodar, Indian valerian, sandal, fulsee flower, costus, Himalayan silver fir and nardus, with honey

30-32½. (1) Nut-grass, chebulic myrobalan, lodh, Himalayan cherry, kurroa, (2) Deodar, turmeric, Indian berberry, sweet flag and kurroa; (3) Roots of long pepper, long pepper, pine and deodar; (4) Chaba pepper, roots of white flowered leadwort, deodar and chebulic myrobalan; (5) Marking nut, long pepper and roots of long pepper, the paste of the drugs described in each of these hemistichs may be given mixed with honey for the cure of spastic paraplegia.

33-34½. Equal parts of the powders of jequirity, emetic nut, red physic nut, seeds of kurchi, sweet flag, trilobed virgin's bower, purging cassia, Pāthā, Indian beech and carilla fruit should be given as potion mixed with honey or dissolved in water or with whey and honey, as a cure for spastic paraplegia.

35-35½ Trilobed virgin's bower, atees, white flowered leadwort and kurroa, should be given as potion as before. Similarly, the patient may take as potion gum guggul immersed in cow's urine during night

36-37. The powders of yellow milk plant, atees, Indian toothache tree, sweet flag, deodar, white flowered leadwort, cuscus, Pāthā and kurroa, mixed with honey should be given as a linctus, or it should be



given dissolved in water along with honey.

38-38½. Or, the patient may drink the paste of banyan bark, shell and fragrant poon, mixed with honey The patient, suffering from spastic paraplegia, may take a linctus of the powders of the three myrobalans, long pepper, nut-grass, chaba pepper and kurroa mixed with honey.

39-39½ If there are morbid symptoms of excessive depletion, he should be gradually given impletive treatment consisting of the meats of Jāngala animals and old Śālı rice.

40 40½. If owing to excess of dry treatment, there is provocation of Vāta preceded by insomnia and pain, the patient should be treated with those procedures and sudation which are curative of Vāta

41-42. The medicated oil prepared with trilobed virgin's bower, milky yam, Indian groundsel, small caltrops, sweet flag, long leaved pine, eaglewood and Pāthā, and mixed with 8 tolas of honey, should be given to the patient as potion in the dosage of 16 tolas.

43-44. The medicated oil made from rape-seed oil prepared with the paste of costus, pine-resin, fragrant sticky mallow, long leaved pine, deodar, fragrant poon, wild carrot and winter cherry, should be given, mixed with honey in proper dosage, to the patient suffering from spastic paraplegia. Thus, when the dryness is removed, the patient gets cured of spastic paraplegia

45-46. The medicated oil prepared with 8 tolas of rock salt, 20 tolas of dry ginger, 8 tolas of roots of long pepper, 9 tolas of white flowered leadwort, 20 marking-nut stones, added to 64 tolas of til and 512 tolas of sour gruel, is procreant and is curative of sciatica, spastic paraplegia, painful piles and all the diseases due to Vāta-provocation

47. The medicated oil, prepared with 8 tolas of each of roots of long pepper and dry ginger added to 64 tolas of til oil and 512 tolas of butter-milk, is curative of sciatica and spastic paraplegia Thus has been described 'The oil called the medicated Eightfold Butter-milk Oil'.

48 Thus, the medicaments for internal administration for the patient afflicted with spastic paraplegia, have been described, now listen to a description of the external treatment which helps to diminish Kapha.

External Measures

49-51½. The physician should prescribe frequent massage with the earth of the ant-hills, the powdered root, fruit and bark of Indian beech and powdered

brick. Or with the roots of winter cherry, mudar, neem or of deodar, any one of these should be mixed with honey, rape-seed and the earth of ant-hills, and prescribed for strong massage in the treatment of spastic paraplegia The paste prepared by pounding together red physic nut, physic nut, holy basil and rape-seed, should be given as application to the patient afflicted with spastic paraplegia by the wise physician

52-52½. The warm decoction made of the leaves, roots and fruits of common sesbane, drumstick, holy basil, dry ginger, kurchi and neem should be given for affusion of the affected part

53 The paste, made of rape-seeds pounded with cow's urine and kept overnight, should be used as application.

54-55. The physician, conversant with the line of treatment, may give an application to the affected part, with the paste of kurchi, holy basil, costus, fragrant group of drugs, Indian toothache, drumstick, Indian nightshade, mudar-roots, the earth of ant-hills and shrubby basil, pounded along with curds and rock salt for the cure of spastic paraplegia.

56 57 The decoction made in water of Indian calosanthes, catechu, bael, Indian nightshade and yellow-berried nightshade, long leaved pine, spinous kino, drumstick, common sesbane, small caltrops, holy basil, shrubby basil, wind killer and Indian beech, should be prescribed for the purpose of affusing the affected part; or the above-mentioned drugs should be used as application, pounded with cow's urine, in spastic paraplegia

58. To reduce Kapha, exercise, whenever possible, should be prescribed, or the patient may be made to walk on uneven ground covered with gravel and sand

59 59½ The patient may swim frequently against the current of a river flowing with cold and wholesome water, or in a pond having cold and still waters Thus, when the Kapha is dried up, spastic paraplegia is cured.

60-61. All the remedies which are depletive of Kapha and non-provocative of Vāta should be prescribed always as a remedy for spastic paraplegia; and the line of treatment should be such as to protect the body-vitality and the gastric fire.

Summary

Here is a recapitulatory verse—

62. In this chapter on the therapeutics of spastic paraplegia, the etiology, premonitory symptoms, the



signs and symptoms, the cause for the contra-indication of the quinary purificatory procedures and the two effective lines of treatment are described.

27. Thus, in the Section on Therapeutics in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-seventh chapter entitled 'The Therapeutics of Spastic Paraplegia', not being available, the same as restored by Dṛdhabala, is completed.

CHAPTER XXVIII

Vata-disorders

1. We shall now expound the chapter entitled 'The Therapeutics of Vāta Diseases'.

2 Thus declared the worshipful Ātréya.

3. Vāyu is life and vitality, Vāyu is the supporter of all embodied beings; Vāyu is verily the whole universe., and Vāyu is the Lord of all Thus is Vayu extolled

4. The man in whose body the Vāta is unimpeded in its course and lies in its normal habitat and is in its normal condition, lives longer than even a hundred years, fully free from disease.

5 The Vāta, which is of five-fold nature, viz., Prāna, Udāna, Samāna, Vyāna and Apāna, by the unimpeded movement of each of these, in their normal regions, regulates the functions of the entire body.

6 The seats of Prāna-Vāta are the head, chest, throat, tongue, mouth and nose, salivation, sternutation, eructation, respiration, deglutition and similar other processes are its functions.

7. The seats of Udāna-Vāta are the umbilicus, the chest and the throat. Speech. endeavour, enthusiasm, vitality, complexion and such other things are its functions

8 The Samāna-Vāta which regulates the channels carrying sweat, waste matter and water, lies in the neighbourhood of the seat of the gastric fire and is the promoter of the gastric fire and vitality

9. The Vyāna-Vāta, which is swift-moving, pervades the entire body of man; its functions are motion, extension, contraction, winking of the eyes and similar other movements

10-11. The seats of the Apāna-Vāta are the two testes, the bladder, the phallus, the umbilicus, thighs, groins, rectum and the lower part of the intestines. Its function is the elimination of the semen, urine, menstrual blood and fetus If these



five kinds of Vāta are normal and situated in their normal habitats, they perform their functions properly and sustain the body in good health.

12. When these five kinds of Vāta move in the wrong directions and become deranged, they afflict the body with disease characteristic of the habitat and the functions of each of them, and may also quickly take away the man's life.

13 Though the diseases caused by these deranged Vātas are innumerable, yet the eighty principal disorders headed by the splitting of nails etc., have been enumerated in the Section on General Principles.

14 Now listen to the description of these disorders along with their synonyms, etiology and treatment, described with reference to Vāta alone, classified according to the seat of affections Hear also the description of the conditions when Vāta is occluded.

Etiology

15-18½. By a diet that is dry, cold, scanty and light, by sexual excess, excessive waking and wrongful treatment, by the excessive loss of waste-matter or blood, by excessive starvation, swimming, way-faring, exercise and other excessive activity, by the loss of body-elements, by excessive emaciation due to worry, grief and disease, by habitual use of uncomfortable beds and seats, by anger, day-sleep, fear, suppression of the natural urges, chyme-disorder, trauma and abstention from food, by injury to vital parts, by riding on or falling off an elephant, camel, horse or other swift-running animal or conveyance—by these factors the Vāta getting aggravated fills up the vacuities in the body-passages and produces various kinds of disorders which affect the whole body or which get localised in a single region.

19-19½. The first indistinct manifestations of a disease are said to be the premonitory symptoms, the symptoms are the actual or distinct manifestations of a disease, while its cure is characterized by the diminution of the symptoms.

Signs and Symptoms

20-23½. Contraction, stiffness of joints, aching pain in bones and joints, horripilation, garrulousness, spasticity of the hands, back and head; lameness of hands and feet, hunch-back, atrophy of the limbs, insomnia, destruction of fertility, fetus and menses; tremors, anesthesia and paralysis of limbs; ticks of the muscles of the head, nose, eyes, shoulder, girdle and neck; splitting pain, pricking pain, agony, convulsions, delusion and fatigue; such are the



general symptoms which the provoked Vāta manifests On account of the difference in the etiological factors and in the seats of affection, it produces the specific characteristics of each disease.

24-24½ If the Vāta located in the abdomen, becomes vitiated, there occur retention of urine and feces, disorders of the inguinal and epigastric regions, Gulma, piles and pleurodynea.

25-25½. If the Vāta pervading the entire body is provoked, there occur body tremors and breaking pain and the patient will be afflicted with all sorts of pains and with a feeling as if his joints are falling asunder.

26 26½. If the Vāta located in the rectal region is provoked, there occur the retention of feces, urine and flatus, colic, flatulence, formation of sand and stone, pain and atrophy in the region of the calves, thighs, pelvis and the back

27-27½. If the Vāta located in the stomach is provoked, there occur pain in the regions of the pericardia, umbilicus, sides and the stomach, thirst, eructations and acute gastro-intestinal irritation, cough, parching of the throat and mouth, and dyspnea.

28-29. If the Vāta located in the colon is provoked, there occur gurgling, colic, meteorism, difficulty in micturition and defecation, constipation and pain in the pelvic region. The Vāta provoked in the sense-organs, such as the ears etc., impairs or destroys the sensory functions

30. If the Vāta pervading the skin gets provoked, the skin gets dry, fissured, numb, shrivelled and black, and feels pricking sensation It becomes stretched and reddened and there occurs pain in the joints

31. If the Vāta located in the blood gets provoked, there occur acute pain, burning, discoloration, emaciation, anorexia, rashes on the body, and spasticity of limbs after meals.

32 If the Vāta located in the flesh and fat gets provoked, there occur heaviness of the body, severe aches as if the body had been beaten with a cudgel or fist cuffs, pain and extreme exhaustion.

33. If the Vāta located in the bone and bone-marrow gets provoked, there occur breaking pain in the fat, bones and joints, arthralgia, loss of flesh and strength, loss of sleep and constant pain

34 If the Vāta located in the secretory system is provoked, there occur either the premature expulsion or undue retention of the semen or of the fetus, or causes deformity of the fetal body.



35. If the Vāta located in the sinews is provoked, there occur the opisthotonous and emprosthotonous conditions, pain in the extremities, hunch-back and general or local disorders.

36. If the Vāta located in the vessels is provoked, there occur mild pain and edema all over the body, atrophy, throbbing, loss of pulsation and contraction or dilatation of the vessels.

37. If the Vāta located in the joints is provoked, there occur the swelling of the joints which feel on palpation as if they were bags inflated with air and the movements of extension and flexion are accompanied with pain (Thus have been described the signs and symptoms of morbid Vāta, classified according to the various parts of the body).

Facial Paralysis

38-39. If the excessively increased Vāta affects one half of the body, it diminishes the blood in the arms, feet and knees and causes contraction of these parts. It causes distortion of one side of the face and produces asymmetry of the nose, eye-brow, forehead, eye and jaw.

40-42 The food, instead of going straight, goes into one side of the mouth. While speaking the nose gets curved, the eyes remain rigid and winkless and the sneeze gets suppressed. His speech is faint, distorted, stuttery, indistinct and thick. His teeth get shaky, there is pain in his ears and his voice is broken; there is pain in his feet, hands, eyes, calves, thighs, temples, ears and cheeks. This condition, whether it occurs in association with paralysis of half the body or occurs by itself, that is, affecting the face only, is called facial paralysis.

Antarayama

43. If that Vāta, getting localised in the side of the neck, spreads into the internal channels, it will cause spasticity of the neck It is called Antarāyāma (emprosthotonous condition)

44-44½. The upper and lower part of the neck becomes flexed and very stiff, the teeth become clenched, there is salivation, contraction of the back-muscles and spasm of the muscles of the head, pendiculation and lock-jaw; these are the symptoms of 'Antarāyāma' (emprosthotonous condition).

Bahirayama

45-46. 'Bahirāyāma' i. e, opisthotonous condition, will now be described. The strongly provoked Vāta, getting localised in the back and the sides of the neck and constricting the external vessels, causes bow-like rigidity



of the body which condition is called Bahirāyāma or opisthotonous condition.

47-48. The body being bent like a bow, the head gets retracted almost touching the back and the chest is thrown forward, the sides of the neck become rigid and there is squeezing pain in the neck and clenching of teeth, salivation and aphasia. This attack either kills the patient or causes deformity.

Lock-jaw

49-49½. The Vāta, when it gets localised at the root of the jaws, it produces the condition of a gaping mouth or a painless stiff condition where the mouth cannot be closed. By causing spasticity of the jaw, it produces a condition of lock-jaw, where the mouth becomes fixed and cannot be opened.

Aksepaka

50-50½ That condition is called Ākṣepaka or spasmodic contraction, where the muscles of the hands and feet together with vessels, sinews and tendons, cause frequent spasmodic contractions

Danda

51-51½ That is called staff-like rigidity or tonic contraction of the muscles, where the Vāta causes tonic rigidity of muscles of the hands, feet, head, back and hips, so that the body becomes as rigid as a staff (Danda). This condition is irremediable

52-52½. When the force of the paroxysm is gone in the above condition, the patient returns to normal. If the paroxysm does not leave, the patient gets afflicted with pain and other characteristics peculiar to the lesions. Physicians should regard this condition as incurable

Hemiplegia

53-55 That condition is called hemiplegia or paralysis of one side of the body, where the morbid Vāta seizing the vessels, controlling the function of the body and constricting the sinews, afflicts the right or the left half of the body, producing loss of movement, pain and loss of speech. That conditon is to be known as the lesion of one limb 'Monoplegia' where a single hand or root gets contracted and afflicted with aching and pricking pain, and that condition is called the lesion of the whole body where the entire body is affected.

Sciatica

56-56½ That condition is said to be Sciatica, where first the hip and then the waist, back, thigh, knee and calf are gradually affected with stiffness, pain and pricking sensations and associated with frequent twitching



due to Vata. If this condition is due to Vata and Kapha combined, there will be additional symptoms of torpor, heaviness and anorexia

Khalli

57. That condition is known as Khalli where there is kneading (neuralgic) pain referable to feet, calf, thigh and shoulder

58 The rest of the disorders should be diagnosed according to the symptoms characteristic of the seat of affection In all these disorders, one should diagnose the condition of the association of Pitta and other morbid elements

Occlusion

59-60½. The provocation of Vâta is due to diminution of body-elements or due to obstruction to its normal circulation caused by occlusion in the body-channels. The Vata, Pitta and Kapha circulate through all the body-channels and spaces. The Vata, on account of its quality of subtleness, is really the impeller of the other two humors. When the Vâta is provoked, it agitates the other two humors and throwing them about here and there, causes occlusion of the body channels, thereby producing disorders. It also leads to the diminution of the body-nutrient fluid and other body-elements

61-61½ When the Vāta is occluded by Pitta the following symptoms are observed—burning, thirst, colic giddiness, darkness of vision heart-burn on eating pungent, acid, salt and hot things and craving for cold things.

62-62½ If the Vâta is occluded by Kapha, there will be cold, heaviness, colic, pronounced homologation to pungent and similar other articles, craving for fasting, exertion and dry and hot things.

63-63½. If it is occluded in the blood, there will be severe burning pain in the area between the skin and the flesh, and there will be edema with reddish tinge and rashes.

64-64½. When the Vâta is occluded in the flesh, there will appear hard pigmented pimples and swellings, horripilation and formication.

65-65½ When the Vata is occluded in the adipose tissue, there will be produced local swellings that are movable, smooth, soft and cold, as well as anorexia This condition is known as a rheumatic condition and is difficult of cure.

66-66½. When the Pitta is occluded in the osseous tissue, the patient likes warmth and pressure, and he becomes exhausted, experiences splitting pain and feels as though his body is being pricked with needles.



67-67½. When the Vāta is occluded in the marrow, there will occur flexure of the body, pendiculation, girdle-pain and colicky pain, on being pressed with the hand the patient gets relief.

68 If the Vāta is occluded in the seminal passages, there results either no discharge of semen or too hurried discharge of it or a sterile condition of the semen.

68½ If the Vata is occluded by food, there will be pain in the stomach on ingestion of food and disappearance of pain at the end of digestion

69. If the Vata is occluded by urine, there occurs retention of urine and distension of bladder.

70-71½. If the Vata is occluded by the fecal matter, there occurs absolute retention of feces in its own habitat i. e. in the lower part of the colon, and there will be griping pain in that region; and whatever unctuous matter is ingested, is immediately digested; and on ingestion of food, the person suffers from increased distension of the abdomen, and owing to the pressure of the food ingested, the patient passes dry feces with difficulty and after long delay He is afflicted with pain in the hips, groins and back, and the Vāta moves in a reverse direction (i. e. there is mis-peristalsis), there is also disturbance of the cardiac action.

72-74. Dislocation, lock-jaw, contracture, hunch-back, facial paralysis, hemiplegia, atrophy of a part, paraplegia, arthritis, stiffness, rheumatic conditions and disorders due to occlusion of Vāta in the marrow; these, on account of their deep-seated nature, may or may not be cured even after careful treatment. The physician should endeavour to cure such of these conditions as occur in strong persons and as are of recent origin and un-associated with any complications.

Treatment

75-77¼. Now listen to the exposition of the line of tretment of the diseases due to the provocation of Vata. If there is a simple provocation of Vata without any kind of occlusion, it should be treated at first with oral administration of unctuous preparations such as ghee, fat, oil and marrow. The person, when over-strained by the oleation therapy, should be comforted by rest for a while and should again be oleated with milk or thin gruels and meat-juices of domestic, wet-land and aquatic animals, mixed with unctuous articles or with milk-pudding, or kedgeree mixed with acid and salt articles and then should be given unctuous enemata, nasal medications and demulcent food.

Sudation Therapy

78-78½ When he is well oleated, he should be subjected to sudation therapy and should be given sudation treatment as required, (after he has been well inuncted with the kettle-sudation and mixed steam kettle sudation and such other varieties of sudation-processes in which unctuous articles have been used

79-79½ With the aid of oleation and sudation procedures, even a distorted and the stiffened limb can be slowly brought back to normality, just as it is possible to bend, according to one's desire, even a dried piece of wood by such measures.

80-80½. Horripilation, pricking pain, aches, extensive swelling, stiffness and spasticity and similar other conditions can be quickly cured and the softness of the part restored by means of sudation.

Oleation Therapy

81-81½. And the oleation therapy, when applied quickly, replenishes the diminished body-elements and increases the vitality, strength of the gastric fire, robustness and the life-span.

82-82½ The oleation and sudation procedures should be repeatedly administered in order that the disorders of Vāta may not stay in the viscera softened by oleation procedure.

Purgation

83-83½. If, due to excessive morbidity, the humors do not subside with the above procedure, the patient should then be cleansed by means of mild drugs mixed with unctuous articles.

84-84½. For this purpose the patient may take the medicated ghee prepared with Tilwaka or round milk-hedge, or he may take castor oil with milk, these are beneficial and expel the morbid humors.

85-85½. By excessive use of unctuous, acid, saltish and hot articles of diet, the excretory matter gets accumulated and occluding the alimentary passage, obstructs the Vāta; hence, the normal peristaltic movement of Vāta should be stimulated to expel it

Enema

86-86½ The patient, who is debilitated and as a consequence, in whom purgation is contra-indicated, should be given evacuative enema followed by a diet consisting of or mixed with, the drugs of the digestive and digestive stimulant groups

87. Sudation and oleation procedures, repeated again, are beneficial



for those whose gastric fire has got stimulated as a result of the purificatory procedure

88-88½. All diseases due to Vāta-provocation are always to be continually treated with sweet, acid, saltish and unctuous articles of diet, nasal errhines and inhalations Thus has the treatment of diseases due to Vâta-provocation been expounded in general

89-89½. Now will be described the treatment of particular disorders In the condition of morbid Vāta lodged in the alimentary tract, the patient should drink alkali mixed with drugs of the digestive and digestive-stimulant groups and of the acid group, for helping the digestion of the undigested matter

90 In condition of morbid Vata lodged in the rectum or the colon, the treatment curative of misperistalsis should be given

90½. If it is lodged in the stomach, the treatment curative of the particular aspect of morbidity should be given after the purificatory process

91 When the Vata is provoked in the entire body, inunction, evacuative enemata and unctuous enemata should be given

91½. And when the skin is affected, sudation inunction and bath as also cordial food should be given.

92. When the blood is affected, cold applications, purgation and venesection are good

92½. And if the flesh is affected, purgation, evacuative enemata and sedation therapy should be administered

93. If the osseous tissues or bone-marrow is affected, it should be treated with internal and external oleation therapy.

94. If the semen is affected, virilific eats and drinks or drugs promotive of strength and semen are beneficial. If the passage of semen is found to be occluded, purgation should be administered

94½. Only after purgation and ingestion of diet, the aforesaid line of treatment should be carried out.

95-95½. If the fetus or a child is emaciated by Vata provocation, milk prepared with sugar, white teak and liquorice is beneficial in rehabilitation.

96 If the provoked Vāta is located in the cardiac region, the milk prepared of ticktrefoil is beneficial.

96½. And if it is located in the umbilicus, fish prepared with unripe bael fruits should be given.



97-97½ If there are cramps in any part of the body, poultice should be applied, and if any part of the body is contracted, inunction with the medicated oil prepared with black gram and rock salt should be prescribed.

98-98½ If there is Vāta provocation in the arm or head, nasal errhine should be given and a post-prandial potion of oily preparations; and if the morbid Vāta is localised below the umbilical region, enemata and pre-prandial potion of ghee are recommended.

99-99½. In facial paralysis, inunction and anointing the head with medicated oil, impletive diet, kettle-sudation and poultices prepared of the flesh of aquatic animals are beneficial.

100. In hemiplegia, sudation with unctuous preparations and purgation are beneficial

100-100½. In sciatica, venesection of the vein situated between Kandarā (tendo-calcaneus) and Gulpha (Malleolus), enemata and cauterization should be resorted to.

101-101½. In Khallī, hot poultices prepared with milk pudding or kedgeree or flesh mixed with oil and ghee are beneficial.

102-103 In a case of fixed gaping mouth, the right way of correcting the condition is as follows —The jaw should be subjected to sudation procedure first and then it should be pressed downwards by the thumbs (inserting in the mouth and pressing on the molar teeth) and pushed upwards by the fingers (which are placed externally below the chin) In a condition of sub-luxation, it should be made to go to its proper position; and in a condition of fixity, it should be subjected to sudation procedure and flexed.

103½. Each case should be given special treatment according to the particular seat of affection, the particular body-element affected and such other factors.

104-105½. Ghee, oil, fat, marrow, affusion, inunction, enemata, oleation, sudation, resort to windless places, covering with blankets, use of meat-juices, medicated milks, articles of diet of sweet, acid and salt tastes and whatever things are roborant, are beneficial for the patient afflicted with the disorders due to morbid Vata.

Beneficial Measures

106-107½. The patient afflicted with Vāta disorders should be given the diet of the meat-juices of the flesh of the head of the goat, or of the aquatic, wet-land or carnivorous



creatures prepared separately in the decoction of sida or penta-radices or deca-radices and seasoned with unctuous articles, sour curds and the three spices, and salted liberally

108-108½ Poultices should be prepared from the same fleshes mixed with ghee, oil and acid articles, with the flesh well-crushed, steamed and the bones removed.

109. For immersion-bath, the vessel should be filled with the decoction of the leaves curative of Vāta, or with medicated milk or oil

109½ Affusions are recommended after a good inunction, to the patient suffering from Vāta-disorder

110-111. Cook in a pot the fleshes of wet-land and aquatic creatures, deca-radices, climbing asparagus, horse-gram, jujube, black gram, til, Indian groundsel, barley and sida along with fat, curds, sour conjee and acid articles

112. Administer this in the form of kettle sudation. The paste made of these may also be used as poultice. Also medicated ghee and oil prepared with this may be used as inunction and potion.

113. The preparations made of nutgrass, yeast, til, costus, deodar, rocksalt and Indian valerian, along with curds, milk and the tetrad of unctuous articles, should be used as poultice

114-115. The physician should give on the painful part, a thick application prepared of pancakes, Véśavāra preparation, milk, black gram, til, cooked rice, castor seeds, wheat, barley, jujube and ticktrefoil group of drugs, mixed with unctuous articles. This application should be made at night and bandaged with castor leaves, and the bandage should be removed the next morning

116. Then the part should be affused with milk and water and again poulticed. The bandage which is applied during the day must be of hide containing hair, and it should be removed at night.

117 117½. Applications can be made of oleiferous seeds well pasted with acid articles and made very cold. And poultices can be made of the fragrant group of drugs curative of Vata, milk-pudding or kedgeree, mixed with unctuous articles.

118-118½ We shall describe the various unctuous preparations which are comparable to ambrosia and are curative of various disorders in those who are afflicted with dryness and pure Vata-provocation.



Unctuous Preparations

119-121½. Sixteen tolas of decaradices should be decocted in 1024 tolas of water added to 64 tolas of barley, jujube and horse gram. When it is reduced toone fourth the quantity, prepare a medicated ghee in this decoction by taking 64 tolas of ghee and adding milk, the paste of the life-promoter group of drugs, sugar, date, white teak, grape, jujube and fig This ghee is curative of disorders due purely to Vata. This preparation is harmless and should be used as potion, inunction and enemata.

122-122½. The medicated ghee, prepared with the paste of white-flowered leadwort, dry ginger, Indian berberry, orris root, long pepper and zedoary, is an excellent cure for Vāta-disorders.

123-123½. Tho supernatant part of ghee should be prepared with the milk boiled with sida and bael. Two or four tolas of this should be used as nasal medication (sternutatory) in condition of morbid Vata affecting the head.

124-125½. The bones of domestic, wet-land and aquatic creatures should be broken to bits and cooked in water. The unctuous fluid obtained should again be cooked in the decoction of the decaradices, adding the paste of Jīvaka, Rsabhaka, Indian sarsaparilla, white yam and cowage and of Vāta-curative drugs or the life-promoter group of drugs and double the quantity of milk.

126-126½. By the use of this preparation as nasal medication, inunction, potion and unctuous enema, the morbid Vata affecting the vessels, joints, bones and other cavities, gets quickly cured.

127 127½. For those suffering from loss of marrow as well as those who suffer from loss of semen and vital essence, this imparts strength and robustness, and acts like ambrosia.

128-128½ The fresh fat of the alligator, fish, tortoise or the porpoise prepared similarly (as described above) is recommended as nasal medication and potion

129-132½. Take 64 tolas of the three myrobalans, 32 tolas of horse-gram, 20 tolas each of the bark of drumstick and pigeon pea, 8 tolas each of Indian groundsel and white flowered leadwort and four tolas of each of the decaradices and decoct them in 1024 tolas of water till reduced to one fourth the quantity Then add 64 tolas each of Sura wine, sour conjee, sour curds, Sauvīra wine, Tuṣodaka wine, the decoction of small jujube, pomegranate, kokam butter, oil, fat, ghee, marrow, milk and 24 tolas of



the paste of the life-promoter group of drugs, and prepare the Great Unctuous Preparation in due manner.

133-133½. This should be used as inunction in morbid Vāta affecting the vessels, marrow and bones as well as in conditions of tremors, contractions and colic, and Vata disorders affecting the entire body or only a part of the body.

134-135. The expressed juice of the root and leaves of the chaste tree should be cooked with an equal quantity of oil. This oil used as potion, inunction and ear-fill, is beneficial in sinuses or fistula-in-ano, dermatosis and other Vāta-disorders as well as in scabies and scrofula.

135½. The oil prepared with the decoction of cotton seeds and horse-gram is also curative of Vata.

136-137½ Curds should be kept for three days in a mixture of equal measures of the expressed juice of radish and milk. Prepare a medicated oil by taking 64 tolas of oil and treble the quantity of this sour preparation adding the paste of 4 tolas each of liquorice, sugar, Indian groundsel, rock salt and green ginger. This oil, taken as potion and medication is curative of Vāta.

138-139½. Cook very old oil-cake in the decoction of penta radices; strain the solution and prepare a 'medicated oil in this solution, by taking 64 tolas of oil and eight times the quantity of milk. This oil is curative of all disorders of Vāta This is specially recommended in conditions of Vāta associated with Kapha.

140 141½. Take 16 tolas each of barley, jujube, horse gram, elephant pepper, dry radish and bael, and cook them in a sour solution (such as sour gruel or curds). The medicated oil prepared with this decoction along with fruit acids and the paste of pungent spices, should be used by the patient suffering from pernicious disorders of Vāta, in the cold season.

142-143½. Listen now to the description of other preparations of oils that are beneficial in all disorders of Vāta that can be used in all the four therapeutic modes, that are promotive of longevity, strength and complexion, that are curative of menstrual and seminal disorders, which are inducive of procreation, and which are free from harmful effects and are generally curative of all kinds of morbidity.

144-145½. Prepare a medicated oil in 400 tolas of the decoction of crested purple nail dye, by using 256 tolas of oil and adding 40 tolas of the paste of radish and four times the quantity of milk The physician should use this oil mixed with 72 tolas of



powdered sugar, in severe types of Vata disorder.

146-147½. Prepare a medicated oil by taking 64 tolas of oil along with 128 tolas of the expressed juice of small caltrops, equal quantity of milk, 24 tolas of dry ginger and 32 tolas of gur. This should be administered in all kinds of disorders of Vāta. After the dose of oil has been digested the regimen of thin gruel along with milk is recommended.

148-154½ Take 400 tolas of sida, one fourth part of guduch and one eighth quantity of Indian groundsel and cook in 25600 tolas of water till it is reduced to one tenth of the quantity. Prepare 256 tolas of oil with this decoction adding equal quantities of whey, sugar-cane juice and vinegar along with half the quantity of goat's milk and the paste of four tolas of the leaves of each of the following drugs: zedoary, long leaved pine, deodar, small cardamom, Indian madder, eaglewood, sandal, Himalayan cherry, atees, nut-grass, wild bean, pea, liquorice, holy basil, shell, Ṛsabhaka, Jīvaka, palas-juice, musk, hairy onosma, buds of spanish jasmine, melilot, saffron lichen, nutmeg, musk mallow, fragrant sticky mallow, cinnamon, resin of Indian olebanum, camphor, liquid storex, yellow resin, cloves, shell, cubeb pepper, costus, nardus, perfumed cherry, glory tree, Indian valerian, ginger grass, sweet flag, sprouts of emetic nut and fragrant poon. This should then be strained and the paste of fragrant drugs added to it and administered duly.

155-156½ This excellent Sida oil is curative of Vāta disorders in general and particularly of dyspnea, cough, fever, hyccup, vomiting, Gulma, pectoral lesions, cachexia, splenic disorders, consumption, epilepsy and lack-lustre appearance. (This has been taught to Agnivéśa by his guru Kisna Ātréya) Thus has been described 'The Sida Oil'.

157-164 Decoct 2000 tolas of guduch in 8192 tolas of water till reduced to one fourth its quantity. Prepare a medicated oil in this solution by adding 512 tolas of til oil and equal quantity of milk along with the paste of one tola each of cardamom, nardus, Indian valerian, cuscus, Indian sarsaparilla, costus, sandal, sida, ground phyllanthus, Méda, dill seed, Ṛdhi, Jīvaka, Kākolī, Ksīra-kākolī, small east Indian globe thistle, evening mallow, shell, east Indian globe thistle, cork swallow wort, white yam, cowage, climbing asparagus, Mahāmédā, galls, pea, sweet flag, Indian caltrops, castor, Indian groundsel, dark blue creeper, crested purple nail dye climbing asparagus, Indian olebanum, nut-grass cinnamon, cassia cinnamon, Ṛsabhaka,



fragrant sticky mallow, wild black gram, large cardamom, saffron, melilot and deodar, three tolas of Indian madder and 32 tolas of liquorice. This medicated oil restores the health of those affected with loss of semen, gastric power and vitality and of those who are deluded of mind, as also of those who suffer from insanity and epilepsy. This foremost of medicated oils, which is curative of Vata-disorders, is known by the name of Guduch oil. (This oil described by the preceptor Kisna Ātréya is held in high regard by the physicians). Thus has been described 'The Compound Guduch Oil'

165-166 Prepare a medicated oil taking 1024 tolas of oil and cooking it in 4000 tolas of the decoction of Indian groundsel along with the paste of the fragrant group of drugs grown in the Himalayas, adding the cardamom group of drugs. This oil is curative of Vata. Similarly may be prepared the medicated oil of winter-cherry, chinese moon-creeper and the two varieties of sida or medicated oil of sida and other drugs may be prepared using these drugs individually in the form of decoction, paste or milk. Thus has been described 'The Indian Groundsel Oil.'

167-169. Prepare a medicated oil by taking 64 tolas of oil and cooking it in equal quantities of radish-juice, milk, sour curds and sour conjee adding the paste of sida, white flowered leadwort, rock salt, long-pepper, atees, Indian groundsel, chaba pepper, eaglewood, drumstick, marking nut, sweet flag, costus, Indian caltrops, dry ginger, orris root, zedoary, bael, dill seed, Indian valerian and deodar. This medicated oil, when taken as potion, cures even very severe types of Vata-disorders. Thus has been described 'The Compound Radish Oil'

170 171. Prepare a medicated oil by taking 256 tolas of til oil and cooking it in 800 tolas of the decoction of vasaka-roots and guduch, and 400 tolas of the decoction of white flowered leadwort, winter cherry and milk. This medicated oil should be prescribed in fractured or carious conditions of bone due to Vata. If this oil is prepared with the previously described medicated oils, the potency of its action becomes doubly intensified (dynamization) Thus has been described 'The Compound Vasaka-root Oil'

172-173 Prepare a decoction by taking 40 tolas of each of Indian groundsel, siris, liquorice, dry ginger, crested purple naildye, guduch, Indian colocynthis, deodar, purging cassia, winter cherry and Indian caltrops

174-175½. Prepare a medicated oil by taking 64 tolas of til oil and



cooking it in the above-said decoction along with 64 tolas each of curds, sour conjee, decoction of black gram, juices of good quality of radish and sugar cane, adding one tola of the paste of each of the fragrant group of drugs. This oil known as the Medicated Radish Oil is curative of splenic disorders, retention of urine, dyspnea, cough and other Vata disorders It is also promotive of complexion, life and vitality Thus has been described 'The Medicated Radish Oil.'

176-176½. Preparing a medicated oil by taking til oil and cooking it in the decoction of barley, jujube, horse gram, fish, drumstick, bael, radish, curds and milk, the physician should administer it to the patient. This is curative of all Vāta-disorders.

177. The medicated oil prepared in the expressed juice of garlic and the articles mentioned above, is curative of Vata disorders

178 This oil may be given as potion to a woman who has just taken the purificatory bath on the cessation of her menses. By taking any of these medicated oils as potion, even a sterile woman will become fertile and give birth to a son.

179 The Compound Eaglewood Oil which has been described in the treatment of algid fever, if cooked over and over again many hundreds of times, gets dynamised and becomes curative of Vāta-disorders

180 And the medicated oils which will be described (in the next chapter) in the therapeutics of rheumatic conditions, may be prescribed for the alleviation of Vāta-disorders, by the physician desirous of success in treatment.

Oil as Specific in Vata

181-182 There exists no medication superior to oil as a remedy for Vata. Owing to its qualities of diffusiveness, heat, heaviness and unctuousness and by virtue of its becoming more powerful on being medicated with the Vata-curative group of drugs and being also capable of still further intensification of potency i e. dynamization, by being cooked over and over again for hundreds or thousands of times, it very quickly cures the diseases which have pervaded into even the minutest part of the body.

183 This general line of treatment is also recommended in conditions of association with morbidity of other humors but more especially when the body-channels have been occluded by Pitta and Kapha, in Vāta-disorders.

Treatment in occlusions

184-185. In condition of occlusion



of Pitta, the physician should administer cold and hot lines of treatment in alternation, the medicated life-promoter ghee is recommended, the patient should be given the flesh-diet of Jāngala creatures, barley and Sali rice, he should be given Yapana-enemata, milk enemata, purgation, potion of milk and decoction of pentaradices and sida.

186. He should be given affusion with the medicated oil or ghee or milk prepared with liquorice and sida, or with the decoction of pentaradices, or with cold water.

187-187½. In condition of occlusion by Kapha, he should be given as diet, articles made of barley and the flesh of Jangala beasts and birds He should be given a strong dose of sudation, evacuative enema and emesis along with purgation Cold ghee, til oil and rape seed oil are beneficial

188 In the condition of occlusion by both Kapha and Pitta, Pitta must first be subdued.

189-189½ On finding that Kapha is located in the stomach, emesis should be given and if it be located in the colon, purgation should be given, and if Pitta has pervaded the entire system, purgation should be given

190-190½ If morbid Kapha is liquefied by the sudation and flows down and accumulates in the colon, or the symptoms of Pitta become manifest, both of these morbid elements should be eliminated by means of enemata

191-192. If Vāta is associated with Kapha, it should be eliminated by warm evacuative enema mixed with cow's urine. If Vāta is associated with Pitta, it should be eliminated by evacuative enema mixed with milk. Then the patient should be given unctuous enema, prepared with the sweet group of drugs

192½ In condition of Vata located in the head and associated with Kapha, inhalation and nasal medication should be given

193-193½ If after the elimination of Pitta and Kapha, there remains any residual morbidity of Vāta in the channels of the chest-region (respiratory channels), the treatment indicated in pure Vāta conditions should be given.

194. If Vāta is occluded in the blood, the line of treatment should be the same as indicated in rheumatic conditions.

194½ In condition of occlusion in the chyme, treatment curative of urinary disorders, morbid Vāta and fat, should be given.

195. If Vāta is occluded in the



flesh, sudation, inunction, meat-juices, milk and unctuous medications are recommended.

195½ If Vāta is occluded in the osseous tissue or the marrow, the preparation of the tetrad of unctuous articles should be given. If occluded in the semen, the treatment is as has already been described.

196-197. If Vāta is occluded by food, emesis, digestives, digestive-stimulants and light diet are recommended. If occluded by urine, diuretics, sudation and urethral douches are recommended. If Vāta is occluded by fecal matter, castor oil and unctuous therapy, as indicated in misperistalsis, are beneficial.

198 A morbid humor, while in its natural habitat, develops great strength, hence it should be first subdued by suitable medications such as emesis, purgation, enemata or sudation.

198½ Thus has been described systematically the treatment of conditions of occlusion of Vāta by Pitta etc.

Symptoms of occlusion

199 199½ O sinless one ! listen now to the symptoms described by me, in extenso as well as in brief, of the condition of occlusion brought about by mutual obstruction between the five types of Vāta

200. The Prana Vāta occludes the Udāna and other types of Vāta while they too may occlude the Prâna

201-201½. Udana and all other types of Vāta may occlude one another in the same manner. There would occur twenty conditions of occlusion caused by mutual obstruction of these five types of provoked Vata. The physician should be able to diagnose these conditions properly.

202-202½. On observing the loss of function of all the sense-organs, and loss of memory and strength, it should be diagnosed as the condition of the occlusion of Vyāna by Prāna The treatment is as indicated in diseases occurring in the parts above the supraclavicular region of the body.

203-203½. On observing excessive perspiration, horripilation, dermic morbidity and numbness of limbs, it should be diagnosed as the condition of Prāna occluded by Vyāna The treatment in this is purgation combined with unctuous articles.

204-204½. In condition of occlusion of Samāna by Prana, there will be scanty or slurring speech, or muteness All the four modes of unctuous therapy along with Yapana enema are recommended as treatment.

205-205½. In condition of the occlusion of Apana by Samāna, there-



will occur assimilation disorders and diseases of the organs situated in hypo-chondriac region, gastric disorders and colicky pain of the stomach. Here the treatment indicated is the ghee medicated with digestive-stimulants.

206-207 In conditions of occlusion of Udāna by Prāna, there will occur spasticity of the head, coryza, impediment to inspiration and expiration, cardiac disorders and dryness of the mouth. Here, the treatment is as indicated in diseases of the parts above the supra-clavicular region and also comforting measures.

208-208½. In condition of occlusion of Prāna by Udana, there will occur loss of function, of vital essence, of strength and of complexion or even death. This condition should be treated by gradual affusion with cold water and comforting measures, in such a way that the patient may be restored to health.

209-209½. In condition of the occlusion of Apana by Udāna, there will occur vomiting, dyspnea and similar other disorders. The treatment therein is enema and similar measures, and diet conducive to regular peristalsis.

210-210½. In condition of the occlusion of Udāna by Apana, there occur stupefaction, dullness of the gastric fire and diarrhea. The treatment there, is emesis and diet that is digestive stimulant and astringent.

211-211½ In condition of occlusion of Apāna by Vyāna, there occur the symptoms of vomiting, distension of abdomen, misperistalsis, Gulma, colic and griping pain. This condition should be treated by regulating peristalsis by means of unctuous medications.

212-212½. In condition of occlusion of Vyāna by Apāna, there occur excessive discharge of feces, urine and semen. There, the treatment indicated is astringent therapy

213-213½ In condition of occlusion of Vyāna by Samāna, there occur fainting, torpor, garrulity, asthenia of the limbs, loss of gastric fire, vital essence and of strength. There, the treatment is exercise and light diet.

214 214½. In condition of occlusion of Vyāna by Udāna, there occur rigidity, dullness of gastric fire, anhidrosis, loss of movement and absence of winking. There, the treatment is wholesome, measured and light diet

215-215½. By their symptoms one should diagnose the condition of mutual occlusion of these five types of Vāta; and it has been laid down that there will occur either the increase or decrease of its actions as the particular type of Vāta is affected.



216-216½. Thus have been described in general this octad of the conditions of mutual occlusion along with their symptoms and treatment, in order to aid the understanding of intelligent physicians

217-218½. On investigating the habitat of each type of Vata, as well as the signs of increase or decrease of its functions, the physician should diagnose the remaining twelve conditions of mutual occlusions and should treat them by means of inunction, unctuous potion, enemata and all other procedures, or he may be given cold and hot measures in alternation.

219-220½. The Udāna should be regulated upwards and the Apāna downwards. The Samāna should be sedated and the Vyāna should be treated by all the three methods. Even more carefully than the other four types of Vāta, the Prāna should be maintained, because life depends on the proper maintenance of it in its habitat. Thus, the physician should regulate and establish in their normal habitats the various types of Vāta that have been occluded and misdirected.

221 221½ In condition of occlusion of Prana by Pitta, there occur fain ing, burning, giddiness, colic, misdigestion, craving for cold things and vomiting of misdigested food.

222-222½. In condition of occlusion of Prāna by Kapha, there occur symptoms such as salivation, sternutation, eructation, impediment to the inspiration and expiration, anorexia and vomiting.

223 223½. In condition of occlusion of Udāna by Pitta there occur symptoms such as fainting and similar conditions, burning in the umbilical region and chest, exhaustion, loss of vital essence and asthenia.

224-224½ In condition of occlusion of Udana by Kapha, there occur discoloration, the spasm of speech and voice, debility, heaviness of the body and anorexia.

225 225½. In condition of occlusion of the Samāna by Pitta, there occur hyperidrosis, thirst, burning, fainting, anorexia and loss of body-heat

226-226½. In condition of occlusion of the Samana by Kapha, there occur anidrosis, dullness of the gastric fire, horripilation and excessive coldness of the limbs.

227-227½. In conditions of occlusion of Vyāna by Pitta, there occur burning all over the body, exhaustion, loss of the movement of limbs accompanied with temperature and pain.

228 228½. In condition of occlusion of Vyāna by Kapha, there occur symptoms such as heaviness of the



limbs, pain in all the bones and joints, and excessive loss of movement.

229-229½. In condition of occlusion of Apāna by Pitta, there occur symptoms such as yellow coloration of urine and feces, sensation of heat in the rectum and phallus and excessive flow of the menses.

230-230½. In condition of occlusion of Apāna by Kapha, there occur stools that are loose, heavy and mixed with undigested matter and mucus and discharge of urine mixed with mucus

231-231½ On observing the combined symptoms of Pitta and Kapha, the learned physician should diagnose it as a condition of combined occlusion

232-232½ If the two other humors get located in the places described as the habitats of Vāta, they manifest various symptoms of disorders characteristic of each of them

Serious Conditions

233-234½. Medical authorities regard, as most serious, the condition of occlusion of Prāṇa or Udāna by Kapha and Pitta combined, because life is particularly dependent on Prāṇa, and vitality on Udāna, and occlusion of them, will result in loss of life and vitality

235-235½. If all these conditions are either undiagnosed or neglected for longer than a year, they become either incurable or formidable.

236-236½. As a result of the neglect of these conditions of occlusions, there occur complications such as cardiac disorders, abscesses, splenic disorders, Gulma and diarrhea.

237-237½. Therefore, the physician should diagnose the condition of occlusion of the five types of Vata, by Vāta, Pitta or Kapha.

238-238½. After having well thought out the proper medications, he should treat the patient with measures which are non-liquefacient, unctuous and depurative of body-channels.

239-239½. In condition of occlusion of Vāta in all its habitats, resort to prompt measures which are regulative of Vāta and at the same time not antagonistic to Kapha and Pitta, is beneficial.

240-240½. The Yāpana enemata as well as the unctuous enemata are generally beneficial, and if the vitality of the patient be found to be great, mild laxatives are beneficial

241-241½. The use of all kinds of vitalizers is highly recommended. A course of mineral pitch and likewise a course of gum guggul, with milk is specially beneficial.



242-242½. Or, the patient living on milk diet, may take a course of the Cyavanaprāśa linctus or the vitalizer known as the course of chebulic and emblic myrobalans, prepared with 4400 tolas of sugar

243 243½. In condition of occlusion by Apāna, all measures that are gastric-stimulant, astringent, regulative of peristalsis and depurative of the colon, constitute the treatment

244-244½. Thus has been described in brief the line of treatment in conditions of occlusion of Prana and other types of Vāta, the physician should use his own discretion and give the proper treatment

General line of Treatment

245. He should use in a condition of occlusion of Vāta by Pitta, medications curative of Pitta and not antagonistic to Vāta, and in condition of its occlusion by Kapha, medications curative of Kapha and regulative of Vāta

246-247. Just as in the universe the courses of the wind, the sun and the moon are difficult to comprehend, even so is the case with the forces of the Vāta, Pitta and Kapha in the body The physician who knows the condition of decrease, increase, normality and occlusion of Vāta and other humors, does not get deluded with regard to treatment.

Summary

Here are the two recapitulatory verses—

248-249. The Vāta, being the subject of this chapter, the habitats and functions of the five-fold body-sustaining element Vāta, have been dealt with here. The causes of provocation, the diseases which this life-controlling principle of Vata gives rise to in persons, when provoked, both in its own habitat and in other places; both in conditions of occlusion and in non-occlusion, and the treatment of all those diseases, have been fully expounded here The physician, guided by the directions of the science, should administer the treatment, giving full consideration to factors of place, homologation, season and strength.

28. Thus, in the Section on Therapeutics, in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-eighth chapter entitled 'The Therapeutics of Vāta-Diseases' not being available, the same as restored by Dıdhabala, is completed.



CHAPTER XXIX

Rheumatic Conditions

1. We shall now expound the chapter entitled "The Therapeutics of Rheumatic Conditions".

2. Thus declared the worshipful Ātréya

3-4. Agnivéśa addressed the master, Punarvasu, who wsa glowing like fire and was seated in an attentive mood amidst the sages, after completing his daily sacrificial rites, and requested him to explain the etiology, signs and symptoms and the therapeutics of the condition of pathological association of Vāta with the blood, a combination like that of the fire and the wind The master answering him spoke thus—

Etiology

5-7½. By habitual use of salt, acid, pungent, alkaline, unctuous and hot articles of diet, by predigestion-meals, by excessive indulgence in stale or dry flesh of aquatic and wet-land animals, or in the use of til paste or radish, or by taking horse gram, black gram, Niṣpāva and other greens, oil-cakes and sugar-cane, and by the use of curds, sour conjee, Sauvīra-wine, vinegar, butter-milk, Sura-wine and medicated wines, by antagonistic diet, by eating on a loaded stomach, by anger, by day-sleep and waking at night—by all these factors, the Vāta and the blood become provoked, specially in the body of delicate persons and of those who are accustomed to sumptuous and luxurious diet and who are given to sedentary habits

Pathology

8-11. When the blood gets vitiated consequent upon trauma or the omission of seasonal purification, and the Vāta gets provoked by astringent, pungent, bitter, scanty and dry articles of diet or by abstinence from food, or by constant riding on horses or camels or in vehicles drawn by them or by aquatic games, swimming and jumping, by excessive way-faring in summer, by sexual indulgence and in suppression of the natural urges, the Vata gets increased. Getting obstructed in its course by the increased state of the blood, it vitiates the whole of the blood. This condition is known by various names, namely Vāta-śonita, Khuḍa, Vāta-balāsa and Ādhya-Vāta.

12. The sites of its manifestation are hands, feet, fingers, toes and all the joints It establishes its base first in the hands and feet, and then spreads in the entire body

13 15. By reason of the subtle and all-pervasive character of Vata, and of the liquid and flowing nature of the blood, the toxic element, spreading by



means of the circulatory channels into the whole body, gets obstructed in the joints, and being agitated, it gets localized in the joints due to the tortuous nature of its course in the joints. Once localised, it becomes associated with Pitta or Vata and causes pains characteristic of each humor Hence it generally causes pain in those joints only. The various kinds of pains thus caused are indeed exquisitely agonizing to their victims.

16-18 Excess or absence of perspiration, swarthiness, anesthesia, undue severity of pain on injury, looseness of the joints, lethargy, asthenia, appearance of pimples, pricking pain, splitting pain, enlargement and numbness of the knee, calf, thighs, waist, shoulder, hands, feet, and other body-parts, pruritus, frequent appearance and disappearance of pain in the joints, discoloration and appearance of round eruptions on the body—these are the premonitory symptoms of (Vata-sonita) rheumatic condition.

Two Varieties

19. This condition is said to be of two kinds—superficial and deep The superficial is the one affecting the skin and muscles, and the deep condition is the one affecting the deeper tissues of the body.

20 Pruritus, burning, pain, extension, aching or throbbing pain and contraction accompanied with the dusky red or coppery coloration of the skin are considered the symptoms in the superficial type of rheumatic condition

21 In the deeper type, there occur swelling, rigidity, hardness, agonizing pain inside the joints, dusky-red or coppery coloration, burning, pricking and throbbing pain, and tendency to suppuration

22-23 The morbid Vata, while causing pain and morbid changes in the joints, constantly rushes about in the joints, bone and marrow as if cutting away the tissues, and tends to deformity of the joints. While pervading the whole body, it produces lameness or paraplegia. If all these symptoms are observed together, then the condition should be known as a combined one, both of the superficial as well as the deep types

Symptoms in each Type

24. Listen now to the symptoms of the conditions of predominant provocation of each of Vata, blood, Pitta and Kapha as well as of bidiscordances and the combined discordance of all four.

25-26. Excessive distension of the veins, colic, throbbing, pricking pain, swarthiness and dryness, dark-red coloration increase and decrease of the



swelling, contraction of the vessels, fingers and the joints, spasticity of the limbs, acute pain, contraction and stiffness and dislike for cold things – these are the symptoms in condition of increased Vāta.

27. Swelling, excessive pain, pricking pain, coppery coloration, tingling sensation, non-yielding to either unctuous or dry treatment and accompaniment of pruritus and softening, are the symptoms in a condition of vitiation of blood.

28. Morbid change in the joints, pain, fainting, perspiration, thirst, intoxication, giddiness, redness, suppuration, breaking open and atrophy are the symptoms of the condition of increased Pitta

29. Fixity, heaviness, unctuousness, numbness and mild pain are the symptoms in condition of increased Kapha. Bidiscordance and tridiscordance of humors are to be recognised by the combinations of the etiological factors or of the symptoms in each case

Curable and Incurable conditions

30. That condition is curable which is of recent origin resulting from the provocation of a single humor. The condition resulting from bi discordance is only palliable, and the condition born of tridiscordance as well as the one attended with complications, are incurable.

31-33½. The condition, associated with insomnia, anorexia, dyspnea, putrefaction of the flesh, spasticity of the head, fainting, intoxication, pain, thirst, fever, stupefaction, tremors, hiccup, lameness, acute spreading affection, suppuration, pricking pain, giddiness, exhaustion, deformity of fingers, moles, burning, affection of the vital parts and tumefaction (Arbuda) should not be taken up for treatment as also the condition attended with stupefaction only. Also, the condition associated with discharge, discoloration, stiffness, tumefaction, contraction and heating of the senses, should not be taken up for treatment.

34. That condition, which is attended with only some of the aforesaid complications, is palliable, and the one which is free from any complication is curable.

35. The provoked Vāta, located in the joints of the extremeties, block the channels of the blood. Then the blood and the Vata obstruct each other's course and may even cause death, by the severity of the pain occasioned.

Blood-letting Therapy

36 In such a condition depletion of blood must be resorted to by means



of the horn or the leech or needle or by cupping with a gourd or by venesection, in keeping with the degree of morbidity and the strength of the patient.

37. Blood-letting by means of leech must be done where there is pain, burning, piercing and pricking pain. The horn and the gourd should be applied where there is numbness, pruritus and tingling sensation.

Contra-indication for Blood-letting

38. Where the pain is moving from place to place, venesection or cupping should be done. In a condition of asthenia of limb, depletion of blood should not be done. Also in a condition where dryness is the dominant factor in Vāta-provocation, depletion should not be done

39 For, as a result of the loss of blood, the Vāta causes deep-seated edema, rigidity, tremors, disorders of the sinews and the vessels, asthenia and contractures.

40 Lameness and such other disorders of Vāta or even death may result Therefore, depletion in proper measure should be done, only in persons who are rich in the unctuous element.

41 The patient should first be oleated and then purged by means of unctuous purgative medications or by dry but mild purgative medications and then, frequent enemata should be administered.

41½. Affusion, inunction, applications, diet and unctuous substances that are non-irritant are recommended in rheumatic conditions

42. Listen hereafter to an elaborate description of the treatment therein.

Treatment in Brief

43. The superficial type should be treated with unguents, inunction, affusions and poultices, while the deep type should be treated with purgation, corrective enema and unctuous potions

44. The condition resulting from predominant provocation of Vāta should be treated with potions, inunctions and enemata of ghee, oil, fat and marrow and with genially warm poultices.

45. The condition resulting from predominant provocation of blood and Pitta should be subdued by purgation, potions of ghee and milk, affusions, enemata, and cool and refrigerant applications.

46. In rheumatic condition resulting from predominant provocation of Kapha, mild emesis, a not excessive measure of oleation, affusion and



fasting, and genially warm applications are recommended

47. In a bidiscordant condition resulting from the predominant provocation of Kapha-cum-Vāta, cold applications, by their astringent action, cause increase of burning, edema, pain and pruritus.

48 In a bidiscordant condition resulting from the predominant provocation of blood-cum-Pitta, hot applications cause burning, softening and bursting. Hence, the physician should first determine the relative strength of the morbid humors, and then begin the treatment.

49 Day sleep, excessive heat, excercise, sex-act as well as articles of diet that are pungent, hot, heavy, viscid, salt and acid should be avoided.

50 Barley, wheat and wild rice that are old or Śāli and Ṣaṣṭika rice are wholesome diet; and for meat-juices, the flesh of gallinaceous and pecker birds is wholesome

51 Red gram, bengal gram, green gram, lentils and kidney beans are recommended for use, mixed with plenty of ghee in the preparation of soups, in rheumatic conditions.

52-52½. Marsilia plant, sprouts of country willow, black nightshade, climbing asparagus, white goose foot, Indian spinach and heliotrope should be fried in ghee and meat juice, and given as sauce to patients who are habituated to vegetable diet.

53. Similarly, the milks of the cow, the buffalo and the goat are wholesome

54 Thus has been described in a nut-shell, the therapeutics of rheumatic conditions All this will now be described in greater detail

Treatment in Extenso

55 The medicated ghee prepared from equal quantities of east Indian globe thistle, Ksīrakākolī, Jīvaka, Ṛsabhaka and liquorice with milk and ghee, is curative of rheumatic condition

56 57 Make a paste of heart leaved sida, evening mallow, Médā, cowage, climbing asparagus, Kākolī, Ksīrakākolī, Indian groundsel and Ṛddhi; prepare a medicated ghee by taking ghee and four times its quantity of milk. This is curative of rheumatic condition, cardiac disorders, anemia, acute spreading affections, jaundice and fever.

58-59. Prepare a medicated ghee by taking ghee and equal quantities of the juice of sweet falsah, grape, white teak, sugar-cane and white yam and four times the quantity of milk, adding the decoction and paste



of zalil, featherfoil, two varieties of Kākolī, climbing asparagus and rushnut.

60. This is called the Compound Sweet-falsah Ghee, a full course of which is recommended in rheumatic conditions, pectoral lesions, cachexia, acute spreading affection and fever of the Pitta type. Thus has been described 'The Compound Sweet-falsah Ghee'.

61-67. Decoct 8 tolas of each of the drugs of decaradices, white hog's weed, castor oil plant, red hog's weed, wild green gram, Mahāmédā, wild black gram, climbing asparagus, small leaved convolvulus, Indian borage, Indian groundsel, evening mallow and heart-leaved sida, in 1024 tolas of water, till it is reduced to 1/4th of its quantity; prepare a medicated ghee with this decoction mixed with 256 tolas of each of milk and the juices of emblic myrobalan and sugar cane, the meat-juice of goat's flesh and ghee, adding 256 tolas of the paste of the two Médās, fruit of white teak, blue water lily, bamboo manna, long pepper, grapes, lotus seed, hog weed, dry ginger, Ksīrakākolī, Himalayan cherry, yellow berried and Indian nightshades, climbing asparagus, water chest nut, showy dillenia, Urumāna, Lakoocha, edible date, walnut, almond salep and Abhisūka. When this ghee is cooled down, mix it with honey. When it is well-prepared, preserve it in a clean vessel and in a protected place after performing the protective ceremonial. This ghee should be administered in the dosage of one tola

68-70. This is curative of anemia, fever, hiccup, impairment of voice, fistula-in ano, pleurodynia, wasting, cough, splenic disorders, rheumatic condition, pectoral lesions, consumption, epilepsy, stone and gravel, affection of one limb or of all the limbs and retention of urine. This vitalizing Compound Ghee is an excellent promoter of strength and complexion, destroyer of wrinkles and grey hair, and acts as a virilific and imparts fertility to a sterile woman.

71. Or, the patient may take with sugar-candy the medicated ghee prepared of cow's ghee, with the decoction of grapes and liquorice, or the medicated milk prepared with the expressed juice of guduch.

72-75. Prepare a medicated ghee-cum-oil, taking cow's ghee and til oil and cooking it with four times the quantity of milk, adding the fat and marrow of whatever may be available of Jāngala, gallinaceous and pecker group of creatures along with the decoction and paste of Jīvaka, Rsabhaka, Médā, evening mallow, climbing asparagus, liquorice, thorny staff tree, two Kākolīs, wild green gram, wild black gram,



decaradices, hog's weed, heart-leaved sida, guduch, white yam, winter cherry and Indian rockfoil This is curative of rheumatic condition and severe diseases due to Vāta-provocation, affecting the whole body

76 78 Prepare separately a medicated ghee or oil by taking cow's ghee or til oil and four times the quantity of milk along with the decoction of ticktrefoil, small caltrops, yellow-berried nightshade, Indian sarsaparilla, climbing asparagus, white teak, cowage, white flowered hog's weed, heart leaved sida and evening mallow adding the paste of Médā, climbing asparagus, liquorice, cork swallow wort, Jīvaka and Rsabhaka. When it is well prepared, it should be taken in a proper dose mixed with three times its quantity of milk and one and half times of sugar and well-churned with the churning stick. This is curative of rheumatic conditions of the tridiscordance-type

79 The patient may also drink til oil well mixed with milk and sugar, or milk mixed with ghee, til oil, sugar and honey

80 The medicated milk prepared from the decoction of ticktrefoil with 64 tolas of milk and 3 tolas of sugar-candy or similarly, the medicated milk prepared with long pepper and dry ginger is recommended as potion for the rheumatic patient

81 The medicated milk, prepared with heart-leaved sida, climbing asparagus, Indian groundsel, deca radices, Indian tooth brush tree, black turpeth, castor plant and ticktrefoil, is curative of pain due to Vāta-provocation

82 The udder warm milk mixed with cow's urine, being a regulator of morbid humors, may be given as potion or the udder-warm milk prepared with the pulvis of turpeth may be given, in rheumatic condition characterised by occlusion of Vāta by the Pitta and blood

83 The patient with severe morbidity may take a course of milk mixed with castor oil for purgation, and on digestion of the dose of milk, he may take the diet of rice and milk.

84 Or, the patient may drink the decoction of chebulic myrobalan seasoned with ghee, or the juice of grapes mixed with pulvis of turpeth It may be followed by a potion of milk

85 For the purpose of purgation, the patient may drink the decoction of white teak, turpeth, grapes, the three myrobalans and sweet falsah, mixed with honey and salt

86 In a condition of the predominace of Kapha-provocation, the patient may drink the decoction of



the three myrobalans mixed with honey, or the decoction of emblic myrobalan, turmeric and nut grass, mixed with honey

87 The physician, finding the Vāta to be occluded by the fecal matter, should frequently give mild purgative preparations described in the Section on Pharmaceutics, mixed with unctuous substances

88 Or the fecal matter should be eliminated by means of milk-enema mixed with ghee, there is no remedy comparable to the enema, for the cure of rheumatic conditions

89. Evacuative and unctuous enemata are recommended in condition of pain in the hypogastric region, groin, sides, joints, bones and stomach and also in misperistalsis.

90. The wise physician may prescribe the following oils in the administration of enema, inunction and affusion, for the alleviation of burning and colic

91-95 Decoct 400 tolas of liquorice in water till it is reduced to one fourth of its quantity; prepare a medicated oil in it with 256 tolas of oil and an equal quantity of milk, adding the paste of four tolas of each of dill seeds, climbing asparagus, trilobed virgin's bower, milky yam, eaglewood, sandal wood, ticktrefoil, maiden hair, nardus, the two Médās, guduch, Kākolī, Ksīra-kākolī, featherfoil, Rddhi, Himalayan cherry, Jīvaka, Rsabhaka, cork swallow wort, cinnamon bark, cinnamon leaves, shell, fragrant sticky mallow, lotus rhizome, madder, Indian sarsaparilla, Aindrī and coriander. This oil administered in the four modes cures rheumatic condition which is associated with complications or with pain in the body or which has pervaded the whole body This is also curative of pain due to rheumatic condition, Pitta provocation, burning and fever, and acts as a promoter of strength and complexion. Thus has been described 'The Compound Liquorice Oil'

96-102. Decoct 400 tolas of liquorice and 64 tolas each of grapes, dates, sweet falsah, mahwa, crested purple nail- dye, salep and 256 tolas of white teak, in 4096 tolas of water, till it is reduced to 1/8 the quantity. Filter it and then prepare a medicated oil, taking 256 tolas of oil with an equal quantity of the juices of emblic myrobalan, white teak, white yam and sugar cane and 4096 tolas of milk adding the paste of 4 tolas of each of cadamba, emblic myrobalan, walnut, lotus seeds, rush nut, water chest nut, ginger, rock-salt, long pepper, sugar and drugs of the life promoter group. When it gets cold, mix it with 64



tolas of honey This oil should be used as nasal medication, inunction, potion and enema in all diseases due to Vāta provocation as well as in rigidity of the neck, lock-jaw and affection of a single limb or the whole body, cachexia due to pectoral lesion and in fever due to trauma This 'Sukumāraka oil' is curative of rheumatic condition and is a promoter of the voice, complexion health, vitality and robustness Thus has been described 'The Sukumāraka Oil'.

103-109. Decoct 400 tolas of each of guduch, liquorice, minor pentaradices, hog's weed, Indian groundsel, root of castor plant, the available drugs of the life-promoter group, 2000 tolas of heart-leaved sida and 256 tolas of jujube, bael, barley, black gram, horse gram, and 1024 tolas of well-dried fruits of white teak, with 102400 tolas of water, till it is reduced to 4096 tolas. The drugs used in preparing the decoction should be crushed and washed Prepare a medicated oil with the aforesaid decoction, with 1024 tolas of oil and five times its quantity of milk, adding the paste of 12 tolas of each of sandal wood, cuscus grass, fragrant poon, cinnamon bark, cardamom, eagle-wood, costus, Indian valerian, liquorice and 32 tolas of madder. Thus prepared, this medicated oil can be used in all modes as a remedy for rheumatic condition due to pectoral lesion, exhaustion due to excessive load-carrying, deficiency of semen, tremors, convulsions, fractures, affection of a single limb or all the limbs, gynecic disorders, epilepsy, insanity and lameness of hands or legs. This excellent oil known as the Compound Guduch Oil is also ecbolic in action Thus has been described 'The Compound Guduch Oil'

110-113. Decoct 20 tolas each of lotus, country-willow, liquorice, soap-nut, Himalayan cherry, blue water lily, sacrificial grass, heart-leaved sida, sandal wood and palas in water; prepare a medicated oil with this decoction and 64 tolas of Sauvīraka wine, adding the paste of two tolas of each of lodh, yellow sandal, cuscus grass, Jīvaka, Ṛsabhaka, fragrant poon, he na, madder, cinnamon-leaf, lotus filaments, Himalayan cherry, lotus rhizomes, white teak, nardus, Méḍā, perfumed cherry and saffron and four tolas of madder. This Major Lotus Oil is curative of rheumatic conditions and fever. Thus has been described 'The Major Lotus Oil'.

114-114½. Prepare a medicated oil with the decoction of Himalayan cherry, cuscus grass, liquorice and turmeric, adding the paste of sal, madder, climbing asparagus, Kākolī and sandal wood. This Minor Cherry Oil is curative



of rheumatic conditions and burning Thus has been described 'The Minor Himalayan Cherry Oil'

115 116. Prepare a medicated milk taking 4000 tolas of milk and 400 tolas of liquorice Prepare a medicated oil with this milk taking 4096 tolas of oil, adding four tolas of the paste of liquorice, or the oil prepared with the juice of liquorice and white teak, may also be taken, these are curative of rheumatic conditions.

117-118 Prepare a medicated oil, taking 64 tolas of til oil, in four times its quantity of milk, adding the paste of 4 tolas of guduch; repeat this procedure a hundred times Thus, this oil, prepared with 400 tolas of liquorice, is curative of tridiscordant type of rheumatic conditions, dyspnea, cough, cardiac disorders, anemia, acute spreading affections, jaundice and burning Thus has been described 'The Hundred times prepared Liquorice Oil.'

119-120. The medicated oil prepared of the decoction and paste of heart-leaved sida and oil, with an equal quantity of milk, and repeating the procedure from a 100 to a 1000 times. This is curative of rheumatic conditions and Vāta disorders; it is an excellent vitaliser, promoter of the clarity of the sense-perceptions, life-promoter roborant, promotive of voice and curative of the morbidity of semen and blood. Thus has been described 'The Hundred or Thousand times prepared Sida Oil'.

121 The medicated oil prepared from til oil, with the juice of guduch and milk or with the juice of grapes, or with the juice of liquorice and of white teak, is curative of rheumatic conditions.

122 The medicated oil prepared of til oil with 256 tolas of sour conjee, and one fourth the quantity of sal resin and well churned with water, is an exeellent cure for pain due to fever and burning.

123. The medicated oil named Pinda oil, prepared from til oil with bee's wax, madder, sal-resin and Indian sarsaparilla used as inunction is curative of the pain due to rheumatic conditions Thus has been described Pinda oil or the 'Lumped Oil'.

124 The medicated milk prepared of deca-radices is a quick cure for pain, similarly, an-affusion with warm ghee is curative of rheumatic condition due to Vāta-provocation.

125. Warm affusion with the tetrad of unctuous substances prepared with the drugs of the sweet group should be done to the patient afflicted with stiffness, convulsion and pain, while in the case of the patient



suffering from burning, cold affusion should be done

126. Oil mixed with the milk of the cow, sheep and goat or with the decoction of the drugs of the life-promoter group or of penta-radices may be similarly used by the physician.

127 For the purpose of affusion, the juices of grapes and sugar cane, wines, supernatant part of curds, sour conjee, rice-water, honey-water and sugar-water are recommended

128. Sprinkling and application with night lotus, blue water-lily, sacred lotus etc; strings of gems and sandal, immersed in cold water are beneficial in condition of burning

129-130. The company of agreeable, beloved and pleasant spoken women with their breasts and arms anointed with sandal paste, cool and delightful to the touch, removes the burning, pain and exhaustion in the patient who is made to lie on a couch sprinkled with dew water and spread over with fine linen and the petals of lotuses, and fanned by cool breezes blowing from river-banks.

131-132 In rheumatic conditions with redness, pain and burning, the blood should be depleted and the part should be treated with an application of liquorice, bark of holy fig, nardus, climbing asparagus, gular fig, scutch grass, aquatic drugs or barley-powder, mixed with liquorice, milk and ghee, or the ghee prepared with life-promoter group of drugs can be used. This cures the pain and burning

133 The application, made of til, Buchanan's mango, liquorice, lotus-rhizomes and root of country willow, pounded with goat's milk, is curative of redness and burning.

134-134½. The application made of lotus-rhizomes, madder, Indian berberry, liquorice, sandal wood, sugar candy, elephant grass, powder of roasted paddy, lentils, cuscus-grass and Himalayan cherry, is curative of pain, burning, acute spreading affection, redness and swelling. These applications are used in rheumatic conditions associated with predominant morbidity of Pitta and blood

Treatment in Vata-Type

135-136 Now listen to the description of the applications for rheumatic condition associated with predominant Vāta-provocation. The poultice prepared with the drugs curative of Vāta-provocation, unctuous substances or the milk-pudding prepared of green gram and milk, or with lumped til or rape-seed, is curative of pain



137-138 Poultices should be made of the Veśāvara preparation with the fleshes of aquatic, tearer and wet land groups of animals prepared with the drugs of life-promoter group and unctuous articles This is curative of stiffness, pricking pain, aches, extensions, edema and spasticity of limbs. Even fat prepared with the drugs of the life-promoter group and milk, has similar action

139 The unguent prepared of the ro t of crested-purple nail dye and cork swallow wort, pounded with goat's milk and fried til, and cooled in milk, has similar effect.

140. In predominance of Vāta-provocation, to alleviate the colicky pain, the physician should prescribe the unguent prepared of linseed pounded with milk.

141-144 An unguent should be prepared from 128 tolas of each of ghee, oil, fat and marrow of aquatic animals and birds, in the decoction of castor roots, sprouts and leaves and with the paste of the drugs of the life-promoter group and the milks of the cow and the goat, adding 4 tolas of each of turmeric, blue water-lily, costus, cardamom, dill seeds, leaves of Indian oleander and flowers of arjun. When this is prepared and is in a warm condition, mix it with 32 tolas of bee's wax This unguent when cold should be applied in condition of the affections of joints, pain in organs due to Vāta-provocation, in rheumatic condition, in dislocation and fracture of the joints and in lameness and deformity.

Treatment in Kapha Type

145 In rheumatic condition associated with predominant Kapha-provocation, when there is swelling, heaviness and itching etc. the medicated ghee prepared from cow's ghee, cow's urine, alkali and sura wine, used as inunction, is beneficial

146. The medicated ghee, prepared from ghee with the paste of Himalayan cherry, cinnamon bark, liquorice, and Indian sarsaparilla and mixed with honey-vinegar, is beneficial as inunction and affusion in rheumatic conditions associated with predominant Kapha-provocation

147 In rheumatic conditions associated with predominant Kapha-provocation, alkalis, oils, cow's urine, and water prepared with pungent drugs are recommended as affusion

148 The unguent prepared from rape-seed, neem, mudar, Indian nightshade, alkali and til is beneficial; and the unguent prepared of the bark of wood-apple, ghee and milk, along with the powder of roasted paddy, is most beneficial.



Treatment in Vata cum-kapha

149. The unguent, prepared from kitchen soot, sweet flag, costus, dill seeds, turmeric and Indian berberry, is curative of rheumatic conditions associated with predominant provocation of Vāta-cum-Kapha.

150. The unguent, prepared from Indian valerian, cinnamon bark, dill seeds, small cardamom, costus, nut-grass, fragrant piper, deodar and shell, rubbed with acid articles, is curative of rheumatic conditions associated with predominant provocation of Vāta cum-Kapha.

151. The unguent, prepared from the seeds of sweet drumstick pounded with sour conjee, acts similarly. After applying this unguent and keeping it there for a period of a muhurta (48 minutes), the part should be affused with acid lotions in rheumatic condition associated with predominant provocation of Vāta cum-Kapha

152-154. The paste should be prepared of equal parts of the three myrobalans, the three spices, cinnamon-leaf, cardamom, bamboo manna, white flowered leadwort, sweet flag, embelia, root of long pepper, iron sulphide, bark of Vasaka, Rddhi, featherfoil and chaba pepper A vessel should be lined with this paste in the morning, and in the noon the patient should eat his meals in that vessel The patient should avoid curds, vinegars, alkali and other antagonistic articles. This soon cures severe rheumatic condition born of tridiscordance as well as colic.

155. The expert physician versed in the science of pharmaceutics, should carry out this treatment with due regard to the particular seat of affection and the relative strength of the morbid conditions

Treatment according to Stage

156 When the Vāta is provoked as a result of the blockage in the body-channels caused by the excessive increase of fat and Kapha, the oleation and roborant therapy in the early stage itself, is contra-indicated

157. The Kapha and the fat should be reduced by means of exercise, purificatory procedures, potions of medicated wines and cow's urine, purgation and the courses of buttermilk and of chebulic myrobalan

158-159 The decoction of the holy fig tree, taken as a potion mixed with honey, subdues rheumatic condition quickly, even if caused by severe tridiscordance. The condition may also be cured by a course of old barley, wheat, Sidhu wine, medicated wine or Sura wine or by a course of

mineral pitch and gum gugul or honey.

160 When the rheumatic condition has affected the deep tissues, the physician should treat the condition as if it were a Vāta-disorder. After the Vāta is subdued, the line of treatment curative of rheumatic conditions should be given.

161-162. Owing to the excessive increase of the blood and the Pitta, the condition soon terminates in suppuration, the part breaks open and discharges putrid blood or pus Here, the treatment should be given of incision, purification and healing and the physician should treat the complications in the manner indicated in each of them

Summary

Here are the recapitulatory verses—

163-165 The causes of affection, its sites and why it gets provoked mostly in the joints, the premonitory symptoms, characteristics of the two types, signs and symptoms of each type, excessive morbidity, complications, curability, palliability and incurability, and the entire treatment of curable types of the rheumatic condition are described in general and in detail, as also the treatment at different stages of the disease, by the great sage to Agnivéśa.

29 Thus in the Section on Therapeutics, in the treatise compiled by Agnivéśa and revised by Caraka, the twenty-ninth chaper entitled 'The Therapeutics of Rheumatic conditions' not being available, the same as restored by Didhabala, is completed.

CHAPTER XXX

Gynecic Disorders

1 We shall now expound the chapter entitled "The Therapeutics of Gynecic disorders"

2 Thus declared the worshipful Ātréya

3-4 Agnivéśa inquired of Punarvasu, the self-controlled and the perceiver of the supreme truth through austerity and meditation, while he was once sojourning on the slopes of the sacred Himalayas which abound in sacred waters, medicinal herbs and various kinds of mineral substances and which are the resort of the gods, Siddhas and sages, and spoke as follows:—

5-6 'O, worshipful one! women are the only source of human progeny. The disorders occurring in their genital organs cause impediment or injury to progeny. Therefore, the etiological factors of the gynecic diseases and the symptoms of the diseases occurring



as also their treatment, do I wish to hear expounded in the interest of the welfare of the world."

Number and Pathology

7 Being thus questioned by the disciple, the foremost of sages, the son of Atri, spoke and said "Twenty are the gynecic disorders enumerated in the Chapter on Nomenclature of diseases (Chapter XIX Sutra).

8. These diseases in women are born of wrongful behaviour, menstrual vitiation, germinal morbidity and of destiny. Now listen as I describe them individually.

9-10½. In the woman of Vāta-habitus, the Vāta gets greatly increased by Vāta-inducing diet and behaviour, then gets localised in the gynecic organs and produces local pain and pricking sensation, rigidity, formication, roughness, numbness, exhaustion and various other disorders resulting from Vāta The menstrual discharge will be attended with sound and pain. It will be frothy, thin and ununctuous due to Vāta.

11-12. Owing to the use of pungent, acid, salt, alkaline and similar articles, gynecic disorders of the Pitta-type will occur The patient will be afflicted with burning, suppuration, fever and heat and the menstrual blood will be of bluish, yellowish or black in color, and there appears profuse, warm and offensive discharge from the vagina, in condition of vitiation due to Pitta.

13-13½. If the Kapha, increased by liquefacient factors, vitiates the gynecic organs of a woman, it will cause the vagina to be slimy, cold, itching, mildly painful and pallid, and causes menstrual flow of a whitish and slimy character

14-15. In a woman taking promiscuous diet of all tastes and kinds, all the three humors situated in the uterus and vagina become provoked and produce locally their characteristic symptoms The person becomes afflicted locally with burning and aching pains and there will be white and slimy vaginal discharge

16 If, in a woman, the blood is vitiated by Pitta, by factors causative of hemothermia, there will be excessive flow of blood from the uterus (Menorrhagia). Even after conception, the discharge of blood from the uterus continues

17 If the Pitta situated in the vagina and uterus vitiates the blood, there will be absence of menstruation. This condition is known as Arajaskā (Amenorrhea). This condition causes extreme emaciation and discoloration of the body.



18. Owing to lack of washing of the vagina, mycotic growth occurs there and causes itching. The condition is called Acaranā (Colpitis mycotica). This causes itching, and the person is affected with excessive desire for the male.

19. The Vāta in women, being provoked by excessive sexual congress, produces in the vagina, edema, numbness and pain This condition is called Aticaranā (chronic Vaginitis.)

20. Owing to sexual congress, in a girl of tender age, the Vāta, getting provoked, vitiates the vagina and produces pain in the back, waist, thigh and groin. This condition is called Prākcarana (Deflorative Vaginitis)

21-22 In a gravida, by the habitual use of Kapha promoting articles or by suppression of the urge for vomiting and breathing, the Vāta gets provoked and carrying the Kapha to the vagina, vitiates it giving rise to painful yellowish discharge or whitish flow of mucus The vaginal condition, thus being pervaded by Kapha and Vāta, is known as Upapluta (Leucorrhea)

23. If a woman of Pitta-habitus suppresses the urge for sternutation or eructation during sexul congress, the Vāta combined with the Pitta, vitiates her vagina

24 The vagina gets edematous, tender to the touch and painful, and there is a bluish or yellowish or sanguinous discharge. The woman becomes afflicted with pain in the waist, groin and back, and with fever. This condition is called Paripluta (Acute Vaginitis)

25. Owing to reversal of normal course of Vāta-movement there occurs the reversal of the course of uterine contraction The woman becomes afflicted with pain, and discharges with great difficulty the menses that is tending in a reverse direction

26 But, immediately after the whole menstrual blood is discharged, she feels great relief. Owing to the reverse movement of the menstrual flow, the condition is called, by learned physicians, Udavartini (Dysmenorrhea).

27-27½ If the gravida strains prematurely to expel the fetus, the Vāta gets obstructed by the fetus and thus gets provoked: being combined with the Kapha and blood, it causes a tumefaction of the shape of the ear in the gynecic region. This causes obstruction to the passage of blood It is called Karnini (Endocervicitis).

28 28½ The condition where the Vāta, by its quality of dryness, destroys each and every conception



produced from the vitiated germ (ovum), is known by the name of Putraghni (abortive tendency)

29-30½ The Vāta, located in the uterine passage of a woman who has sexual congress just after a surfeit meal and who has assumed injurious postures during sexual congress, gets provoked and distorts the mouth of the uterus, The woman gets greatly afflicted with pain in the bone and flesh, and due to excessive pain becomes incapable of sexual congress This condition is called 'Antarmukhi' (Inversion of uterus).

31 During the fetal life of a female if, owing to the faulty behaviour of the mother, the morbid Vāta by its dryness vitiates the gynecic organs of the embryo, there may occur stenosis of the gynecic passages. This condition is called 'Sūcīmukhi' (Colpostenosis)

32-32½. The Vāta, provoked by suppression of the natural congress, causes pain, retention of feces and urine, and dryness of the uterus. This condition is called Colpoxerosis

33-33½. The condition, where the semen which has been deposited six or seven days previously in the genital passages, is thrown out accompanied with or without pain, is called Vamini (Profluvium Seminis.)

34 34½. In a condition, where the development of gynecic organs is disordered by the Vāta located in the uterus, the germinal morbidity gives birth to a woman who has an aversion for man and who has no breasts This is called gynandroid condition and is incurable

35-35½ The Vāta, being provoked by injurious postures in sexual conggress or by uncomfortable beds, will dilate the orifice of the woman's vagina and the uterus.

36-36½ It will cause the condition of dilation of the external orifice, pain, and dry frothy and sanguinous discharge There appears a protuberance of flesh and causes pain in the joints and the groin This is the condition of 'Mahāyoni' (Prolapse of the Uterus)

37 38. Thus have been described the signs and symptoms of the twenty disorders affecting the gynecic organs The gynecic organs, which are affected by these morbid conditions, do not retain the semen. The woman, therefore, does not attain conception and becomes liable to many diseases like Gulma, piles, leucorrhea and similar other conditions and gets greatly afflicted with the discordance of Vāta and other humors

Classification

39-40. Out of the last sixteen



disorders, the first two are due to vitiation of Pitta, acute vaginitis and profluvium semenis are considered to be due to Vāta-cum-Pitta. Leucorrhea and endocervicitis are due to Vāta-cum-Kapha The remaining are due to Vāta. The Vāta and the other morbid humors afflict the body with their characteristic symptoms.

General Line of Treatment

41-42½ In gynecic disorders born of Vāta, oletion, sudation, enemata etc, curative of Vāta should be administered, and the condition born of Pitta should be treated with medications that are cooling and curative of hemothermia. In condition born of morbid Kapha, dry and hot measures should be administered by the learned physician In conditions of bi and tri discordances, medications suitably combined should be administered

43-44½ In conditions of displacement of uterus, the part should be given oleation and sudation procedures and then should be replaced in its proper position If it be curled or distorted, it should be changed in its position by manipulation of the hand If it is stenosed, it should be dilated If it has slipped out of its normal position, it should be re-established in its position If the orifice is unduly dilated, it should be constricted. If the uterus is prolapsed and completely exposed, it should be regarded and treated as a foreign body in the woman.

45 45½. In all varieties of gynecic disorders, the patient should be treated with the pentad of purificatory procedures, i. e. emesis etc., in a mild degree, after she has been first subjected to oleation and sudation therapies

46. When thoroughly cleansed by purification, the rest of the treatment is to be given.

47-48½. To those that are afflicted with morbid Vāta, the Vāta-curative medications are always beneficial. They should be given the diet of the flesh of aquatic and wet-land creatures along with milk, til and rice. They should be subjected to the kettle and pitcher-bed sudation-procedures medicated with Vāta-curative drugs. And after anointing them with oil mixed with rock salt, they should be given stone-bed sudation and hot-bed sudation, mixed fomentation, then bathed in genially warm water and then given the diet of meat-juices medicated with Vāta-curative drugs.

Recipes

49-51½. Take 256 tolas made up of equal parts of ghee and oil, and cook in 2048 tolas of the decoction of heart-leaved sida and four times the quantity



of milk, with the paste of ticktrefoil, milky yam, cork swallow wort, climbing asparagus, Ṛṣabhaka, Jīvaka, east Indian globe thistle, long pepper, green gram, tooth-brush tree, wild black gram, sugar, Kṣīra-kākolī and small stinking swallow wort. This should be given as potion in accordance with the patient's strength This cures the disorders caused by Vāta and Pitta and induces conception.

52-53½. Prepare a medicated ghee taking 64 tolas of ghee and adding the paste of one tola each of white teak, the three myrobalans, grapes, negro coffee, sweet falsah, hog's weed, turmeric and Indian berberry, small stinking swallow wort, crested purple nail-dye, climbing asparagus, and guduch. If taken as potion, this is a remedy for all gynecic disorders born of Vāta, and induces conception.

54-55½ Rubbing into a paste long pepper, black cumin, vasaka, rock salt, sweet flag, barley-alkali, celery seeds, sugar and white flowered lead-wort, and mixing it with Prasannā wine, season with ghee and administer it as potion to the patient This is curative of pain in the gynecic organs and side of the chest, in cardiac disorders, Gulma and piles

56-56½. Or, give a potion prepared of vasaka, pomelo roots, henna, long pepper and black cumin seeds, mixed with wine and a little of salt

57-57½ In pain in the gynecic organs, the patient should drink milk boiled with Indian groundsel, small caltrops and vasaka and the part should be affused with the decoction of guduch, the three myrobalans and red physic nut.

58 58½ The oil prepared with the paste of equal parts of rock salt, Indian valerian, costus, yellow-berried nightshade and deodar, should be kept in the vagina It is curative of pain

59 60. Prepare a medicated oil by taking 64 tolas of til oil and double the quantity of each of cow's urine and milk, with the paste of one tola each of guduch, Arabian jasmine, Indian groundsel, heart-leaved sida, liquorice, white flowered lead wort, Indian night-shade, deodar and yellow jasmine.

61-61½. The physician should insert a tampon soaked in this oil into the vagina afflicted with morbid Vāta. It should be followed by a vaginal douche The affusions, inunctions and tampons for the Vāta-afflicted gynecic organs ought to be done with warm and unctuous articles For oleation, oils should be made use of

62. The patient with the Vāta-afflicted vagina should keep in her vagina



the paste of yellow-berried nightshade, after anointing the part with luke-warm oil, the patient afflicted with Pitta should apply the paste of the pentad of barks, and the one afflicted with Kapha should use the paste of the black turpeth group of drugs.

63-63½. Affusions, inunctions and tampons, for the Pitta-afflicted gynecic organs, should be done with cool and Pitta-curative articles, and ghee should be used for oleation (All the remedies prepared with drugs curative of Pitta. should be used by the physician).

64-66½ Take the expressed juice of 1600 tolas of roots of climbing asparagus. In this juice adding the same quantity of milk, the physician should prepare 256 tolas of ghee with the paste of one tola each of drugs of the life-promoter group, climbing asparagus, grapes, sweet falsah, buchanan's mango, and the two varieties of liquorice. When prepared and cooled down, 32 tolas of honey and long pepper, and 40 tolas of sugar should be added A dose of one tola of this preparation should be taken as a linctus.

67-68½. This is curative of affections of the gynecic organs, menstrual and seminal morbidity, and is virilific and inducive of male progeny. This cures also pectoral lesions, cachexia, hemothermia, cough, dyspnea, Halīmaka jaundice, rheumatic condition, acute spreading affection, spasticity in the pectoral region and head. insanity, malaise and epilepsy caused by Vāta-cum-Pitta. Thus has been described 'The Major Climbing Asparagus Ghee'.

69-69½. The ghee churned out of the milk medicated in the above-mentioned manner, with the life-promoter group of drugs, is inducive of conception and serves as medicament for the gynecic organs afflicted with Pitta.

70-70½. For the gynecic organs afflicted with Kapha, the purificatory wick-bougie rolled out of a piece of cloth and heavily impregnated with hog's bile is recommended.

71-71½. A bougie prepared with barley flour and rock-salt and impregnated with milk of mudar, should be inserted for a short while and afterwards the part should be douched with genially warm water.

72-72½. A bougie of the size of the index finger, prepared out of long pepper, black pepper, black gram, dill seeds, costus and rocksalt, should be used for the radical purification of the gynecic organs.

73-75½. Put 1024 tolas of tender fruits of gular fig, the pentad of barks and leaves of carilla fruit,



spanish jasmine and neem in 1024 tolas of water. Keep it over-night and in that water prepare 64 tolas of oil with the paste of lac, the bark and gum of crane tree and palas, and the bark and gum of cotton; a tampon soaked in this oil should be inserted in the vagina, and then the vagina should be douched with decoctions of cooling drugs mixed with sugar.

76-76½. By means of this, slimy, dilated, chronically diseased and severe conditions of the gynecic organs get purified within a week. This quickly induces conception in the woman.

77-77½. The oil pressed out of til, impregnated six times with the milk of gular fig tree and also medicated with the same decoction, should be applied in the aforesaid manner.

78-80½. Prepare a medicated oil by taking 64 tolas of til oil, double the quantity of goat's urine and milk, with the paste of one tola each of fulsee flower, leaves of emblic myrobalan, lotus growing in flowing water, liquorice, blue water lily, jambool, mango stone, green vitriol, lodh, box myrtle, false mangosteen, yellow ochre, rind of pomegranate and tender gular figs, the physician should soak the tampon in this oil and insert it in the vagina and afterwards give a douche and inunction to the waist, back and sacral region and also unctuous enema.

81-81½. By this means, the condition of slimy and profuse discharge, acute vaginitis, leucorrhea, and prolapsed, elevated and edematous conditions of the vagina, and also the condition accompanied with erosions and piercing pain, get cured.

82 83½. Vaginal douche with the decoctions of common caper, crane tree, neem, mudar, bamboo, ceylon oak, jambool tree, Indian ash tree, root of vasaka, honey wine, Sīdhu wine and vinegar, all mixed together, or with decoction of the three myrobalans mixed with butter-milk, cow's urine and vinegar, is curative of morbid vaginal discharge.

84-85½. The courses of long pepper, iron dust and chebulic myrobalan are recommended in the vaginal afflictions due to Kapha, enemata with cow's urine mixed mainly with the pungent group of articles are beneficial. In condition of Pitta, enemata mixed with milk and the sweet group of drugs, and in conditions of Vāta, enemata mixed with oil and acid articles, are beneficial, in the conditions born of tridiscordance the treatment pertaining to all the three factors is recommended.

86 86½. In condition of sanguinous discharge from the vagina, the physician,



after finding out the predominant morbid humor and the probable after effect from the coloration of blood, should administer hemostatic medica tions indicated in the particular morbid humor.

87-87½. Til powder, curds, liquid gur and hog's fat should be taken as potion mixed with honey, for the cure of sanguinous discharge due to Vāta

88-88½. In excessive Vāta, the meat-juice of the hog which is full of fat, mixed with horse-gram, or curds taken mixed with sugar, honey, liquorice and dry ginger, acts beneficially.

89-89½. Milky yam, blue lily, lotus bulbs, rhizomes, yellow sandal and nut grass should be taken as potion mixed with milk, sugar and honey, in sanguinous discharge due to Pitta.

90-95½ Pāṭhā, the seed-pulp of jambool and mango, rock-foil, extract of Indian berberry, false pareira brava, gum of the silk cotton tree, sensitive plant, the bark of kurchi, saffron, atees, bael, nut grass, lodh, red ochre the tree of heaven, black pepper, dry ginger, grapes, red sandal, box myrtle, kurchi, Indian sarsaparilla, liquorice, fulsee flower and arjuna—these should be culled when the moon is in the Puṣya constellation. All these taken in equal parts, should be finely triturated. That should then be taken mixed with honey as potion along with rice-water. This cures the condition of passing blood during defecation in piles and diarrhea. This also cures similar morbid conditions due to exogenous causes, occurring in children This powder effectively cures gynecic and menstrual morbidities attended with whitish, bluish, yellowish and dark reddish discharges. This powder known as the 'Pusyānuga Pulvis' is very efficacious and valued highly by Ātréya Thus has been described 'The Pulvis Pusyānuga'

96½. The roots of prickly amaranth may be taken as potion mixed with honey and rice-water, or Indian berberry and lac mixed with goat's milk

97-98½ The pastes of the leaves of the Indian ape-flower and bael fried in ghee are curative of gynecic disorders due to Pitta-cum-Vāta. If the condition be caused only by morbid Pitta, all the measures indicated in hemothermia may be taken instead Liquorice, the three myrobalans, lodh, nut-grass, yellow ochre and honey, mixed with wine, or neem and guduch with wine should be taken as potion in colporrhagia due to Kapha

99 99½ In colporrhagia of the Pitta type, purgation and the Great Bitter Ghee are to be taken and also whatever measures are indicated in threatened abortion should be done



100-100½. The decoction of white teak and kurchi, administered as a vaginal douche, is beneficial in sanguinous discharge, amenorrhea and abortive tendency.

101-101½. In condition of amenorrhea, the blood of the deer, goat, sheep or the hog should be drunk mixed with curds, juice of acid fruits and ghee, or a potion of milk prepared with the life-promoter group of drugs may be taken

102-102½. In condition of endocervicitis, colpomycotica, colpoxerosis and deflorative vaginitis, and in other gynecic disorders due to Kapha-cum-Vāta, oil prepared with the life-promoter group of drugs should be administered as vaginal douche.

103-104 A piece of silk cloth impregnated twenty-one times in cow's bile or fish-bile, or the powder of yeast mixed with honey, should be kept in the vagina, it is curative of colpo-mycotica It purifies the gynecic passages and cures pruritus, softening and edema

105-105½. In conditions of deflorative vaginitis and acute vaginitis, corrective and unctuous enemata with the Vāta-curing oil that has been cooked a hundred times, should be given, and the patient should be skilfully given poultice-sudation and diet which consists of unctuous articles curative of Vāta.

106-106½. Then, the Utkārikā pancake made of dill seed, barley, wheat, yeast, costus and perfumed cherry should be inserted in the vagina.

107-107½. In condition of profluvium seminis and leucorrhea, oleation and sudation procedures are indicated after which an unctuous tampon should be kept in the vagina, and then impletive measures should be done.

108-108½. The tampon soaked in the unctuous medications prepared with decoction of the bark of Indian olibanum, Indian ash tree, jambool, crane tree, cinnamon and the pentad of barks, is curative of acute vaginitis.

109 109½ In endocervicitis, a medicated bougie prepared of costus, long pepper, sprouts of mudar and rock salt rubbed in goat's urine and inserted in the vagina, is beneficial. All measures curative of Kapha are indicated in this condition

110 111½. In dysmenorrhea and pain due to Vata oleation with unctuous articles prepared with turpeth, sudation procedure, diet of meat-juices of domestic, wet land and aquatic creatures, and milk-enema prepared with decaradices, are indicated In conditions of prolapse and subluxation



of uterus, enema and vaginal douche with the turpeth-oil is recommended.

112-112½. The prolapsed uterus must be filled with the fat of the bear and the hog, and the ghee prepared with the sweet group of drugs, and should be bandaged with a piece of silk cloth.

113-113½ The subluxated uterus should be inuncted with ghee and given sudation with milk. Then it should be replaced in its position and bandaged with the padding of a lump of Veśavāra preparation and retained til the urge for micturition is felt.

114-115½ In all gynecic disorders and particularly in prolapsed uterus, all the measures indicated in disorders of Vāta, should be administered. Women are never affected with gynecic disorders except as a result of morbid Vāta The Vāta should therefore be first sedated and the treatment of other humors be undertaken thereafter.

116-116½ In condition of whitish discharge due to gynecic morbidity, the paste of white cedar should be taken as potion with water, or the paste of the seeds of emblic myrobalans, mixed with sugar and honey, may be taken as potion with water.

117-117½. Or, the patient may be given, as linctus, the powder or the juice of emblic myrobalans mixed with honey, or, the patient may take as potion, the decoction of the bark of the banyan tree mixed with the paste of lodh.

118-118½ In case of excessive discharge, the silk cloth soaked in the aforesaid decoction may be kept in the vagina. Or the powder of yellow barked fig, made into a lump with honey, may be kept in the vagina

119-119½ After lubricating it with unctuous substance, the lump of lodh, perfumed cherry and liquorice may be inserted, or, the medicated bougie made of all the drugs of the astringent group mixed with honey may also be inserted in the vagina.

120-120½ Or, for checking the discharge, the vagina should be lubricated with oil and fumigated with deodar, gum guggul and barley soaked in ghee or with dry fish soaked in oil

121-121½. The powder of green vitriol, the three myrobalans, alum, sensitive plant, mango stone and fulsee flower mixed with honey and applied, is curative of the slimy condition of the vagina.

122-122½ In the slimy and softened condition of the vagina the paste made of the bark of palas, sal and jambool, Indian madder, plantain and



fulsee flowers, which is astringent in action, is indicated.

123-123½. In conditions where the vagina has stiffened and has become rough, the keeping in the vagina of Veśavāra pudding or milk-pudding or kedgeree, is inducive of softness in the vagina.

124-124½. In a condition of foul smell in the vagina or vaginal stink, the decoction or the paste of white mangrove seeds, or the powder of all the aromatic drugs, acts as a deodorant.

125-125½. A woman, whose gynecic organs have been purified by these measures, will be able to conceive if the seed be unimpaired and possessed of its natural qualities and if all the conditions for fertilization, such as entry of the soul, be present.

126-126½. The semen of a man that has been purified by the pentad of purificatory measures should be tested by its color; and whatever humoral impairment is seen therein should be rectified by suitable curative measures

Here are verses again—

127-127½ The gynecic disorders have been described along with their signs and symptoms, etiology and treatment in extenso, by the great sage endowed with spiritual insight '

128-131½. Agnivéśa, again approaching Ātréya the foremost of physicians, said, " Describe O, sinless one and the best of physicians! the seminl disorders affecting men which have been enumerated as eight in the chapter on Nomenclature of diseases (chapter XIX Sūtra), now, describe O, best of physicians! these disorders with their causes, the characteristics of healthy and morbid conditions, and their treatment in full detail. Describe also impotency which is of four types as well as the etiology, symptoms and the lines of treatment of the complications of gynecic disorders in which colporrhea has been mentioned as one. Describe them in brief and in extenso too, O, best among physicians! '

132. To the disciple who inquired thus, the best among sages replied and said·

Pathology of Seminal Disorders

133. "Seminal secretion in man is born of the excitement due to the contact with female genital organ during sexual congress and acts as the fertilising agent. Listen as I now describe its morbid conditions.

134. As the seed, which is impaired by untimely watering or unseasonal rains or by parasites, insects



and fire, does not grow, similar is the case with the vitiated semen in man.

135-138½. By excessive sexual indulgence, bodily exertion and habitual use of unwholesome diet, and by untimely sexual congress, or by sexual abstinence or by the habitual use of dry, bitter, astringent, very saltish, acid, or hot articles, or sexual congress with an unresponsive woman or owing to old age, worry, grief, or lack of mutual confidence or to injury by weapon, caustics or fire or owing to fear, anger, black magic, emaciation due to diseases, suppression of the natural urges or owing to injury or vitiation of body-elements, the humors get provoked either singly or collectively, and reaching the seminal vessels soon, they vitiate the semen excessively.

139-139½ Now I shall describe each of the conditions according to its classification Frothiness, thinness, dryness, discoloration, putrid smell, sliminess, admixture with other body-elements and sinking when put in water, are the eight conditions of seminal morbidity

140-140½ Owing to morbid Vāta, the semen becomes frothy, thin, ununctuous and scanty, and discharges with difficulty, suffers vitiation and precludes conception

141-141½ The semen, vitiated by Pitta, is of bluish or yellowish tinge, is very hot, putrid in smell, and causes burning in the phallus while it is being discharged

142 When the seminal passage is obstructed by Kapha, the semen becomes excessively viscid

143 Owing to excessive sexual indulgence or to injury or ulcerations, the semen is discharged mixed generally with blood

144-144½ Owing to the suppression of natural urges, the semen being obstructed by Vāta in its course becomes clotted and is discharged with difficulty, it sinks when put in water This is the eighth kind of morbidty Thus have been described the eight kinds of seminal disorders with their characteristic signs

145-145½. That should be known as pure or normal semen, which is viscid, dense, slimy, sweet, non-irritant and whitish and transparent like a crystal in appearance

146-147 When the semen gets vitiated it should be treated with the virilific recipes which are pleasant to take and beneficial, combined with the remedies indicated in hemothermia and gynecic complications.

148 The life-promoter ghee and the linctus named Cyavana-prāśa



and the course of mineral pitch, remove the seminal morbidity

148½-150 When the semen is vitiated by Vāta, evacuative and unctuous enemata are beneficial and if it is vitiated by Pitta the compound vitalizing elixir of chebulic and emblic myrobalans is recommended If the vitiation of semen is by Kapha, then the course of vitalizing elixir of long pepper, guduch, iron or the three myrobalans, or that of the marking nut (Chapter I Cikitsā), removes the morbidity.

151. If the semen be combined with any other body-element, the proper corrective for the morbid element should be combined and given, after examining systematically the nature of the morbidity

152-152½. Ghee, milk, meat-juices, Sāli rice, barley, wheat and Sastika rice are beneficial in vitiated condition of the semen, and enemata are specially indicated Thus have been described by the sage, the treatment of the eight kinds of seminal morbidity

153-153½ If impotency is caused by seminal morbidity, it gets cured by the purification of the semen. Henceforth O, Agnivesa ! I shall fully describe systematically the subject of impotency.

Impotency

154-154½. Impotency results from seminal morbidity, the disorders of the phallus, old age and loss of semen. Now listen to an account of its general symptoms

155-157 The following are the characteristics of impotency —though continually pre occupied mentally with sexual thoughts yet the person does not approach the willing partner, or approaches her very rarely if ever Owing to impaired erective power, he is afflicted with hard breathing, perspiration of the entire body, lack of erection and lack of sperm, and his desire and efforts at mating get frustrated These are the general symptoms of impotency. They will now be described in detail.

158-161½. As a result of cold, dry, scanty, vitiated and antagonistic diet or pre-digestion meals, owing to grief, anxiety, fear and terror, or due to excessive indulgence in women, loss of nutrient fluid and other body elements, owing to discordance of Vata and other humors, or owing to fasting, fatigue, lack of response in the sexual partner or wrongful effects of the quinary procedures of purification, there occurs vitiation of semen, and the person becomes pale of color, very weak, low-spirited and of feeble erective power He gets afflicted with cardiac disorders, anemia, asthma, jaundice, prostration, vomiting,

diarrhea and colicky pain, cough and fever This is the impotency caused by seminal morbidity.

162-167½. Now listen to the description of the diseases of the phallus, leading to impotency As a result of excessive intake of acid, salt, alkaline, antagonistic and unwholesome diet, or drinking excessive quantities of water or eating irregular meals, or by taking heavy pastry, excessive use of curds, milk and the flesh of wet-land animals, or owing to emaciation due to diseases, cohabitation with virgins, sexual enjoyment in parts other than the vagina, cohabitation by one in a moment of excitement and passion with a woman who suffers from chronic disease or who has practised sexual abstinence for long or who is in her menses, or whose vagina is diseased or is offensive in smell or is discharging profusely, or mating with a quadruped, or trauma to the phallus, or want of proper cleansing of the penis, or owing to lesions caused by instruments, teeth, nail or stick or compression, or by excessive use of Sūka worms for elongation of the phallus, and also by suppression of seminal discharge, the phallus is afflicted with disorders.

168. (I shall hereafter describe the signs and symptoms that occur in such a condition). There are observed swelling pain and redness in the phallus There occur acute sores and also the suppuration of the phallus.

169-170 There may occur fleshy growth or quick ulceration of the part. There will be discharge of dusky red coloration or of the color of rice-water, there will be circular, hard constriction formed just above the glans penis.

171. The patient will suffer from fever, thirst, giddiness, fainting and vomiting. There may be red, dark, blue, turbid or sanguinous discharge.

172-174½ There will be acute burning pain as if burnt by fire, and pain in bladder, testes, perineum and groin. Sometimes there is slimy, yellowish-white discharge, the part may be swollen, there may be dull pain, induration and scanty discharge. It may take time to suppurate or may abate quickly or it may be infected with parasites, and it becomes softened and putrid in smell. The glans penis drops off, or even the whole phallus and scrotum may slough out.

175-175½. Thus has been described the impotency resulting from the disorders of the phallus. Some describe these disorders of the phallus as being of five kinds.

176-177. Listen now as I describe the geratic impotency. Age is classified



into three divisions: childhood, adulthood and senascence. The semen in senile persons gets generally low or diminished

178-180½. Owing to diminution of the nutrient fluid and other body elements and the constant use of things which are detrimental to male-hood, by gradual diminution of strength, vitality, the power of the sense-organs and of the life-span, and owing to inanition, fatigue and exhaustion, there occurs geratic impotency in man Affected by this, he becomes extremely wasted in all the body-elements, very weak, poor in complexion, physically and mentally depressed, and soon falls a victim to diseases. These are the characteristics of geratic impotency

181-184½. Hear now about the fourth kind of impotency born of wasting. By constant indulgence in worry, grief, anger, fear, envy, eagerness, intoxication and anxiety, by un-unctuous eats and drinks or un-unctuous remedies resorted to by a man who is emaciated; by resort to fasting by one who is weak by nature, and by unwholesome diet, the nutrient fluid which is the primary body-element and whose habitat is the stomach, gets soon diminished. Consequently, the blood and the other body-elements right up to the seminal secretion get diminished. The semen is considered to be the highest or the final product and state of the body-elements.

185-187 If such a man, getting mentally excited and passionate, indulges excessively in sex, his semen gets soon exhausted and he becomes emaciated and will be subject to serious ailment or death itself. Therefore, one desirous of protecting his health, should specially preserve one's semen. Thus have been described the four kinds of impotency with their etiology and signs and symptoms.

188. Some say that the two kinds of impotency i. e. the one due to diseases of the phallus and the other to wasting, are incurable, similarly the impotency due to amputation of the penis or excision of the testes is regarded as incurable

189-190. As a result of germo-spermic morbidity inherited from the parents or of the sins of past life, the morbid humors, entering the seminal vessels during the embryonic life, cause the atrophy of the genital organs Owing to this atrophy, the function of semen-formation is lost. In such condition the person, though having full physical development, becomes an emasculated man (andro-gynoid condition) Of the varieties of impotency described above, those caused by tridiscordance of humors are considered incurable.



Treatment of Impotency

191-192. Henceforth will be described the treatment of impotency in brief and in extenso. Now listen, O, sinless one ! the medications indicated by me in the morbid condition of semen, cachexia and pectoral lesions are regarded as beneficial in impotency

193 194. The physician, versed in the knowledge of the proper time of each therapeutic measure, should make use ot enemata, milk and ghee and whatever are considered virilific medications and vitalizers, having diagnosed the strength of the body, the morbid humors and the gastric fire, in the impotency caused by sexual indulgence as well as in that caused by the vitiation of body-elements.

195 Where the impotency is caused by black magic, resort must be had to divine medication (through prayer and worship) Thus has been described in brief the treatment of impotency.

196-197½. I shall describe again at length, the treatment of various kinds of impotency. The patient should be given unctuous purgative after oleation and sudation procedures He must then be given food or corrective enema, after which the wise physician should give him an unctuous enema. He should again be given a corrective enema of palas, castor and nut-grass.

198-198½. Virilific medications, that have been already described, should be given to him by the physician, in the condition of impotency due to seminal morbidity.

199-201. If impotency is due to the loss of erectile power or phallic disorders, it should be treated in the following manner. The prescribed applications, affusions or depletion of blood should be done, unctuous potion and unctuous purgation should be given followed by an unctuous or corrective enema. Thereafter, the intelligent physician should carry out the line of treatment indicated in wounds

202. In geratic impotency and impotency due to wasting, the patient should be purified by means of unctuous measures after he has undergone oleation and sudation procedures.

203-203½ His further treatment consists of the administration of milk, ghee, virilific medications, Yāpana enemata and the use of vitalizing elixirs. Thus has been described elaborately the treatment of impotency.

Colporrhea

204. Now listen to the description of the etiology etc, of colporrhea which has been previously mentioned.

205-209. In a woman who is habituated to excess of salt, acid, heavy,



pungent, irritant and unctuous articles and to the flesh of domestic, aquatic and fatty creatures, or to kedgeree, milk pudding, curds, vinegar, whey, Surā wine, and such other articles, the Vāta, getting provoked, increases the quantity of blood in the body and gets lodged in the vessels that go to the uterus, conveying the menstrual fluid; it leads the blood to that region As it increases the menstrual fluid in quantity by its fluidity, it is called the blood-flow by the gynecologist. As the menstrual blood breaks its way from this sur charge it is called Pradara or colporrhea. Thus has been described, in general, the etiology and the signs and symptoms

209½ There are four kinds of colporrhea caused by each of the three humors individually as well as the one caused by the tridiscordance of humors

210-211. Hereafter, I shall describe their causes and symptoms and treatment The Vāta, provoked by dry articles etc, bringing blood as described already, causes colporrhea. Now listen to its signs and symptoms, as I describe them.

212-213. The discharge is frothy, thin, unctuous, dusky-red and of the color of the juice of palas flower, and it may be painless or painful The Vāta causes acute pain in the waist, groin, cardiac region, sides, back and hips. This is known as colporrhea due to Vāta.

214 The Pitta, provoked by acid, hot, salt and alkaline articles, causes colporrhea, as already described, of the Pitta type. Now listen to its signs and symptoms.

215-215¾ There will be frequent and painful discharge which is bluish or yellowish, very warm, dark or deep red and is accompanied with local burning and redness, thirst, stupefaction, fever and giddiness. This is colporrhea of the Pitta type

216 217. Now will be described colporrhea of the Kapha type The Kapha provoked by etiological factors such as heavy articles of diet etc., causes colporrhea of the Kapha type. Now listen to its main characteristics.

218-218½. The discharge is slimy, yellowish, white in color, heavy, unctuous, cold, muco sanguinous, and dense, and is accompanied with mild pain. It is attended with vomiting, anorexia, nausea, dyspnea and cough.

219-220 What will be described as the general causes of the morbidity of the mother's milk are also to be considered the causative factors of colporrhea of the tridiscordance type In colporrhea of the tridiscordance type, where all the above symptoms



are combined, the disease will be characterised by various conditions.

221-224. If a woman, very much exhausted or greatly wasted in blood indulges in what are causative factors of this disease, the Vāta getting excessively increased and passing through the blood-channels, causes the opposing Kapha to be heated by the fire of Pitta and converts it into a slimy offensive and yellowish fluid, and mixing with fat and the adipose tissue, it flows out forcibly through the vagina, and this discharge is of the color of ghee or marrow or fat This is a continual discharge accompanied with thirst, burning and fever The woman, wasted of blood and rendered weak as a result should be considered i curable.

225 That should be regarded as healthy or normal menses which occurs every month, which is not slimy, which is not attended with burning or pain, which lasts for five days and which is neither excessive nor very scanty

226. That should be regarded as the healthy or normal menstrual blood which is of the color of the jequirity-seed or of the lotus or of lac or which resembles the trombidium (the scarlet insect)

227. The physician should use all medications indicated in gynecic disorders caused by Vāta and other humors, in these four kinds of colporrhea

228 He should also use the remedies indicated in diarrhea with bloody stools, in hemothermia and in bleeding piles.

229 The qualities of the well formed breasts and the breast-milk of the wet nurse have been already described by me in detail. So too have been described the galactagogues and the galacto-depurants.

230-231. So also the signs of vitiation of the breast-milk by Vāta and other humors, along with its treatment. All this, along with the eight kinds of morbidity of milk, have been described. The able physician endowed with scientific vision should classify these into the categories of Vāta and other humors. As there are three classes of pupils in view of their grades of intelligence, I describe the subject in detail to be useful even to the lowest of them.

Galactic Morbidity

232-236. By taking predigestion meals, unwholesome, irregular, antagonistic and excessive diet, by constant use of salt, acid, pungent, alkaline and softened articles by mental and bodily affliction, sleeplessness at night, brooding, suppression of the manifested urges and artificially exciting such urges, and by indulgence in

day sleep after frequent eating of milk pudding, products of gur, kedgeree, immature curds, liquefacient flesh of domestic, wet-land and aquatic creatures, by excessive use of wine, lack of exertion, trauma, anger and emaciation due to diseases, the humors, getting provoked, reach the galactic channels, vitiate the milk and cause eight kinds of galactic morbidity. Now listen, as I describe them again, according to each category of morbidity.

237 In condition of vitiation of Vāta, the milk will be distasteful, frothy and unctuous In vitiation by Pitta, there will be discoloration and bad smell In vitiation by Kapha unctuousness, sliminess and heaviness will be observed.

238. The Vāta gets provoked by dry articles of diet and similar other Vāta provoking factors. Thus, getting provoked and reaching the mammary glands, it vitiates their secretions

239. The child, who sucks this distasteful milk vitiated by Vāta, becomes emaciated It does not relish the milk and its growth becomes difficult

240. Similarly the provoked Vāta churns up the milk internally in the glands and makes it frothy. Consequently, it flows out with great difficulty.

241 The child which drinks this milk becomes weak of voice and suffers from stasis of feces, of urine and flatus. It develops headache or coryza of the Vāta-type.

242. The Vāta which is provoked as before, dehydrates the unctuous element in the milk The child, taking this unctuous milk, is reduced in strength, by the lack of unctuous quality in the milk

243 The Pitta, getting provoked by hot articles and similar other factors, reaching the mammary glands, causes discoloration of the milk into bluish, yellowish, dark and other shades

244. The child who takes this milk gets changed in body-color and is afflicted with perspiration, thirst and loose stools, its body is always felt to be warm, and it shows dislike for the breast-feed

245. The Pitta, provoked as above gives a bad smell to the milk, and the child drinking that milk is afflicted with anemia and jaundice.

246. The Kapha, provoked by heavy articles and similar other factors, reaches the woman's mammary glands and by its unctuous quality, renders the milk hyper unctuous.

247. The child sucking this milk, suffers from vomiting, tussive sounds,



dribbling of saliva, increase of mucus in body-channels, sleepiness, exhaustion, dyspnea, cough, ptyalism and asthma

248. When the Kapha vitiates the milk and makes it slimy, the child sucking this milk, suffers from slobber, its face and eyes become swollen and the child becomes dull

249-250 The Kapha getting located in the mammary glands, causes heaviness of milk owing to its quality of heaviness, the child drinking that milk is afflicted with the diseases of the stomach and various other disorders born of morbid milk.

250½. If the breast-milk is vitiated by Vata or other humors, diseases corresponding in characteristics to the humor will afflict the child.

251-251½. For the purification of the breast milk, the physician should, at first, systematically treat the mother with oleation and sudation procedures and then give her emesis

252-252½. Sweet flag, perfumed cherry, liquorice, emetic nut, kurchi and rape-seed may be given in the form of paste, or the bark of neem and wild snake gourd, may be given as decoction, mixed with salt.

253-253½ The patient that has been systematically subjected to emesis and rehabilitation procedure, should be given purgation preceded by oleation, in keeping with the patient's degree of morbidity and strength, and also the season.

254-255 He should be given the pulvis of turpeth, and chebulic myrobalan mixed with the decoction of the three myrobalans and honey, or he should be given the pulvis of chebulic myrobalan only mixed with cow's urine, with a view to cause purging.

256 After she has been purged well and given the rehabilitation procedure, the wise physician should treat the residual morbidity in her, by a regular course of suitable food and drink.

257-257½ Sāli or Sastika rice sanwa millet or italian millet, common millet, barley or bamboo barley are beneficial as diet. The tender shoots of bamboo, cane-sprouts and chickling vetch should be used as vegetable-curry, prepared with unctuous substances

258 Green gram, lentils and horse gram may be used for preparing soup

259. The patient should be given a potion of the soups of the sprouts of neem and cane carilla fruit, brinjal and emblic myrobalans, mixed with



the pulvis of the three spices and rock-salt; they are galacto-depurants

259½. The flesh of hare, grey partridge and Indian antelope, should be given well-cooked as food.

260-260½ The water prepared with black-nightshade, dita bark, cinnamon bark and winter-cherry may be used for drinking; or the decoction of kurroa may be given as potion for the purification of breast-milk.

261-261½ The decoction of the bark of guduch and dita bark, the decoction of ginger or the decoction of chiretta should be taken as potion and all three, each one described in a quarter of the verse, may be taken for the purification of breast-milk

262-262½. Thus has been described the treatment of the morbidity of breast-milk in general Now listen to the treatment of various conditions described separately.

Treatment

263-263½. In condition of vitiated taste of the breast-milk, grapes, liquorice, sarsaparilla and the fine powder of milky yam, should be given mixed with genially warm water

264-264½. The paste of the pentad of spices and horse-gram should be applied to the breast and when it is dried, the breast should be washed and the accumulated milk drawn out Thus, the breast-milk gets purified.

2652-66½. The woman whose milk is frothy should be given a potion of Pāthā, ginger, black nightshade and trilobed virgin's bower, pounded in genially warm water and as in the previous case, the breast should be painted with the paste of the extract of Indian berberry, ginger, deodar, roots of bael and perfumed cherry. This purifies the milk.

267-268 Chiretta, dry ginger and guduch should be decocted and be given by the physician as potion to the mother or wet-nurse, for curing the galactic morbidity, and the breasts should be painted with the paste of barley, wheat and rape-seed.

269. The woman, whose breast-milk is un-unctuous, should drink the milk or ghee, medicated with drugs mentioned as galacto-depurants in the chapter on six hundred purgative drugs

270. As already described, the drugs of the pentaradices of the Jīvaka group should be made into paste and painted on the breast in a genially warm temperature, for the purification of the breast-milk

271 Liquorice, grapes, milky yam and chaste tree, pounded and taken



as potion with cold water, destroys the discoloration of breast milk.

272. The woman's breast should be painted with the paste of grapes and liquorice and when dried, the breasts should be washed with water and the milk drawn away repeatedly.

273 Stinking swallow-wort and Ajaśṛngī, the three myrobalans, tur meric and sweet flag, reduced to paste and taken as potion with cold water, destroy the foul odor of the breast-milk

274. If the mother takes the linctus made of the powder of chebulic myrobalans and the three spices, mixed with honey and observes the regimen of diet, the bad odor of the milk gets rectified.

275 (1) Sarsaparilla, cuscus grass, madder, Assyrian plum and red sandal, (2) or cinnamon bark, fragrant sticky mallow, sandal and cuscus grass, should be rubbed into paste and painted on the breasts

276 In condition of viscid or heavy breast-milk, deodar, nut grass and Pāthā should be pounded and taken as potion in genially warm water mixed with rock salt This will quickly purify the breast-milk.

277. The woman with slimy milk should be given as potion, black nightshade, chebulic myrobalans, sweet flag, nut grass, ginger and Pātha reduced to paste with water, for clarification of the milk

278. Or, she may drink curds-wine which has been described as curative of piles White yam, bael and liquorice should be made into paste and applied on the breasts

279. The decoction of zalil, guduch, neem, wild snake-gourd and the three myrobalans, taken as potion by the woman whose breast-milk is heavy, quickly purifies the galactic morbidity.

280. Similarly, the decoction of the roots of long pepper, chaba pepper, white flowered leadwort and ginger may be taken as potion Heart-leaved sida, ginger, black night-shade and trilobed virgin's bower should be reduced to paste and applied to the breasts

280½. Similarly, the paste of painted leaved uraria and milky yam may be applied

281-281½. These are the eight kinds of galactic disorders described with their etiology, signs and symptoms and treatment. Some disorders resulting from these galactic morbidity have also been described.

282-282½ The humoral morbidity, the susceptible body-elements, the



waste matter and the diseases that effect the adults affect also children, but only in a smaller degree

283-284½. The specialist in pediatrics should not administer emesis and other purificatory procedures, in view of the tenderness, dependency and inabillity to fully express themselves in speech and gestures, of children He should give only small doses of medicine appropriate to the disease

285. The wise physician should administer with great care and mixed with milk and sweet decoctions drugs that are mild in action

286 Medication and food and drink, that are excessively unctuous, un-unctuous, acid and pungent in post-digestive effect, and heavy in quality are contra-indicated in children

287. This, in brief, is the direction regarding the treatment of all the diseases occurring in children, and the physician should treat the diseases having first classified them according to their humoral category.

Here are verses again —

288 Thus has been expounded the therapeutics of all diseases; and this section on treatment contains the most essential part of this treatise

289-290. The seventeen chapters and the sections on pharmaceutics and successive treatment in the treatise composed by Agnivéśa and revised by Caraka have not been found These, Didhbala, the son of Kapilabala reconstructed, thus bringing faithfully to completion, the great aim of this treatise

Treatment of Diseases included here

291. Those diseases that have not been described here as they have various names and forms, should be treated as indicated herein, from the point of view of humoral classification.

292 Whatever is the opposite of the morbid humor, affected body-element and etiological factor, is definitely beneficial Treatment, if done properly according to this principle, cures all the diseases described herein and also those not described

293. The remedy should be prescribed with full consideration to clime and season and dosage and the homologation or non-homologation. Else the most wholesome medication may turn out to be harmful.

294 In disease of the stomach, the medicine administered by the mouth; in diseases of the head, nasal medications; and in diseases affecting the colon, the medication given by the rectum, act most readily.

295 In local diseases arising in the various regions of the body and



in acute spreading affection and pimples and similar lesions, local applications suitable to the part affected will prove specially efficacious.

296. The term 'Time' is used in medicine with reference to the day, the patient, medication, signs of completion of digestion and season. As regards time with reference to day, morning is the suitable time for giving emesis.

297. With reference to the patient, the strong patient may take the medicine in the morning on an empty stomach and the weak one should take the medicine mixed with light and wholesome food

298. As regards the time of medication, it is before the first meal or in the midst of meals or after meals, or at repeated times, or in the beginning of each meal or mixed with light food or mixed with regular meals, or in between two morsels of food

299-301. These are the ten different times when medicine may be taken. In discordance of the Apāna Vāta, med'cine should be taken before meal; and in the discordance of the Samāna Vāta it should be taken in the middle of the meal and in the discordance of the Vyāna-Vāta, medicine should be taken after the morning meal and in the discordance of the Udāna-Vāta after the meals, while in the discordance of the Prana-Vata, it should be taken in between the morsels In dyspnea, cough and thirst, medicine should be given frequently at short intervals, and in hiccup, it should be given both before and at the end of the meal mixed with light articles of diet, and in anorexia, it should be given mixed with food abounding in variety.

302. In the case of fever, gruels, decoctions, milk, ghee and purgatives should be given after the lapse of six days, after observing the time of the disease.

303. The signs of completion of digestion are the appearance of hunger, normal discharge of excretions, lightness of the body and clarity of the eructations. Medicine should be given at this stage. Otherwise it will be harmful.

304. The accumulation of humoral morbidity, what are contra-indicated and what are indicated in a given season, what measures are recommended in each season, have all been already described

305. The application of treatment, the reasons for the avoidance of treatment and manner of investigation of minutia of morbid changes in weak persons, has already been described



306 The physician who keeps on observing repeatedly, the development of diseases and the condition of the patient, will not err in treatment.

307. The medication administered without carefully investigating the six points regarding the time of medication, just described, will be harmful to the patient, like unseasonal rains to crops.

Time and Disease

308 A few more considerations with reference to time, as with reference to diseases, season, period of day and night, age of the patient and before or after or during meals-time will now be described.

309. In the spring, there generally occur diseases of Kapha and in the autumn those of Pitta, in the rainy season, those of Vāta.

310. At the end of the night, day and the rainy season, there generally occur diseases of Vāta. In the mornings and the beginning of night, diseases of Kapha such as sneezing etc., and in the middle of the day and the night diseases born of Pitta occur.

311. With regard to age, in old, middle and early age, there generally occur disorders of Vāta, Pitta and Kapha respectively, or they become severe aided by the natural effects of the age of the person

312 At the end of digestion the diseases of Vāta; during the stage of digestion the diseases of Pitta, and just after meals diseases born of Kapha, generally become aggravated.

313-314. An under-dose of medication cannot cure the disease just as a small quantity of water cannot quench a great fire; and medicine given in over-dose will prove harmful just as excessive watering harms the crops. So, after carefully considering the severity of the disease and the strength of the medication, the physician should administer it, neither in too large a dose nor in too small a dose.

315 A patient feels uncomfortable by the sudden withdrawal from even an unwholesome habit which has become homologatory to him by habitual use or as the result of climatic conditions.

Habits of various People

316-319½. The Bāhlīkas, the Pahlavas, the Chinese, the Śūlīkas, the Greeks and the Śakas are habituated to flesh, wheat, Mādhwīka wine, bearing arms and to fire. The easterners are habituated to fish and the people of Sind are used to milk. The people of Aśmaka and Avantikā are habituated to the use of oil and acid articles while the people of Malaya are habituated to roots, bulbs and fruits To the people of the South, thin gruel is homologous, to the people of the



north-west, demulcent drink is homologous In the central country people have homologation to barley, wheat and cow's milk and its products. To these peoples, medications combined with these articles of homologation must be given, for, the thing which is homologous, promotes strength immediately, and even if given in excess, does not produce any marked harmful effects

320-320½ Though treating with the right prescriptions, yet if the physician be ignorant of the knowledge of place etc, he cannot achieve success in treatment. There exist many differences in the nature of men as regards age, vitality, constitution etc

321-321½ In conditions where the morbidity has affected the deeper tissues and affected the internal spaces of the body and the joints, the physician may have to adopt the procedure which is generally considered contrary to the usual mode of treatment.

322-322½. The Pitta which is penetrated inside and is lying deep is eliminated by sudation, hot affusion and hot poultices Thus heat is subdued by heat.

323-323½ By the external application of cold things such as affusion etc., the external heat, being pressed, passess internally, and this heat going internally destroys internal Kapha. Thus cold too is subdued by cold.

324-324½. (External application of cold articles causes contraction of peripheral vessels and so, more blood is collected in the central organs). Thus the thick application of very finely ground sandal acts as calorific though sandal is of the cold potency, by obstructing the evaporation of heat from the skin, while the thin application of coarsely ground eaglewood acts as refrigerant though it is of the hot potency.

325-325½ Excretion of the fly is anti-emetic while the whole fly is emetic. In all articles subjected to either physical heat or to the digestive heat there may occur similar contrary actions.

326-326½ Therefore the wise physician should do the treatment after carefully examining the morbidity and the remedies from the ten-points of view described previously. He should not depend entirely on the literal formula of drugs.

327 327½. After the subsidence of the disease, recurrence may be brought about by even a slight cause. As the condition of the body is weak and the path for the spread of the disease is already made, the slightest residue of morbidity may flare up like fire



328-328½. Thereafter, the body should be rendered immune by a mild or safe course of the effective remedies which have been used and found efficacious in the disease

329-329½. The humors, greatly provoked internally by excessive accumulation or deficiency, can be rendered mild by recourse to wholesome regimen, and consequently they manifest only mild morbid effects.

330-330½. Finding that in spite of taking the wholesome regimen, the disease occurs, the physician should increase either the quantity of or the length of the course of the wholesome regimen

331-331½. Owing to constant use or to unpalatableness, the wholesome regimen becomes repulsive; it should be rendered palatable by various modes of preparation.

332-332½. By its being agreeable to the mind and the senses, it produces a sense of satisfaction, it increases good spirits, relish, vitality, sense of happiness and enjoyment. Hence the strength of the disease gets diminished.

333-333½. The medications which are wholesome should be of the taste which the patient has acquired by constant indulgence, which are developed owing to deficiency of the corresponding body-element, or which are developed as a reaction to disease And the diet also should be cooked by suitable methods of preparation

Summary

Here are the recapitulatory verses—

334-334½. The twenty gynecic disorders, the etiology, signs and symptoms and their therapeutics have been explained, for the benefit of the disciples

335-336. So too the causes, symptoms and treatment of the eight kinds of seminal morbidity, the four kinds of impotency and the four kinds of colporrhea, their etiology, characteristics and treatment have all been described.

337 Also the eight kinds of galactic morbidity with their causes, characteristics and remedies, and the signs of the purity of semen and the menses, have also been described.

338-339. The diseases which have been mentioned here as well as those not mentioned and the proper line of treatment for them; the time of medication with reference to six factors, what is homologatory to which clime, and how the physician commits mistakes owing to ignorance of these, and also the description, and the treatment of deep-seated morbidity, have all been expounded here.



340 He who knows not thoroughly the science and its full interpretation should not venture on treatment, even as a blind man should not try to paint a picture.

30. Thus, in the Section on Therapeutics in the treatise compiled by Agnivésa and revised by Caraka, the thirtieth chapter entitled 'The Therapeutics of the Gynecic Disorders' not being available, the same as restored by Drdhabala, is completed.

341 Thus ends the Section on Therapeutics which forms the Sixth Section in the Treatise compiled by Agnivésa and revised by Caraka.



THE

CARAKA SAMHITĀ

(KALPA STHĀNA)

The Section On Pharmaceutics



CHAPTER I

Emetic nut

1. We shall now expound the chapter entitled 'The Pharmaceutics of the Emetic nut'.

2. Thus declared the worshipful Ātréya.

Synopsis of the Section

3. It is indeed, O Agnivéśa! for the following reasons that we expound the Section on Pharmaceutics namely, to describe the combination with various drugs that render the preparation most pleasant to take for the purpose of emesis and purgation, to describe the classifications and dosage of these emetic and purgative drugs, as also to describe the easy and proper pharmaceutical procedures of these preparations.

The Methods of Purgation

4 Of these the act or action of expelling the impurities through the upper channel is known as Emesis, while that of expelling the impurities through the lower channel is known as Purgation. Both being processes of cleansing the bodily impurities, they are known by the common term purgation.

5 (1). The drugs that are hot, acute, subtle, diffusive and anti spasmodic, reaching the heart by virtue of their potency, and circulating through the large and small blood vessels, pervade the entire body They liquefy the accumulated morbid matter therein by



virtue of their fiery quality and break it up by their acuteness.

5 This morbid matter being thus broken up and floating in the body, that has undergone oleation procedure, remains detached in the body like honey kept in a pot smeared with ghee; and being drawn by its atomic affinity, it flows towards the gastro-intestinal tract and getting propelled upwards by the Udāna Vāta, the morbid matter gets thrown upwards as a result of the fiery and the airy quality as well as by the upward flowing tendency of the drugs Owing to the watery and earthy qualities and the downward flowing tendency of drugs, it purges downwards. Where both the qualities are combined, it purges both. ways. Thus have been described 'The characteristics of the purgative drugs'.

Six hundred Purgative Preparations

6 Taking into consideration that drugs differ with respect to land, season, source, flavor, taste, potency, post-digestive effect and specification, and also that men differ with respect to their body, morbid tendency, constitution, age, vitality, gastric fire, proclivities, homologation and stage of disease, we shall here describe six hundred purgative preparations that are pleasant in their variety of smell, color, taste and touch, of drugs such as emetic nut, bristly luffa, bottle gourd, sponge gourd, kurchi, bitter luffa, black turpeth, turpeth, purging cassia, tilwaka, thorny milk-hedge plant, soap pod, clenolipis, red physic nut and physic nut, although the extent of the possible preparations from these drugs is innumerable.

7. These drugs become most effective in action by the richness of the factors of favourable place, season, quality of storage-vessels and the process of dynamization

The Varieties of Land

8-(1) 'Place' or 'clime' is of three kinds—Jāngala (arid) land, wet-land and ordinary land. Of them the Jāṅgala land is that which is abounding in open space. It contains dense forests of gum arabic tree, catechu tree, spinous kino tree, sal, crane tree, oojein tree, Indian olibenum. Indian sal, small jujube, false mangosteen, holy fig, banyan and emblic myrobalan. There grow the Śamī, Arjuna and rose wood trees in large number. There, the young branches dance swayed by the force of continuous dry winds; it abounds in thin, rough and hard sand and gravel hidden often by the sight of mirages. It is inhabited by quails, partridges and Cakora birds. There the Vāta and Pitta humors are in predominance and people are well-knit and hardy

8-(2). The wet-land is that which contains dense forests and marshes, date plants, Tamāla, coconuts and plantain trees, which is generally bounded by rivers or the sea, where cold winds blow greatly, which is in the neighbourhood of rivers whose banks are rendered beautiful by reeds and rush, which is abounding in hills covered with creeping shrubs, where clusters of trees wave to gentle breezes, which contains many forests of blooming rows of trees, which is covered with densely grown trees and creepers, where the branches of trees are echoing to the cries of birds like the swan, the Cakravāka, the crane, the Nandīmukha, the Pundarīka, the Kādamba, the Madgu, the Bhṛngarāja, the Śatapatra and the inebriate cukoo, and where the people are delicate in looks and of Vāta and Kapha constitutions generally.

8. That place should be known as ordinary country which contains the trees, herbs and shrubs, birds and beasts of both the aforesaid types of land, which is inhabited by people endowed with firmness, delicacy, strength, color, well-knit frames and average qualities.

9. Of them the herbs that grow in the ordinary or Jāngala land, which are subject to normal seasonal cold, sun, wind and rain, which have grown on level and clean ground with water on its right side, where the burial ground, sacred tombs, places of sacrifice to gods, place of assembly, pits, pleasure gardens, and ant-hills and saline soils are not in the neighbourhood, where the sacred and the ginger grasses grow, whose earth is black and sweet or golden and sweet, which has not been ploughed up or in any way damaged or devastated by strong trees growing over it, the drugs growing in such land are commended as good.

The Culling of Drugs

10. Of them, such drugs should be culled as were put forth in their proper season and have attained their fullness of growth, taste, potency and smell, whose smell, color, taste, touch and specific action have not been impaired by season, sun-heat, fire, water, wind or insects and which are fully mature and growing on the northen side. Of them again the branches and leaves which have recently grown should be gathered between the rainy season and the spring. The roots should be gathered in the summer or in the winter, from trees whose ripened leaves have been shed, the bark, bulb and milk of plants in the autumn and the pith at the end of autumn (Hemanta), and the flowers and fruit in their proper season. After performing auspicious rites, living a pure life, having performed the purificatory bath, wearing white raiment, having worshipped the



gods, the Aświn twins, the cows and Brāhmanas, having observed a fast and facing the east or the north, one should cull these drugs.

Preservation and potency etc.

11. Having thus been culled and placed in suitable vessels, they should be stored in houses with doors opening to the east or the north, in a room which is windless except for one window, in a house where every day flower-offering and sacrifice are observed and which is proof against fire, water, moisture, smoke, dust, mice and quadrupeds. The vessel should be well covered and kept securely tied in swings

12 (1) These should be administered according to the morbid humor They should be given with Surā, Sauvīraka, Tusodaka, Mairéya and Médaka wines, sour-gruel, sour fruit-juice, sour curds etc., in condition of Vāta, in condition of Pitta with grape, emblic myrobalans, honey, liquorice, sweet falsah, liquid gur, milk etc.; and in condition of Kapha, they should be impregnated and mixed with honey, cow's urine and decoctions curative of Kapha etc Thus, has the subject been described in brief.

12. The same, shall we now describe in extenso, under the divisions of drugs, constitution morbidity, homologation etc.

Best among Emetics

13-(1). The emetic nut is regarded as the best of emetic drugs as its administration is attended with no risks. It should be culled between the spring and the summer under the constellation of Pusya, Aśvinī twins, or the Mrgaśīrsa during the auspicious hour of the Maitra Muhūrta.

13-(2) Such of the fruits as are ripe, as are not perforated, as are not green but are yellowish, as are neither touched by worms, nor rotten nor bitten by insects, nor small in size should be gathered, cleansed and bundled up in sacred grass, smeared with cow-dung and kept for eight nights in a heap of barley husk, black gram, rice, horse gram or green gram.

13 Afterwards, when they have become soft, sweet and pleasant-smelling, they should be taken out and dried. When they are well dried, their seeds should be taken out. They should be crushed with ghee, curds, honey and til paste and dried again. Then they should be filled to the neck in a new pot which is clean and free from sand or dust, well closed with a lid, well protected and placed securely in a swing.

14-(1). The patient to whom emesis is to be administered should be subjected



to the oleation and sudation procedures for two or three days. His Kapha should then be roused up the day previous to the administration of emesis, by a diet of the meat juice of domestic wet-land and aquatic creatures, milk, curds, black gram, til, vegetables etc. In the morning, when the food taken in the previous night has been fully digested and the Kapha has been well precipitated, after he has performed sacrifice, poured libation of ghee into the fire, done auspicious and purificatory rites and has taken a potion of barley soup mixed slightly with unctuous articles along with a dose of ghee and without taking any solid diet, he should be given the emetic potion in the following manner. Take a fistful of the emetic nut seeds and crushing them as much as is necessary for the purpose, soak them in the decoction of liquorice, variegated mountain ebony, white mountain ebony, cadamba, hijjal tree, scarlet fruit gourd flax hemp, mudar, or rough chaff tree It should be kept overnight, it should then be rubbed and strained, mixed with honey and rock salt, warmed to a genial degree and filled in a measure pot with the following holy verse chanted over it· 'Om, may Brahmā, Daksa, Aświns, Rudra, Indra, the Earth, the Moon, the Sun, the gods of the wind, the fire, the sages, the host of drugs and all living creatures protect thee. Even as the vitalizers are to the sages, and ambrosia to the gods, as nectar is to the best of the Nāgas, so may this medicine be unto thee' Having thus sanctified the potion, the patient with his face turned to the east or the north must be made to drink again and again and vomit until the bile is seen to come out especially in persons afflicted with fever of the Kapha type, Gulma or coryza. This is the proper method of the procedure of Emesis

14. If the urge be weak in the patient, it should be augmented by repeated administration of the paste of long pepper, emblic myrobalan, rape-seed and sweet flag as also rock salt and hot water until the appearance of bile in the vomit This is the method of administration of all kinds of emetic preparations.

15. In all emetic preparations, honey and rock-salt must be added in order to liquefy and segregate the Kapha in the body. The honey used in emetic preparations does not become incompatible with heat, as it is thrown out undigested and as it helps the elimination of the morbid matter,

Preparations of Pills etc.

16 Take two out of three parts of emetic nut seeds and six times the quantity of the decoction of the variegated mountain ebony and other drugs



and soak it and strain twenty-one times. Then take the remaining one part of the emetic nut seeds and reducing it to paste with the above decoction, make boluses of it of the size of the chebulic, beleric or emblic myrobalan. One or two of these pills rubbed well with 16 tolas of the decoction of any of the drugs of the variegated mountain ebony group, should be administered as potion in severe condition of excessive discharge of mucus from the mouth, tumors, fever, abdominal disease and anorexia. The rest of the procedure is as described before.

17. The milk prepared with the emetic nut seeds or the milk-gruel prepared with that milk is beneficial in hemothermia affecting the lower region of the body, and heart-burn. The supernatant part of the curds made from that milk is beneficial in vomiting due to Kapha, asthma and ptyalism. The top part of the milk prepared with emetic nut and cooled, is beneficial in the provocation of Pitta wherein the chest, throat and the stomach are coated with a thin layer of mucus. The rest of the procedure is as described before.

18. The fresh butter formed from milk prepared with emetic nut seeds, should be prepared with the decoction and paste of the drugs of the emetic nut group and be given as potion in conditions of the gastric fire being over-powered by Kapha, and in dehydrated condition of the body. The rest of the procedure is as described before.

19. The emetic nut should be impregnated twenty-one times in the decoction of the drugs of the emetic nut group and then reduced to a fine powder resembling the pollen of flowers. This powder should be sprinkled on a large lotus growing in a lake in the evening; next morning this powder should be gathered and given as snuff to a delicate person who is afflicted with the provocation of Pitta and Kapha and who is averse to taking medicines orally, after he has been glutted to the neck on a diet of either turmeric-kedgeree or milk-gruel mixed with rock-salt, gur and treacle. The rest of the procedure is as described before.

20-(1). Prepare the expressed juice of the emetic nut seeds in the manner described with regard to the marking nut, cook it till it is reduced to the consistency of treacle when it can form threads, and prepare a linctus out of it.

20. The emetic nut seeds dried in the sun and triturated, should be given as potion mixed with the decoction of bristly luffa and other drugs of that group, in condition of morbid Pitta lodged in the habitat of Kapha



The rest of the procedure is as described before.

21. The powder of the emetic nut seeds prepared as already described with the decoction of any one of the six drugs of the emetic nut group, should be rolled into pills They should be taken as potion mixed with the decoction of the drugs of the emetic nut group. The rest of the procedure is as described before.

22. The seeds of emetic nut may be made into a linctus with the decoction of any of these drugs, viz, purging cassia, kurchi, thorny staff tree, false pareira brava, trumpet flower, black nightshade, trilobed virgin's bower, dita bark tree, Indian beech, neem, bitter gourd, black cumin, guduch, gum arabic tree, yellow-berried night-shade, long pepper, roots of long pepper, elephant pepper, white flowered leadwort and dry ginger. The rest of the procedure is as described before.

23. The Utkārikā pan-cake can be made in the pharmaceutical method of making the pan-cake, with the emetic nut seeds and the decoction of any one of the following drugs namely—cardamom, fragrant piper, dill seed, coriander, Indian valerian, costus, cinnamon bark, angelica, sweet marjoran, eagle-wood, guggul, cherry tree, pine resin, rush nut, nardus, lichen, glory tree, long leaved pine, staff plant and kurroa. Similarly, sweetmeat may be prepared according to the pharmaceutical method of making it. These should be administered to suit the degree of morbidity, disease and proclivities of the patient. The rest of the procedure is as described before.

24. The paste of til and Śāli rice impregnated with the expressed juice and decoction of the seeds of emetic nut and mixed with the same decoction may be made into coils or pancakes according to the pharmaceutical method of preparing them. The rest of the procedure is as described before.

25. In the same manner, they may be prepared using the decoction of any of the following drugs – shrubby basil, holy basil, black basil, Kāndīra, Kālamālaka, Parnāsaka, sneeze-wort, sweet marjoran, turnip, negro coffee, railing eclipta, great reed, Iksuvālikā, round podded cassia and elephant grass.

26. In the same manner, preparation of jujube, Sādava, Rāga, linctus, sweetmeat, Utkārikā pancake, demulcent drink, syrup, meat-juice, gruel and wine should be made by mixing the emetic nut with any of the above preparations and administered to suit the morbidity, disease and proclivities of the patient By the help of these



preparations, the patient is made to vomit well.

Synonyms

27. In the various preparations of the emetic nut, it is referred to by its synonyms such as Madana, Karahāta, Rātha, Pindītaka, Phala and Śwasana

Summary

Here are the recapitulatory verses—

28-30. Nine preparations in the form of decoction, eight of bolus, five of milk and ghee, one of treacle and one of powder, one of snuff, and six of pills, twenty each of linctus, sweetmeat and Utkārikā pancake, sixteen each of coils and Pūpa pancake, ten other of Sādava preparation etc., in all, one hundred and thirty three preparations of the emetic nut have been systematically expounded in this chapter.

1. Thus, in the Section on Pharmaceutics in the treatise compiled by Agnivésa and revised by Caraka, the first chapter entitled 'The Pharmaceutics of the Emetic-nut' not being available, the same as restored by Drdhabala, is completed

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CHAPTER II

Bristly Luffa

1. We shall now expound the chapter entitled "The Pharmaceutics of (Jīmūtaka) Bristly luffa '.

2. Thus declared the worshipful Ātréya.

Synonyms and qualities

3. Listen to the exposition of the pharmaceutics of bristly luffa, making use of its fruit and blossom. Garāgarī, Vénī and Dévatādaka are its synonyms

4. Bristly luffa is curative of each of the three morbid humors when combined with appropriate adjuvants. It should be administered in fever, dyspnea, hiccup and similar other disorders

Various Preparations

5-7. Select the bristly luffa growing in the most favourable land and endowed with the best quality as already described. Milk should be prepared from its flowers Milk-gruel from its fresh fruits, the cream of milk from its hairy fruits, the cream of curds from its fruits whose hair have fallen, sour curds from the milk prepared with greenish yellow fruits, the powder of old and well dried fruits kept in a clear vessel should be taken with



milk, in the dose of two tolas by a person afflicted with Vāta and Pitta

8. The fruits should be crushed and macerated with the supernatant part of Surā wine (and the juice strained). It should be taken as potion in Kapha-disorders, anorexia, cough, anemia and consumption.

9-9½. Two or three fruits of bristly luffa should be crushed and put into the decoction of either guduch, liquorice, variegated mountain ebony and other drugs of its group, neem or kurchi and well macerated. It should then be strained and taken as potion in the manner already described in the case of the emetic nut

10. Or, it may be taken with any one of the decoctions of the heptad of purging cassia and other drugs of its group, in the manner described in the previous chapter, by a person afflicted with fever of the Pitta and Kapha type.

11. The preparation of pills are the same as in the case of the emetic nut i. e. eight in number; only the size of the pill is to be that of the jujube.

12. In fever due to Pitta-cum-Kapha or Vāta-cum-Pitta, it should be administered. in the juices of Jīvaka, Ṛsabhaka, sugar-cane or climbing asparagus.

13. Similarly the ghee obtained from the milk prepared with bristly luffa and cooked with the decoction of the emetic nut and other drugs of its group is regarded as an excellent emetic.

Summary

Here are the two recapitulatory verses—

14-15. Six preparations in milk, one in the supernatant part of wine, twelve other preparations, seven in the decoction of the purging cassia and other drugs of its group, eight of pills, four preparations in the juice of Jīvaka and other drugs of its group and one preparation of ghee—these are the thirty-nine preparations described in the pharmaceutics of bristly luffa

2 Thus in the Section on Pharmaceutics in the treatise compiled by Agnivéśa and revised by Caraka, the second chapter entitled 'The Pharmaceutics of Bristly Luffa' not being available, the same as restored by Dṛdhabala, is completed.

CHAPTER III

Bottle Gourd

1 We shall now expound the chapter entitled 'The Pharmaceutics the Bottle Gourd.'



2 Thus declared the worshipful Ātréya

2½. I shall now describe the tested preparations of the bottle gourd and the type of the patient for whom it is recommended.

Synonyms and Qualities

3 3½. Here we describe the pharmaceutics of the bottle gourd which is known also by the names of Lambā, Katukālābū, Tumbī, Pindaphalā, Iksvāku and Phalinī.

4-4½. It is recommended for purpose of emesis in patients afflicted with cough, dyspnea, toxicosis, vomiting and fever as well as in patients distressed with phlegm or tachycardia.

Various Preparations

5-5½. A large fistful of the sprouts of the plant that has not yet put forth blossoms should be boiled in 64 tolas of milk and given in the fever of the Kapha type, where the Pitta is also provoked.

6-6½. Four milk preparations can be made of its blossoms etc, as in the case of the bristly luffa and a fifth preparation in the supernatant part of wine made with its greenish yellow fruits.

7-7½. The expressed juice of its fruits, prepared in thrice its quantity of milk, is to be administered in accumulation of phlegm in the chest, in alteration of voice and in coryza.

8-8½. The curds prepared from the milk in which the pulp of its old fruits have been cast, should be given as potion in cough, dyspnea and vomiting associated with kapha provocation.

9-9½. The seeds of bottle gourd impregnated with goat's milk should be taken as potion in toxicosis, Gulma, abdominal diseases, tumors of glandular enlargement and in elephantiasis.

10-10½. The pulp of the bottle gourd fruit mixed with whey should be taken as potion in anemia, dermatosis and toxicosis, or a potion of butter-milk prepared with its pulp may be taken mixed with honey and rock-salt.

11-11½ The person habituated to pleasant smell should be made to vomit by smelling a flower which has been sprinkled over with the fruit-juice and the powder of the dried flowers of the bottle gourd.

12-12½. The pulp of the bottle gourd should be eaten with gur and til paste, or, the bottle gourd oil and ghee prepared as in the case of bristly luffa, may also be taken as an emetic.

13-13½. The seeds of the bottle gourd beginning with fifty in number



and increased each time by ten till one hundred is reached, should be crushed and put into the decoctions of the emetic nut or any other drug of its group, taking each in its successive order.

14. A fistful of its seeds mixed with the decoction of liquorice and the variegated mountain ebony or other drugs of its group may be taken as emetic dose.

14½. The size of the pills in the case of the decoctions of the variegated mountain ebony and other drugs of its group is the same as that of the emetic nut

15-18½. 16 tolas of the bottle gourd seeds should be cooked in the decoction of the roots of bael and strained. Take three parts of this decoction, one part of treacle, one part of ghee, half part of each of the pastes of the seeds of sponge gourd, bristly luffa, bitter luffa and kurchi. This should be prepared into a linctus on a gentle fire stirring the stuff with a ladle till it has obtained the consistency of forming into threads which do not snap when put into water. This linctus should be taken in proper dose followed by a potion of the digestive stimulant decoction. This same preparation in the case of the tetrad of wind-killer etc., is described separately.

19-19½. The demulcent drink with the expressed juice of the bottle gourd and roasted paddy powder should be taken as potion in fever, cough, throat diseases and anorexia due to Kapha.

20. A potion of the paste of the bottle gourd seeds mixed with meat-juices should be taken in Gulma, urinary anomalies and ptyalism. As a result of this, the person vomits well without getting exhausted.

Summary

Here are the recapitulatory verses—

21-23. Eight milk preparations, three preparations consisting of one in supernatant part of wine, one in whey and one in butter-milk, one of snuff, one preparation with til paste, one of oil and six preparations of successively increasing dose of seeds with emetic nut etc., one of ghee, nine with decoctions of liquorice etc., eight of pills, five of linctuses, one of demulcent drink and one of meat-juice—thus these forty-five preparations of the bottle gourd have been fully described by the great sage, desirous of the welfare of humanity.

3. Thus, in the Section on Pharmaceutics, in the treatise compiled by Agnivéśa and revised by Caraka, the third chapter entitled 'The Pharmaceutics of the Bottle Gourd' not being available, the same as restored by Dṛdhabala, is completed.



CHAPTER IV

Sponge Gourd

1. We shall now expound the chapter entitled 'The Pharmaceutics of the Sponge Gourd.'

2. Thus declared the worshipful Ātréya.

Synonyms and Qualities

3 Karkotakī, Kothaphalā, Mahā jālini and Rājakośātakī are the synonyms of (Dhāmārgava) the sponge gourd.

4-4½. This should be administered in toxicosis, Gulma, abdominal disease, and cough, in conditions of Vāta lodged in the habitat of Kapha, in condition of provoked Kapha in the throat and the mouth, and in diseases resulting from accumulation of Kapha, and in conditions which cause rigidity and heaviness in the body.

5. By the systematic administration of its fruit, flowers and tender leaves, these disorders should be treated and cured.

Various Preparations

6. The expressed juice of the leaves should be dried and made into pills. These pills should be taken with the decoction of each of the drugs of variegated mountain ebony group, as well as with that of liquorice

6½. Four milk preparations of the flowers etc., and a fifth a wine-preparation can be prepared as described with reference to previous drugs

7-8½. The preparations of crushed and dried sponge gourd will henceforth be described. The fruit from which the seeds have been removed, kept over-night in the decoction of liquorice mixed with gur or with the decoction of the variegated mountain ebony or other drugs of its group, should be administered to patients afflicted with Gulma, abdominal disease and other disorders due to Kapha.

9. It should be given mixed with food for the alleviation of vomiting and cardiac disorders.

10. A person fed sumptuously on meat-juice, milk, gruel etc., and made to smell the blue lily or other flower heavily sprinkled over with the powder of the dried juice of the sponge gourd, vomits with ease.

11. Preparing a pill of the size of the jujube with the powder, one should take it in 16 tolas of the juice of cow-dung or horse-dung

12. Or the pill should be taken in the juice of the dung of the spotted deer, musk deer, black deer, elephant,



camel, mule, sheep, mouse deer, ass and rhinoceros

13-14½. Jīvaka, Ṛsabhaka, Vīrā, cowage, climbing asparagus, Kākolī, east Indian globe thistle, Médā, Mahāmédā and Madhūlikā—each of these reduced to powder along with sponge-gourd and taken as a linctus mixed with sugar and honey is beneficial for those afflicted with heart-burn and cough. It should be followed by a potion of genially warm water in condition of Kapha associated with pyrexia due to Pitta.

15. The paste of the sponge-gourd taken with the gruel of coriander and Indian tooth-ache is curative of all kinds of toxicosis.

16-17½. Put one or two of the sponge-gourd fruits into the decoction of either nut-meg, spanish jasmine, turmeric, angelica, white hog-weed, wild black gram, white sweet flag, scarlet fruited gourd, hog-weed or negro coffee. Then rub well and strain. This is an excellent emetic preparation in psychic disorders

18. A medicated ghee can be made from the ghee obtained from the milk in which the sponge gourd has been boiled, by preparing it with the emetic nut and other drugs of its group

Summary

Here are the two recapitulatory verses—

19-20 Nine preparations from the sprouts, four milk-preparations, one of wine, twenty decoctions and one preparation of paste, twelve preparations in dung-juice, one in food and one as snuff, ten preparations of linctus and one of ghee—thus, these sixty preparations have been described by the sage, in the pharmaceutics of the sponge gourd.

4. Thus in the Section on Pharmaceutics in the treatise compiled by Agnivéśa and revised by Caraka, the fourth chapter entitled 'The Pharmaceutics of the Sponge Gourd' not being available, the same as restored by Dṛdhabala, is completed.

CHAPTER V

Kurchi

1. We shall now expound the chapter entitled 'The Pharmaceutics of Kurchi.'

2. Thus declared the worshipful Ātréya.

Synonyms, Varieties and Qualities

3. I shall declare the various names of kurchi, the difference between the female and the male of the species and



expound the pharmaceutics of kurchi in a systematic and elaborate manner.

4 It is known by the names of Vatsaka, Kutaja, Śakra, Vṛksaka and Girimallikā Its seeds are known as Indra-yava and Kaliṅgaka.

5 The male variety of the species is known by its big fruit, white flowers and thick leaves. The female variety is known by its dark and red flowers and by the small size of its fruit and stalk.

6. This (either variety) is curative of hemothermia and is free from any risk if administered even to delicate people It is recommended in cardiac troubles, fever, rheumatic conditions and acute spreading affections.

Various Preparations

7-8½ The fruits of kurchi should be culled in their proper season and should be dried and stored. A fistful of them should be crushed and soaked in the decoction of liquorice and the mountain ebony group of drugs, for a night. This should then be rubbed with rock-salt and honey and taken as a potion This is a good emetic dose curative of Pitta and Kapha.

9-11. The powder of the fruits should be impregnated for eight days in the milky exudation of mudar, and a dose of one tola of this powder should be taken as potion with the decoction of Jīvaka. In a similar manner, the decoction of the emetic nut, bristly luffa, bottle gourd, cork swallow wort, rape seed or mahwa may be used, or even water mixed with rock-salt The powder of its seeds may be given mixed with kedgeree, for the purpose of emesis

Summary

Here is the recapitulatory verse –

12. Nine preparations of decoctions, five of powders, three in water and one in kedgeree—thus in all, eighteen preparations have been described of kurchi

5. Thus in the Section on Pharmaceutics in the treatise compiled by Agnivéśa and revised by Caraka, the fifth chapter entitled 'The Pharmaceutics of Kurchi' not being available, the same as restored by Dṛdhabala, is completed.

CHAPTER VI

Bitter Luffa

1. We shall now expound the chapter entitled 'The Pharmaceutics of Bitter Luffa'.

2. Thus declared the worshipful Ātréya.



Synonyms and Qualities

3-4. Learn the names and the pharmaceutics of bitter luffa It is also called Kswéda, Kośātakī and Midangaphala It is extremely pungent, acute and hot, and is recommended in deep-rooted conditions of dermatosis, anemia, splenic disorders, edema, Gulma and toxicosis

4½. Preparations of milk etc., as also of wine may be made of the flowers etc, of bitter luffa, as in the case of the drugs previously described.

Various preparations

5-7. One or two of the dried and crushed fruits of bitter luffa according to the strength of the patient, should be taken in any of the nine kinds of decoctions of liquorice and other drugs of its group as in the case of the emetic nut. Decocting the fruits of bitter luffa and straining the decoction, a linctus may be made by mixing in it one part of the paste of bitter luffa seeds and half part of the emetic nut and other drugs. Thirteen decoctions can be made by macerating the bitter luffa in each of the decoctions of the purging cassia and other drugs of its group.

7½. Ten emulsions can be made by mixing bitter luffa with the powders of the roots of each of the ten milk-exuding trees of the silk cotton tree group.

8. Six preparations of pills can be made as in the case of the emetic nut. A ghee-preparation can be made of its fruits etc., in the same manner.

9-10 Fifty fruits of bitter luffa should be cooked in the expressed juice of the variegated mountain ebony. That decoction should be cooked into a linctus with the paste of the emetic nut group of drugs in the ratio of one part of the paste of bitter luffa and half part of the other drugs. It may also be prepared separately with the decoctions of each of the drugs of the variegated mountain ebony group

11 The flesh of wet-land creatures along with equal part of bitter luffa, should be cooked in the decoction of each of the drugs of the emetic nut group and the juice of this flesh-preparation should be taken mixed with rock-salt.

11½. The juice of bitter luffa cooked with the flesh of wet-land creatures equal in quantity to that of the emetic nut and other drugs and of long pepper, may be taken as potion

12. A man afflicted with cough should take as potion, bitter luffa mixed and prepared with the juice of sugar-cane.



Summary

Here are the two recapitulatory verses--

13 14. Four preparations in milk, one in wine, twenty-two preparations of decoctions, ten emulsion-preparations, one of ghee and six excellent preparations of pills, eight of linctus, seven of meat-juice and one preparation in sugar-cane juice--thus in all, sixty preparations of bitter luffa are described herein.

6 Thus in the Section on Pharmaceutics in the treatise compiled by Agnivéśa and revised by Caraka, the sixth chapter entitled 'The Pharmaceutics of the Bitter Luffa not being available, the same as restored by Drdhabala, is completed.

CHAPTER VII

Black Turpeth

1. We shall now expound the chapter entitled 'The Pharmaceutics of Black Turpeth and Turpeth '

2 Thus declared the worshipful Ātréya

3. Wise men are of opinion that the root of the turpeth is the best drug for the purpose of purgation. Its synonyms, qualities, actions, varieties and pharmaceutical preparations are here described.

Synonyms, Qualities and Varieties

4 Tribhandī, Trivṛtā, Syāmā, Kūṭaranā, Sarvānubhūti and Suvahā are its synonyms

5-6. In taste, it is astringent, sweet and dry. It is pungent in its post-digestive effect and is curative of Kapha and Pitta, and owing to its quality of dryness, it is provocative of Vāta This drug, when combined with drugs curative of Vāta, Pitta and Kapha, acquires a special property by virtue of such pharmaceutical preparation, and is able to cure all kinds of diseases.

7 Its roots are of two kinds—black and red, and the more valuable of them two is the root with the red color.

7½. It is very good for children and for delicate, aged and soft-bowelled persons

8-9. The black variety by its quick action causes stupor and loss of body-elements and fainting. By its acute quality, it causes distress in the throat and the stomach and eliminates the morbid matter quickly. It is therefore recommended for persons with excessive morbidity and for those with hard-bowelled condition.

10-11. The roots of the herb growing in a good soil or country should be culled by one with collected mind during the bright fortnight,



after one has fasted and purified oneself and put on white garments. The root that has penetrated deep, which is smooth and has not spread sideways should be gathered. It should be split and the pith inside should be removed and the dried bark preserved.

11½. The person that is to be administered the purgation should be given general oleation and sudation procedures and kept on a liquid diet the previous day, so that he purges with ease.

Various Preparations

12 A person may take one tola of the lump of either of the two varieties of turpeth mixed with sour conjee.

13. Or it may be taken mixed with the urine of the cow, or sheep, or goat, or buffalo, or with Sauvīraka or Tusodaka or Prasannā wine or with the decoction of the three myrobalans

14. Two parts of turpeth mixed with one part of sanchal salt or any of the twelve salts of its group and dry ginger, may be taken in hot water

15 16½. One part of turpeth mixed with half part of either long pepper, roots of long pepper, black pepper, elephant pepper, long leaved pine, deodar, asafetida, beetle killer, Indian tooth ache, nut grass, white sweet flag, chebulic myrobalan, white flowered leadwort, turmeric, sweet flag, yellow milk plant, celery or green ginger, may be taken as potion along with cow's urine.

17 A potion of it may be taken by mixing one part of it with half part of liquorice and sugar-water.

18-19½. In the same manner, a potion may be prepared with Jīvaka, Rsabhaka, Medā, east Indian globe-thistle, Kākolī, Ksīra-kākolī, long leaved barleria, guduch, milky yam, white yam or liquorice. These potions are beneficial in conditions of Vāta and Pitta. Others that are described below are good in Kapha and Vāta.

20-20½. One part of turpeth and half part of chebulic myrobalans may be taken in milk, meat-juice or the juice of sugar-cane, or white teak, or grapes or tooth-brush tree, or with ghee

21 It may be taken as linctus mixed with honey, ghee and sugar candy.

22-22½. A patient afflicted with fever of the tridiscordance type, rigidity, burning and thirst gets well purged by taking the linctus prepared from the powder of wild carrot, bamboo manna, white yam, sugar and turpeth mixed with honey and ghee.



23-23½. A linctus should be prepared in the prescribed manner with the decoction and paste of the black turpeth mixed with sugar, and taken in a dose of one tola

24-25. Sugar should be boiled with honey in a new earthen pot; when cooked, powdered turpeth should be cast into it along with cinnamon bark and leaf, and pepper This, taken in due dose, acts as a wholesome purgative in persons of the aristocratic class

26-27. Prepare a linctus with 16 tolas of each of the juices of sugar cane, grape, tooth brush tree, and sweet falsah, 4 tolas of sugar candy and 8 totals of honey. This linctus when cooled should be mixed with powdered turpeth by the physician versed in pharmaceutics This is a good purgative for constitutions with pronounced Pitta and for aristocratic persons

28. In the same manner sugary sweet-meats, rolls, pills, meats and pancakes should be prepared to be used as purgatives for presons of Pitta habitus.

29 For purging persons of Kapha habitus the linctus should be prepared of long pepper, dry ginger, alkali, black turpeth and turpeth mixed with honey

30-32 The expressed juice of the fruits of pomelo, chebulic myrobalan, emblic myrobalan, white teak, jujube and pomegranate should be seasoned and cooked with oil. In it the pulp of the sour mango and bael, or any other fruit should be cast. When it has become thickened as described before, the powder of the turpeth along with the powder of the cinnamon bark and leaf, fragrant poon, and cardamom and honey in due proportion should be put into this This linctus is indicated as purgative for aristocratic persons who are full of morbid Kapha.

33. In the same manner, syrups, meat-juices, gruels, sweet-meats and Rāgas and Sādavas should be prepared for administering purgation in conditions of predominance of Kapha.

34-35. A demulcent drink prepared from the powder of equal parts of cinnamon and cardamom and indigo equal in measure to both of them combined and turpeth equal in measure to all the three combined, and sugar equal in measure to all four combined and mixed with fruit juice, honey and roasted paddy powder, may be taken. This acts as a safe purgative in disorders born of Vāta, Pitta or Kapha, in dullness of the gastric fire, and in persons of delicate constitution.

36 The sweetmeat prepared of sugar, the three myrobalans, black turpeth, long pepper and honey is



curative of tridiscordance, hemothermia affecting the upper region of the body and fever.

37-39. Three quarters of a tola of turpeth and 3/4 tola of embelia, long pepper and alkali combined and reduced to powder should be taken as linctus along with ghee and honey or as a bolus made with gur. This is regarded as the best mode of purgation and needs no after-treatment of regimen. It is curative of Gulma, splenic disorders, abdominal diseases, dyspnea, Halīmaka-jaundice, anorexia and other disorders born of Kapha and Vāta.

40-42½. One tola each of the powders of embelia, roots of long pepper, the three myrobalans, coriander, white flowered leadwort, black pepper, kurchi seeds, cumin, long pepper, elephant pepper, the salts and celery mixed with thirty-two tolas of til oil and the powder of turpeth, 192 tolas of the juice of the fruits of emblic myrobalans and 200 tolas of gur—these should be cooked on a gentle fire and taken, made into boluses of the size of a jujube or fig. There is no restriction of regimen with regard to these in the matter of diet or exertion

43-45. These boluses are curative of the dullness of the gastric fire, fever, fainting, dysuria, anorexia, insomnia, body-aches, cough, dyspnea, giddiness, emaciation, dermatosis, piles, jaundice, urinary disorders, Gulma, abdominal diseases, fistula-in-ano, assimilation disorders and anemia. They help in establishing the male sex in the embryo. They are known as Auspicious Boluses and can be administered in all seasons. Thus has been described 'The Auspicious Bolus.'

46-49½. The physician should take equal parts of the three spices, cinnamon bark and leaf, nut grass, cardamom, emblic myrobalans, chebulic myrobalans, two parts of physic nut, eight parts of turpeth and six parts of sugar. These, reduced to powder and mixed with honey should be made into boluses of four tolas each and taken early in the morning after rising from the bed, followed by potion of cold water. It is recommended in dysuria, fever, vomiting, cough, dyspnea, giddiness, emaciation, excessive heat, anemia and weakness of gastric fire, without any regimen of diet. This preparation in the hands of an expert is regarded a most effective one in the elimination of all kinds of poisons and in the curing of all urinary diseases

50-50½. 16 tolas of chebulic myrobalans, emblic myrobalans and castor plant and four tolas of turpeth should be prepared into ten sweet boluses to be used for the purgation of aristocratic persons

51-52½. Take one tola each of



turpeth, white sweet flag, black turpeth, indigo, elephant pepper, long pepper, roots of long pepper, nut grass, celery, cretan prickly-clover, four tolas of dry ginger and eighty tolas of gur and reducing them to powder, make sweet boluses of the size of a fig.

53-55. Sweet boluses may also be made of the powder of asafetida, sanchal salt, the three spices, bishop's weed, bid salt, cumin seeds, sweet flag, wild carrot, the three myrobalans, chaba pepper, white flowered leadwort and coriander, and dressed with powdered Indian tooth-ache and pomegranate. These are beneficial to patients afflicted with pain in the sacral, inguinal, epigastric, hypogastric and abdominal regions, painful piles and splenic disorders, and also to patients suffering from hiccup, cough, anorexia, dyspnea, morbid Kapha and misperistalsis.

56. Turpeth, seeds of kurchi, long pepper and dry ginger mixed with honey and grape-juice is a purgative preparation suitable for use in the rainy season.

57. Turpeth, cretan-prickly clover, nut grass, sugar, fragrant sticky mallow, sandal, liquorice and soap-pod mixed with grape-water, make a purgative preparation suitable for use at the end of the rainy season.

58. Turpeth, white flowered leadwort, Pāṭhā, cumin, long leaved pine, sweet flag and yellow milk plant reduced to paste should be taken as potion in warm water in the winter.

58½ Equal parts of sugar and turpeth make a suitable purgative preparation for use in the summer.

59-60 Turpeth, zalil, juniper, soap-pod, kurroa, and yellow milk plant should be reduced to powder and impregnated for three days in cow's urine. This is a prepartion suitable for purgative use in all seasons for eliminating the morbid matter in persons with unctuous condition of the body.

61-62 Turpeth, black turpeth, cretan-prickly clover, kurchi, elephant pepper, indigo, the three myrobalans, nut grass and kurroa reduced to fine powder and mixed with ghee, meat-juice and hot water, should be taken in the dose of one tola. This is regarded as most beneficial and is recommended even in a dehydrated condition of the body.

63-64. One tola each of the three spices, the three myrobalans and asafetida, four tolas of turpeth, half a tola of sanchal salt and two tolas of Amlavetasa reduced to powder and mixed with equal part of sugar should be taken as a potion along with wine or sour gruel. This is a tested remedy for



Gulma and pain in the sides; and when the dose has been digested, cooked rice mixed with meat-juice should be taken.

65-65½ Reducing to powder turpeth, the three myrobalans, red physic nut, soap-pod, the three spices and rock salt and impregnating it in the juice of the emblic myrobalans for seven days, it should be administered mixed with a demulcent drink, soup-meat and Rāga preparations

66. The ghee prepared with equal parts of emblic myrobalans and turpeth is curative of Gulma

67. The roots of black turpeth and turpeth should be decocted in water with emblic myrobalans. The patient may take the ghee prepared with this decoction

68 The ghee prepared with the decoction of black turpeth and turpeth should be taken similarly, as potion. Also the milk prepared with these two (black turpeth and turpeth) acts as a pleasant purgative.

69-70½. Eight fistfuls of turpeth should be decocted in 1024 tolas of water till it is reduced to one fourth of its quantity. That decoction should be strained and mixed with 400 tolas of gur. This should be mixed with honey, long pepper, emetic nut and white flowered leadwort and kept in a pot soaked in ghee and well lined with honey At the end of a month, this should be taken out and used as potion in due dose. This is curative of assimilation-disorders, anemia, Gulma and edema.

71. Or, the wine prepared by mixing yeast with turpeth and its decoction may also be taken

72. The cooked parts obtained by boiling barley in the decoction of black turpeth should be soaked in water and made to ferment for six days in a vessel buried in a heap of grain. The resulting Sauvīraka wine should be taken as potion.

73. Clean, unhusked and roasted barley boiled in the decoction of turpeth and mixed with half-boiled barley powder should be soaked and made to ferment for six days in water, in a vessel buried under a heap of grain, and the resulting Tusodaka wine should be used in the same manner as Sauvīraka wine.

74. Ten different preparations of Sādava etc , described in the pharmaceutics of the emetic nut, should be mixed with the powder of turpeth and administered for purgation.

Emetics as cure in Vomiting

Here are two verses again—

75 Purgative preparations should be given combined with cinnamon



bark, fragrant poon, Indian hog plum, pomegranate, cardamom, sugar candy, honey, pomelo and pleasant wines and drinks.

76 After the person has taken the purgative dose, his face should be sprinkled over with cold water, and he should be given to smell cordial earth, flowers, fruits, leaf-buds and acid articles in order to prevent the tendency for vomiting.

Summary

Here are the recapitulatory verses—

77-80 Nine preparations with acid articles etc, twelve with rock-salt etc., eighteen with urine, two mixed with liquorice, fourteen with Jīvaka and other drugs, seven with milk etc., twelve preparations of linctus mixed with sugar candy, five preparations of syrups for the six seasons, five preparations of sweet boluses, four preparations with ghee, two in milk and similar number in the form of powdered and demulcent preparations, two preparations in wine, two in sour conjee and ten other preparations in Sādava etc, thus in all one hundred and ten tested preparations of turpeth and black turpeth have been expounded by the great sage, in this chapter on the pharmaceutics of black turpeth.

7 Thus in the Section on Pharmaceutics, in the treatise compiled by Agnivéśa and revised by Caraka, the seventh chapter entitled 'The Pharmaceutics of the Black Turpeth and Turpeth' not being available, the same as restored by Drdhabala, is completed

CHAPTER VIII

Purging Cassia

1 We shall now expound the chapter entitled 'The Pharmaceutics of the Purging Cassia'.

2. Thus declared the worshipful Ātréya.

Synonyms and Qualities

3. Āragwadha, Rājavrksa, Sampāka, Caturangula, Pragraha, Krtamāla, Karnikāra and Avaghātaka are its synonyms.

4. It is mild, sweet and cooling and is exceedingly wholesome to persons suffering from fever, cardiac disorders and misperistalsis etc.

5 The purging cassia is specially suitable for administration to children, the aged, those suffering from pectoral lesions and cachexia and persons who are of delicate constitution as it is mild and harmless in action.

6-7. During the proper season of fruition, its ripe fruits should be gathered and those that are heavy and



rich in pulp should be preserved in sand Taking them out after seven nights, the physician should dry them in the sun Then, the pulp should be taken out and preserved in a clean pot.

Various Preparations

8. In persons affected with burning and misperistalsis, in children from four years upto twelve years of age, the pulp of the purging cassia should be given mixed with grape juice.

9-10. Making a cold infusion of the purging cassia weighing 8 tolas or 16 tolas, it may be given mixed with the supernatant part of Surā wine, or Sīdhu wine prepared from the jujube, with whey or with the juice of the emblic myrobalans, or it may be given mixed with Sauvīraka-wine.

11. The paste of the pulp should be similarly taken as potion mixed with the decoction of turpeth or with the decoction of bael, adding rock-salt and honey.

12. Preparing a linctus by cooking on a low fire the powder of turpeth and gur in the decoction of the purging cassia till it is reduced to the proper consistency, that linctus should be administered to a person in a proper dose.

13 A medicated ghee may be made by taking the ghee obtained from the milk prepared with the purging cassia and the paste of the purging cassia-pulp and the expressed juice of emblic myrobalans; it may be taken as a purgative potion.

14. Medicated ghee made by taking the purging cassia ghee and preparing it with the decoction of the deca-radices horse gram or barley and the paste of black turpeth etc, may be taken as a purgative potion.

15 Adding 16 tolas of the pulp of the purging cassia and of gur into the decoction of the red physic nut, it should be allowed to ferment for a month and a half. The medicated wine thus prepared, may be used as potion

16. The purgative dose should be given to a man mixed with whatever food and drink is agreeable in taste to him i. e., either sweet, pungent or salt

Summary

Here are the recapitulatory verses —

17 18 One preparation each in grape juice, Surā wine, Sīdhu wine, in curds, the juice of emblic myrobalans, Sauvīraka wine, the decoction of turpeth or that of bael, one in the form of linctus, one in that of



medicated wine and two in the form of ghee –thus, in all, twelve preparations suitable for delicate persons and attended with happy results are described in this chapter on the Pharmaceutics of the Purging Cassia

8. Thus, in the Section on Pharmaceutics, in the treatise compiled by Agnivésa and revised by Caraka, the eighth chapter entitled 'The Pharmaceutics of the Purging Cassia' not being available, the same as restored by Dṛdhabala, is completed

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CHAPTER IX

Tilwaka

1. We shall now expound the chapter entitled 'The Pharmaceutics of Tilwaka'

2. Thus declared the worshipful Ātreya.

Synonyms

2½. Tilwaka is known by its synonyms such as Lodhra, Bṛhatpatra and Tirītaka.

Various Preparations

3-4. Its dried root-bark with its inner layer removed should be triturated. Dividing that into three parts, two parts should be washed and strained twenty-one times. Then the third part should be taken and impregnated with the strained solution.

5. That should again be impregnated with the decoction of decaradices It should then be dried and powdered and made use of.

6. It should be taken as potion in the dose of one tola mixed with curds, butter-milk, supernatant part of Surā wine, cow's urine, Sīdhu wine prepared from jujube or with the expressed juice of the emblic myrobalans.

7-7½ The paste of lodh should be taken as potion in a dose of 16 tolas of the Sauvīraka wine prepared by fermenting fried barley in the decoction of the tree of the woods, chebulic myrobalans, long pepper and blue-flowered leadwort.

8. The Surā wine, prepared from the decoction of lodh by keeping it for a fortnight, should be taken as potion.

9-9½. 256 tolas of each of red physic nut and white-flowered leadwort should be decocted separately in 1024 tolas of water, and 400 tolas of gur and 16 tolas of lodh should be added to it. That wine, prepared by keeping for a fortnight is an excellent purgative potion for persons addicted to wine.



10-10½. Dose of powdered Tilwaka after being impregnated ten times in the decoction of kamala, should be taken mixed again with the decoction of kamala.

11. A linctus should be made of it in the same pharmaceutical method as in the case of the purging cassia

12. The linctus prepared by mixing powdered Tilwaka with the decoction of the three myrobalans, ghee, honey and treacle, is regarded the best for purgation

13. The linctus, prepared by mixing the paste of Tilwaka with its own decoction and adding sugar and ghee, is the foremost medicine for purgation.

14-15. Sixteen fistfuls of Tilwaka should be cooked along with eight fistfuls of each of turpeth etc., separately in 1024 tolas of water, till reduced to one fourth of the quantity. That should be cooked in 64 tolas of ghee with the paste of 4 tolas of each of those very drugs; it should be taken at the right time and in due dose mixed with cow's urine and rock-salt.

16. This is an excellent purgative preparation. Prepare a medicated ghee of cow's ghee in cow's urine, sour conjee and rock salt, adding the paste of Tilwaka. Two other preparations of ghee may be made in the same method as described in the pharmaceutics of the purging cassia

Summary

Here are the two recapitulatory verses—

17. Five preparations with curds etc., one of Surā wine, one of Sauvīraka wine, one of medicated wine and similarly one preparation with kamala.

18. Three preparations of linctuses and four of ghee have been described. Thus, in all, sixteen preparations have been expounded in this chapter on the pharmaceutics of Tilwaka.

9. Thus, in the Section on Pharmaceutics in the treatise compiled by Agniveśa and revised by Caraka, the ninth chapter entitled 'The Pharmaceutics of the Tilwaka' not being available, the same as restored by Dridhabala, is completed.

CHAPTER X

Thorny Milk hedge

1. We shall now expound the chapter entitled "The Pharmaceutics of the Thorny Milk-hedge Plant.'

2 Thus declared the worshipful Ātrēya.



Qualities, Varieties and Methods of usage

3-4. The thorny milk-hedge plant is regarded the most acute of all the purgative drugs. It quickly breaks up the accumulation of impurities and if wrongly used might lead to conditions difficult to cure. Therefore this should in no case be administered to a soft-bowelled person nor in a condition of scanty accumulation of impurities nor in a condition where other measure can as well serve the purpose.

5-6½. In patients affected with anemia, abdominal diseases, Gulma, dermatosis, chronic poisoning, edema, diabetes, morbid psychic conditions and such other diseases, the thorny milk hedge plant should be administered if the patient is strong enough to withstand the drug. When properly administered, it quickly eliminates the impurities even if excessively accumulated.

7. It is known to be of two kinds. One with small and numerous thorns, the other with very sharp and a small number of thorns. The one with numerous thorns is the superior variety.

8. It is known by the synonyms of Snuk, Gudā, Nandā, Sudhā, Nistrimśapatraka.

9. The intelligent physician should incise the plants of two or three years of age with a sharp instrument and obtain the milk, specially at the end of winter.

Various preparations

10. The milk of the thorny milk-hedge plant mixed with equal quantity of any of the decoctions of the bael group of drugs or of Indian nightshade or yellow berried nightshade should be reduced to a thick consistency on coal fire.

11-11½. Then it should be made into pills of the size of a jujube; it should be taken as potion mixed with Sauvīraka wine, Tusodaka wine, the juice of the emblic myrobalans, Surā wine, whey, or the juice of the pomelo.

12-13. As many as are available of these, viz., soap-pod, yellow milk plant, black turpeth and the other drugs of its group and the three spices should be impregnated for a week with the milk of the thorny milk-hedge plant. A pill made of the size of a jujube should be taken as potion with ghee or meat-juice.

14. The three spices, the three myrobalans, red physic nut, white flowered leadwort and turpeth impregnated in the milk of the thorny milk-hedge plant should be administered with the syrup of gur.

15-17. Turpeth, purging cassia, red physic nut, clenolepis and soap-pod taken



in equal parts and soaked in cow's urine for a night should then be dried in the sun. This process should be repeated for seven days. Again impregnated for a week in the milk of the thorny milk hedge plant they should be dried and powdered This powder, when sprinkled profusely on a sweet smelling flower, garland or on the upper cloth and given for smelling or for wearing to a soft-bowelled person of royal descent, he will be moved to happy and quick purgative effect

18. A linctus should be prepared with the decoction of black turpeth and turpeth, milk of the thorny milk-hedge plant, ghee and treacle and administered in due dose, for the purpose of purgation.

18½. The milk of the thorny milk hedge plant may be adminisered as potion along with soups, meat juices and medicated ghees.

19. Dried fish and meat impregnated with that milk may also be eaten for purposes of purgation.

20. A ghee can be obtained from the prepared milk of thorny milk hedge mixed with emblic myrobalans as in the case of the purging cassia Surā wine can be prepared from the milk of the thorny milk-hedge plant; or even a ghee, as described before, can be prepared from it.

Summary

Here are the recapitulatory verses—

21-22. Seven preparations with Sauvīraka wine etc., one with ghee, one with meat-juice, one preparation of syrup, one of snuff and one of linctus, three preparations administered with soups etc., two preparations consisting of dry fish and meat, one of Surā wine and two of ghee—thus, in all, twenty preparations of the thorny milk hedge plant have been described.

10. Thus, in the Section on Pharmaceutics in the treatise compiled by Agnivéśa and revised by Caraka, the tenth chapter entitled 'The Pharmaceutics of the Thorny Milk-hedge Plant' not being available, the same as restored by Dṛḍhabala, is completed

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Chapter XI

Soap-Pod and Clenolepis

1. We shall now expound the chapter entitled 'The Pharmaceutics of the Soap pod and Clenolepis''.

2 Thus declared the worshipful Ātréya.

Synonyms and Qualities

3. Soap pod is also known by its synonyms of Saptalā, Carmasāhvā and Bahuphenarasā while Clenolepis



is known by the names of Sankhinī, Tiktalā, Yavatiktā and Akṣipīdaka.

4. These should be administered in Gulma, chronic poisoning, cardiac-disorder, dermatosis, edema, abdominal disease etc., and in conditions of predominance of Kapha, as they are anti-spasmodic, acute and dry in quality.

5 The fruits of the clenolepis should be gathered before they are very dry, and excorticated. The roots of soap-pod should be gathered and both these should be preserved in a pot.

Various preparations

6-8 A measure of one tola of the paste of these drugs mixed with Prasannā wine and rock-salt should be administered in cardiac disorder caused by Kapha and Vāta, and also in Gulma. This paste administered with the decoctions of Buchanan's mango, tooth brush tree, wild jujube, small jujube, Indian hog-plum, pomegranate, grape, jack fruit, date, sour jujube, sweet falsah or with Mairéya wine, sour whey, Sauvīraka wine, Tusodaka wine, or Sīdhu wine, acts as a quick and easeful purgative

9-9½. The oil cooked in the milk prepared with the drugs of the tick trefoil group, with the paste of soap-pod and clenolepis and half its quantity of the paste of turpeth and black turpeth, should be administered as potion along with whey.

10-11. Taking the powder of clenolepis two parts and one part of the powder of til, oil should be expressed out of that. This should be taken with the decoction of chebulic myrobalans. The same is the process in the case of linseed, rapeseed, castor and Indian beech

12-12½ A medicated ghee should be prepared by taking the ghee obtained from the milk prepared with clenolepis and soap-pod in four parts the quantity of milk and the paste of the same two drugs as well as the same quantity of the paste of turpeth and black turpeth. This should be taken as a purgative potion

13-14½. The same is the process in the preparation of medicated ghee in the case of red physic nut and physic nut, shell and wild carrot, yellow milk plant and indigo plant, Indian beech, and jungle cork tree as also in the case of lentil and kidney-leaved ipomea. Again, taking half part of the paste of each of this dyad of drugs a medicated ghee may be prepared.

15. Prepare a medicated ghee with the decoction of clenolepis, soap-pod and emblic myrobalans.



16 One preparation of ghee can be made as in the case of turpeth, and three linctuses as in the case of lodh One preparation in Surā wine and one with kamalá may be made in the same manner as lodh.

17. In the same pharmaceutical process as red physic nut and physic nut, these can be prepared in Sauvīraka and Tusodaka wines. Similarly they can be prepared in the decoction of wild carrot and shell for the purpose of purgation.

Summary

Here are the two recapitulatory verses—

18 19. Sixteen preparations of decoctions, six preparations in oil, eight in ghee, five in wine, three preparations of linctuses and one preparation with kamala, thus, in all, thirty-nine tested preparations are there of soap-pod and clenolepis used in combination. They (soap-pod and clenolepis) are beneficial, used either together or even singly

11 Thus, in the Section on Pharmaceutics in the treatise compiled by Agnivéśa and revised by Caraka, the eleventh chapter entitled 'The Pharmaceutics of the Soap-pod and Clenolepis' not being available, the same as restored by Didhabala, is completed.

CHAPTER XII

Red Physic nut and Physic nut

1. We shall now expound the chapter entitled 'The Pharmaceutics of the Red Physic nut and the Physic nut.

2 Thus declared the worshipful Ātréya.

Synonyms, parts used and Qualities

3 Dantī (red physic nut) is also known by its synonyms Udumbaraparnī, Nikumbha and Mukūlaka, Dravantī (physic nut) is known also as Citrā, Nyagrodhī and Mūsikāhvayā. It is also known as Mūsikaparnī, Upacitrā and Śambarī, Pratyakśrenī, Sutaśrenī, Dantī and Randā(or Candā)

4-5. The wise physician should gather the roots of the red physic nut and the physic nut that are strong and thick and resemble in shape the elephant's tusk and are dark and coppery in color respectively. They should be smeared with long pepper and honey, covered with earth and sacrificial grass and subjected to sudation procedure. They should then be dried in the sun. Their toxic effects of causing paralysis is destroyed by the fire and the sun.

6. They are acute, hot, quick in action, anti-spasmodic and heavy. They



cause the liquefaction of the two humors Kapha and Pitta, and provoke Vāta.

Various Preparations

7-8. The patient with Gulma and abdominal disease who is overpowered by morbid humors should take one tola in measure of these drugs with curds, butter-milk, the supernatant part of Surā wine, buchanan's mango, jujube, small jujube, tooth brush tree or Sīdhu wine. The persons afflicted with anemia, intestinal worms and fistula-in-ano should take it with the meat-juice of the cow, or of the deer or of the goat.

9-10. The ghee prepared with the paste and the decoction of the red physic nut and the physic nut along with the juice of the deca-radices should be taken in condition of herpes, boils and spreading affections and burning. Oil similarly prepared should be taken in urinary anomalies, Gulma, misperistalsis and provocation of Kapha and Vāta. The tetrad of unctuous substances combined together and prepared similarly should be taken in conditions of stasis of feces, semen and flatus and in disorders of Vāta.

11. The linctus prepared for the purpose of purgation, by mixing gur, honey and ghee in the juice of the red physic nut and Ajaśṛngī is curative of burning, excessive heat and urinary anomalies

11½. In dipsosis of the Vāta type, and in fever of the Pitta type, the linctus prepared with wild carrot will serve as a good purgative.

12-14. The roots of the red physic nut and the physic nut should be decocted in the juice of the emblic myrobalan. Three parts of that decoction and two parts of treacle should be cooked in hot ghee or oil and the paste of equal parts of red physic nut, physic nut and the drugs of the black turpeth group should be added to it. The linctus, thus prepared and taken, causes easeful purgation.

15 Linctuses may be prepared in this manner in the juice of each of the deca-radices or of beleric myrobalans or of emblic myrobalans

16. The powder of the roots of red physic nut impregnated in that juice and taken in a dose of four tolas and mixed with acid article, is beneficial in retention of feces and in Gulma due to Vāta.

17. A sugar-cane stalk should be split and the inside smeared with the paste of the red physic nut and the physic nut. It should be subjected to sudation procedure and then chewed. It causes easy purgation



18. The roots of the red physic nut and the physic nut should be cooked along with green gram or with the meat-juices of the quail, partridge or other birds of their group. These preparations can be used for purgation.

19. Gruel or Jāngala meat-juice, or the soup of black gram prepared with the decoction of these two drugs and seasoned, should be given to a patient. This will cause him to purge.

20-20½. A good Utkārikā pancake may be prepared with three parts of the decoction of these two drugs, two parts of sugar-candy and one part o wheat flour. In the same manner sweet boluses may also be made which act as a purgative.

21-22. With their decoction, wines may also be prepared. Various kinds of sweet and savoury articles of diet made by mixing them with the decoction of red physic nut and preparing in its oil, may be eaten

23-26. Take red physic nut, physic nut, black pepper, bishop's weed, black cumin, dry ginger, yellow milk plant and white flowered leadwort and triturate them well. This powder should be impregnated with cow's urine for a week A person must take one tola of this powder as potion with ghee. When the dose has been digested and the person well purged, demulcent drink should be given. This powder is the foremost panacea for all kinds of disorders and is a good preparation to suit all seasons; and as it is attended with no harmful effects it is recommended for the young as well as the aged. It is recommended in inappetence, indigestion, pain in the sides, Gulma, splenic disorders, abdominal diseases, scrofula, morbid Vāta and anemia.

27-29. Take four tolas each of white flowered leadwort and red physic nut, twenty chebulic myrobalans, two tolas of turpeth and long pepper and thirty-two tolas of gur and prepare ten sweet boluses with these Take one of these sweet boluses followed by a potion of hot water once every ten days. They do not demand any special after regimen and are universal remedies though particularly for assimilation disorders, anemia, piles, pruritus, wheals and morbid Vāta.

30 The extract of eight tolas of the red physic nut prepared with 32 tolas of grapes is a purgative preparation recommended in cough due to Pitta and in anemia

31 The paste of red physic nut and equal parts of the gur should be taken as potion mixed with cold water. This is a foremost purgative potion and a most effective cure for jaundice.



32 A medicated wine prepared of gur and the juice of black turpeth and red physic nut and physic nut, in a pot lined with long pepper, emetic nut and white flowered leadwort, is curative of morbid Vāta and Kapha, splenic disorders, anemia and abdominal diseases.

33 A medicated wine of gur may likewise be prepared with the decoction of red physic nut and physic nut and wild carrot, or with the two former drugs and Ajaśṛṅgī. It acts as an easy purgative.

34 The medicated wine prepared from the powder of the decoction of the red physic nut and physic nut mixed with black-gram water and the solution of yeast, is curative of morbid Kapha, Gulma, weakness of the gastric fire and rigidity of the sides and waist

35. Preparations of medicated Sauvīraka and Tusodaka wines may be made of these two drugs with the decoction of wild carrot. Preparations of medicated Surā wine and kamala may be made of these drugs in the same manner as lodh.

Summary

Here are the recapitulatory verses—

36-40. Three preparations in curds etc , five in buchanan's mango etc., three in meat juices, three in unctuous substances, six preparations of linctus, one preparation of powder, one likewise in sugarcane, three preparations in the juice of green gram and meat, three preparations in gruel etc., one preparation of Utkārikā cake, one of sweet bolus, one in wine, one preparation in decoction and oil, one preparation of powder and one again of sweet bolus and five of medicated wines; one preparation of Sauvīraka wine and one of Tusodaka wine, one preparation of Sura wine, one preparation of kamala and five preparations of ghee Thus, in all, forty-eight preparations of various kinds to suit the various tastes of persons and the conditions of morbidity and stages of diseases, have been described in this chapter on the pharmaceutics of the red physic nut and physic nut.

Miscellany of Instruction

41-42. Three hundred and fifty-five preparations for the purpose of emesis have been described and two hundred forty-five preparations for the purpose of purgation, thus making, in all, six hundred preparations for purifying the upper and the lower regions of the body. These preparations are derived from fifteen basic drugs

Here are verses again—

43. It has been laid down that a compound preparation is named after



the basic drug which forms its principal active ingredient.

44. In the prescription of a compound where the emetic nut etc, form the basic or principal drug, wines etc., occupy the secondary role as constituents, vehicles or excipients. They follow the main drug in the prescription, even as the attendants follow the king.

45. Even the antagonism of their potency does not vitally impair the main effects of the principal drugs, while admixture of drugs of similar potency intensifies its action.

46. As laid down, the use of articles that are of antagonistic potency to the disease is allowed for the purpose of imparting to the medication, pleasant color, taste, touch and odor suitable to the conditions of a disease.

47-47½. The dynamization of drugs may be done by impregnation with their expressed juice. A drug even though small in measure becomes great in its action, if well impregnated. Therefore, drugs should be impregnated either with their own expressed juice or the expressed juice of the drugs of similar potency

48-48½. By skilfully carrying out synthetic and analytic procedures on drugs, by time factors and by pharmaceutical processes even a small dose of a drug may be made to produce powerful action and a big dose of medication may be made to produce a very mild result.

49-50 Here, six hundred preparations have been described, which are only a fraction of the possible number of such preparations. According to one's own intelligence, thousands and millions of them may be made. As the combinations of drugs are very numerous, there can be no limitation to the extent of their combinations

51-52½. Now learn the characteristics of the strong, moderate and mild types of action of these drugs. That which acts easily, quickly, with great force and unhindered, which does not induce exhaustion and which causes no pain in the rectum or the stomach, which without causing griping in the intestines eliminates the entire morbid matter, be it a purgative or an evacuative enema, is to be regarded as of the strong type

53-54 The drug that has not been impaired by water, fire or insects, which is imbued with the beneficial qualities of soil and season, that has to be used in a slightly bigger dose, and which is well impregnated with the juice of a drug of similar potency acquires strong power of action on a person who has undergone the preliminary oleation and sudation procedures.



55 The drug that is slightly inferior as regards the qualities described above and administered in a similar dose to a person who has undergone the oleation and sudation procedures, has a moderate action.

56. The drug that is of low potency and is combined with the drugs of antagonistic potency and administered in a very small dose to a person who is dehydrated, has a mild and slow action.

57. That which does not eliminate the entirety of the morbid matter in a strong person is to be known as an insufficient or unsatisfactory purgative. This may be administered to persons of moderate and low strength to bring about successful purgation

58. Disease is acute, moderate or mild and has all the symptoms or moderate number of symptoms or very few symptoms respectively. Different types of medications should be administered to suit those different conditions as well as to suit the strength of the patient.

59 When an emetic potion has not eliminated the morbid matter, it must be administered again and again, till the bile makes its appearance in the vomited matter.

60 Keeping in view the three grades of the strength of the morbidity as well as of the strength of the patient, the medication may be repeated or avoided altogether.

61 If the emetic medication gets itself eliminated or gets digested, then the wise physician desiring to eliminate the morbidity successfully, should administer another dose.

62. The emetic dose acts before getting digested, and the purgative dose acts while getting digested. Therefore, in the case of an emetic dose, one should not wait in expectation of delayed action after its digestion.

63. In the case of a purgative potion, if the medication gets itself digested without eliminating the morbidity or the medication is vomited out, the intelligent physician should administer the medication again.

64. If the person with strong gastric fire, excessive morbidity and strong unctuous element has not been fully cleansed, he must be given his food that day and administered the purificatory potion again on the next day.

65 The weak person with excessive morbidity, who purges naturally owing to maturity of the morbidity, must be gradually helped in the movement of his bowels by means of appropriate articles of diet



66. If a person that has undergone the purificatory procedures of emesis and purgation is not fully cleansed, then the residual morbidity in him may be sedated by means of digestive stimulant foods and drinks

67. A mild medicine should be prescribed as potion in the case of a weak man or one whose morbidity is slight and of one whose bowel-condition is not known.

68. It is better to take a potion of a mild medication repeatedly as it is attended with only slight discomfort and no risk, than to take a very strong medication which is attended with immediate danger to life.

69. Even a weak person if afflicted with excessive morbidity should be purged by gradual steps by means of repeated administration of small doses of mild medications, for the morbidity if not eliminated, may kill the patient.

70. The person in whom the purgative potion gets mixed with the Kapha in the stomach and shows a tendency to go upward, should first be given emesis, mouth-purifying gargles and lightening therapy, and then, the purgative potion

71. In condition of constipation and tardy and scanty elimination of morbid matter, hot water should be drunk. It relieves distension of abdomen, thirst, vomiting and constipation.

72. If the medication is obstructed by the morbid matter, it causes neither emesis nor purgation but gives rise to eructation and body-ache. In such cases, sudation procedure should be done.

73. If a person has been well purged and still continues to eructate the residue of the medicine in him should be immediately eliminated by emesis If the medicine has been digested and causes excessive purgation, it should be stopped by refrigerant remedies.

74. Sometimes, the medicine administered remains in the stomach, obstructed by the Kapha. It acts towards the evening or the night, when the Kapha has decreased

75. In case where the medicine has been digested and delayed in the intestines or has been carried upward by the Vāta owing to lack of unctuous quality in the body or owing to fasting, another dose should be taken mixed with unctuous article and rock salt.

76. In a condition where during the digestion of the medicine there occur thirst, stupor, giddiness and fainting, a remedy that is curative of



Pitta, sweet and refrigerant is recommended.

77. In a condition where ptyalism, nausea, intestinal stasis and horripilation manifest as consequence of the medication becoming covered up by Kapha, acute, hot, pungent and such other remedies curative of Kapha are beneficial.

78 If the hard bowelled person who has been given the full oleation procedure does not purge, he should be given the lightening therapy; as a result of this, his Kapha, roused by the oleation procedure and accumulated in the body, will get sedated.

79. In those that are lacking in unctuous quality, that are afflicted with excessive Vāta, that are hard bowelled, that are given to exercise or possess strong gastric fire, the purgative medicine administered gets digested without causing purgation.

80. Such persons should first be given enema and then the purgative medicine Then, the morbidity that has been set in motion by the enema will get easily eliminated by the purgative dose.

81 In persons given to un-unctuous food and drink and constant work, and who are possessed of strong gastric fire, the morbidity gets reduced by the influence of work, air, sun and the gastric fire.

82. They are able to tolerate the effects of even antagonistic diet or pre digestion meals or indigestion. They should be given oleation procedure and protected from the provocation of Vāta They should never be subjected to the purificatory procedures except in unavoidable circumstances of disease.

83. An unctuous purgative medicine should not be administered to one who has excessive unctuous quality in the body. To one possessed of excessive unctuous quality a non-unctuous purgative dose should be given.

84. The wise physician who being expert in proper procedure thus described and versed in the knowledge of clime, season and dosage, administers purgation to patients in whom it is indicated, will not be liable to error.

85. The purificatory dose if improperly administered is like poison and if properly administered, is like nectar. It should necessarily be taken at the prescribed times. Hence it should be administered with skill and care.

86. The dosage of drugs given in this section is with reference to moderate-bowelled persons and of average age and strength. This should be regarded as the standard for



pharmaceutical purposes and larger or smaller doses have to be prepared keeping that standard in view

Table of Measures

87 97½. Six particles (Dhvamsis) make a Marici and six Maricis make a Rape-seed (Sarsapa). Eight such red Rape-seeds make a Rice-grain (Tandula), two rice grains make a Black gram grain (Dhānya Māsa), two Black grams make a Barley (Yava). Four of them make an Andikā, four of these again make a Māsaka. It is also known as Hema and Dhānyaka. Three of such Māsakas make a Śāna Two Śānas make a Dranksana which is known also as a Kola or Badara (jujube) or half a tola. Two Dranksanas make one Karsa or Suvarna or Aksa or Bidālapadaka, Picu or Pānitala or Tinduka or Kavalagraha. Two Suvarnas make half a Pala or Sukti or Astamikā. Two half Palas make one Pala or Musti (fistful) or Prakuñca or Caturthikā or Bilwa or Sodaśikā or Āmra, two Palas make a Prasrta which is also known as Astamāna Four Palas are known as an Añjali or Kudava Four Kudavas make a Prastha and four Prasthas make an Ādhaka which is also known as Patra. Eight Prasthas make a Kansa Four Kansas make Drona or Armana or Nalvana. It is also known as Kalaśa, Ghata or Unmāna. Two Dronas make a Śūrpa or Kumbha. Two Sūrpas make a Goṇī known as Khārī or Bhāra. Thirty-two Sūrpas should be known as making a Vāha and a hundred Palas make one Tulā. This is the table of measures that an expert pharmacist should be versed in. These and such other measures described are with reference to dried articles of medicine

Relative measures of Liquids and Solids

98 99. Double the measure is meant when mentioned with reference to fluids and freshly culled herbs But where the measure is described in terms of a Tulā or a Pala, the measure should be literally understood Where the relative measures of things are not specified, an equal measure is implied.

100. In making fluid preparations, where the liquid is not specified, water is implied in all such preparations. Where a quarter is mentioned, it should be known as one fourth part with reference to the main drug.

101 In the making of unctuous preparations, where the measures of water, unctuous article and drug are not specified, the unctuous article is implied to be four times the drug, and water four times the unctuous article

102-103 Unctuous preparations are, it should be known, of three kinds: soft, medium and hard. When the solution of the drugs acquires the



consistency of the paste added to it, it is known as a 'soft preparation'. When the solution acquires the consistency of a jelly and can be poured out easily with the ladle, it is considered 'medium preparation.' When the solution becomes so thickened that it snaps, and can be rolled between the fingers, it is called 'hard preparation'.

104. It should be known that the hard preparation should be used for inunction, the soft one for nasal medication and the medium preparation should be used as potion and in the preparation of enemata.

Two types of Measure

105 The standard of measurement is said to be of two kinds, viz., Kālinga and Māgadha. Mensural experts regard the Māgadha standard to be superior to the Kālinga.

Resume of the Section

Here are the two recapitulatory verses—

106-107. The purpose of Pharmaceutics; the definition of the purificatory procedures, different aims in the use of each procedure; the qualities of clime etc., the qualities of emetic nut etc., and six hundred preparations; the purpose and the names of preparations and the characteristics of the strong, moderate and the mild types of preparations; the procedure with reference to the stage of disease, the table of measures and the method of preparation of unctuous articles—all this has been described herein.

12. Thus, in the Section on Pharmaceutics, in the treatise compiled by Agnivéśa and revised by Caraka, the twelfth chapter entitled 'The Pharmaceutics of the Red Physic Nut and the Physic Nut' not being available, the same as restored by Drdhabala, is completed



THE

CARAKA SAṂHITĀ

SIDDHI STHĀNA

(The Section On Success in Treatment)

CHAPTER I

Successful line of Treatment

1 We shall now expound the chapter entitled 'The Successful Application of Various Therapeutic Measures'.

2. Thus declared the worshipful Ātréya.

Agnivesa's Inquiry

3-5½. "What is the method laid down in the five purificatory procedures? What is the order in which they are to be performed? What are the signs of successful and unsuccessful administration of the purificatory procedures, as also of over-administration? What is the number of enemata to be given? What is the therapeutic value of enema? What kind of enema should be given in which condition? What is to be avoided during the period of treatment? What is the period of interval to be observed between the administration of various purificatory procedures? What are the causes preventing the successful operation of an enema? What makes for the immediate return of the enema fluid? What again causes its delayed return? Why is it that some diseases, although curable, are not allayed in spite of being treated by appropriate measures?" Thus questioned fully by the foremost of his pupils—Agnivéśa, Punarvasu, the foremost of physicians and highly learned in the Science moved by the desire of promoting the welfare of the whole

of humanity, answered and said to him thus.

6-6½. It is prescribed that the person should be subjected to sudation therapy after he has undergone oleation therapy for a minimum period of three days or a maximum period of seven days. Oleation therapy for longer than this period is not recommended, as the patient then gets habituated to it.

7-7½. Oleation cures the morbidity of Vāta, makes the body soft and disintegrates the accumulation of morbid matter, while sudation liquefies the morbid matter which is stuck up in the minute channels of the body of the person who has undergone oleation therapy

8-8½. The person who is to be subjected to emesis should have his Kapha in the stomach roused up by a diet of milk mixed with meat-juice and the flesh of domestic, aquatic and wet-land animals The person who is to be administered purgation should be given the meat-juice of Jangala animals, soups mixed with unctuous articles and articles non-promotive of Kapha.

9-9½. The person in whom the Kapha is in excess vomits easily and the person in whom it is low purges well. If the Kapha is meagre, the emetic drug acts as a purgative while in a condition of excess of Kapha, the purgative drug acts as an emetic.

10-10½ Emesis should be administered, in the manner laid down to one that has taken the oleation therapy, and when the emesis has been complete, the patient should be given the systematic dietetic regimen by means of gruels etc The person who has undergone the oleation and sudation procedures should be administered the best suited purgative, as laid down

11-11½. The person who has been thus purged should take thin and thick gruel, unseasoned and seasoned soup and meat juice. in the order mentioned He should take each of these at the three meal times or at two meals, or at one meal time according as the purificatory dose was maximum, moderate or minimum

12-12½. Just as a spark of fire fed gradually by straw and cow-dung cakes etc, grows into a big and constant flame, similarly, the internal gastric fire in the person who has undergone the purificatory procedure, grows strong and constant and capable of digesting all foods, fed gradually by gruels etc

13-13½ Four, six and eight times of vomiting are considered good as minimum, moderate and maximum action respectively, and similarly are



regarded in purgation, ten, twenty and thirty times. The quantity of fecal matter should be 128, 192 or 256 tolas.

14-14½. The quantity of vomited matter should be half of this, and that vomit should be considered successful which is accompanied with bile in the last phase and likewise the purgation which is accompanied with mucus or Kapha in the last phase In case of fecal matter, the quantity passed should be measured without taking into account the quantity passed in the first two or three motions, and in the measurement of the quantity of vomitus the quantity of the drug in the vomitus should not be counted

Symptoms of Right, Under and Over Action of Emesis and Purgation

15-15½. He is considered to have undergone emesis successfully who expels the mucus, bile and air in succession and who feels that his stomach, sides of the body, sense organs and body-channels have been cleansed and that his body has become light.

16 16½. If the emesis goes wrong, then there occur eruptions, wheals and itching on the body, imperfect cleansing of the stomach and body-channels and heaviness of the limbs Thirst, stupor, fainting, provocation of Vāta, loss of sleep and loss of strength etc, occur in case of over-action of emesis.

17-17½ Purification of the alimentary tract, clarity of the senses, lightness of the body, stimulation of the gastric fire, a sense of well-being and passing of feces, bile, mucus and wind in succession in his motions are the signs of successful purgation

18 18½. In a condition where purgation has acted amiss, there will be great provocation of Kapha, Pitta and Vāta, exhaustion, dullness of the gastric fire, heaviness of body, coryza, torpor, vomiting, anorexia and the absence of regular peristaltic movement of the Vāta.

19-19½ In a condition of excessive action of purgation, there will occur numbness, body-ache, exhaustion, tremors and other symptoms born of Vāta which becomes provoked owing to loss of mucus, blood and bile in the motions as also torpor, loss of vitality, faintness, mental disturbance and hiccup.

All about Enemata

20. Then after the rehabilitation of the patient by means of diet, he should be given on the ninth day a potion of ghee or unctuous enema.

21. Three days after that the patient who had his body well anointed



with oil and is not very hungry should be given evacuative enema, when the enema fluid has returned he should be given the meat-juice of Jāngala animals or any other suitable diet according to his humoral constitution and the strength of the gastric fire.

21½. Then, the person who is to be administered the unctuous enema should be given the enema at night, care being taken to see that he has not eaten a heavy meal.

22-22½ In the winter and the spring, the unctuous enema should be given by day and in the autumn, summer and the rains, it should be given at night, with due care to prevent the wrongful effects of the oleation therapy, which have been already described (Chap XIII Sūtra).

23-24 After the unctuous fluid has returned, the person who has taken the unctuous enema and has spent the night quietly should be given food during the day and also in the evening. Thereafter, he is to be given unctuous enema on the second, third or fifth day. After giving the evacuative enema on every third or fifth day, he should be given the unctuous enema.

25. In disorders of Kapha, one enema or three enemata should be given, in disorders of Pitta, five or seven; while in disorders of Vāta, nine or even eleven should be given. In this way the expert physician should give enemata in odd numbers.

26. The person who has undergone purgation should definitely avoid taking evacuative enema for a period of seven days. Similarly, the person who has been cleansed by evacuative enema should avoid purgation as it will have injurious effects on the system which has already been evacuated.

27 The enema is an agent of rejuvenation, and promoter of happiness, life, strength, gastric fire, intelligence, voice and color. It is beneficial in every way for all, whether young, adult or aged. It is free from risks, and cures all diseases

28 It draws out the feces, mucus, bile, flatus and urine, and imparts firmness and enriches the semen and body strength The evacuative enema expelling the morbid accumulations lodged in the entire body alleviates all kinds of diseases.

29 When the body-channels have been cleansed by the evacuative enema, oleation imparts color and strength to the body. There is no remedy more beneficial than the administration of oil, particularly in afflictions of Vāta.

30. Oil by its unctuous quality counteracts the dryness, by its



heaviness counteracts the lightness and by its heat the quality of coldness due to Vāta and thus quickly imparts clarity of mind, virility, strength, color and the increase of the gastric fire.

31. Just as a tree fed with water at its roots, puts forth green leaves and delicate sprouts, and in due time grows into a big tree full of blossom and fruit, similarly does a man grow strong by means of the unctuous enema.

32. Enema is specially indicated in persons whose limbs have become stiff or contracted, who are suffering from lameness in both legs, who have suffered from fractures and dislocation and who suffer from rheumatic lesions affecting the extremities.

33. Enema is also indicated in distension of abdomen, scybalous stools, colic, inappetence and similar other disorders affecting the gastro-intestinal tract.

34. The enema is considerad the sovereign remedy in cases of women who have been afflicted with complications due to Vāta, who are not able to conceive despite mating with men, and in the case of persons whose semen is weak and who are emaciated

35. The wise are of opinion that a cold enema should be given to patients afflicted with excessive heat and a genially warm enema where the patient is afflicted with cold. In this manner, the nature of the enema should generally be determined in all conditions and mixed with drugs possessing the qualities contrary to the characteristics of the disease condition.

36. The roborant enema should not be administered in disease-conditions indicating depletion therapy, such as dermatosis, urinary disorders etc., as also to men with excessive adiposity who need to be given the purificatory and the depletory treatment.

37 And the evacuative enema should not be given to persons who are cachectic due to pectoral lesions, who are dehydrated, who are extremely debilitated, who are unconscious, and who are already purged as also in conditions where the excretory matter is the only hold for life.

38-39½. There is no cause greater than Vāta in the manifestation of diseases affecting the peripheral regions or the alimentary tract or vital organs or the upper part of the body or the whole body or part of the body. Since the Vāta is the motive force behind the function of elimination or retention of feces, urine, bile and other excreta in their respective emunctories, there is no remedy other than the enema in the alleviation of



Vāta that is excessively provoked. It is therefore that some physicians are of the opinion that enema constitutes half of the treatment, while others hold it to be not half but the whole of treatment.

40-40½ Enema is that which reaching upto the umbilical, iliac, lumbar and hypochondriac regions and churning up the fecal and morbid matter and spreading the unctuous effect in the whole body, draws out the fecal and morbid matter with ease

41-41½ Elimination of feces, urine and air, increase of the appetite and the gastric fire, lightness of the emunctories and alleviation of ailments and return to health and vitality, are the signs of the successful administration of the evacuative enema.

42.42½. If the evacuative enema has not acted satisfactorily, there will be pain in the head, stomach, rectum, bladder and phallus, edema, coryza, griping pain, nausea, retention of flatus and urine, and dyspnea.

43. The signs of the over-action of the evacuative enema are the same as those produced by the over-action of purgation.

44. The signs of the successful unctuous enema are the return of oil with the fecal matter without being stuck up anywhere, the clarity of blood and other body-elements and intellect and the sense organs, inclination to sleep, lightness of body, increase of vitality and regulation of the excretory urges

45 The signs of the imperfect action of the unctuous enema are pain in the lower part of the body, abdomen, arms, back and sides of the body, dryness and roughness of the limbs and the retention of feces, urine and flatus.

45½. And the signs of the excessive action of the unctuous enema are nausea, stupor, fatigue, exhaustion, fainting and griping pain.

46-46½ That person's body is well purified in whom the unctuous fluid returns after three Yāmas, if it returns much earlier, then another enema should be given If the unctuous enema is not retained, it cannot produce the desired unctuous effect in the body.

47-48½ In the Karma type of procedure, it is laid down that thirty enemata should be given; in the Kāla type of procedure half this number should be given; and in the Yoga type procedure the half of the last. In the first procedure, twelve each of the unctuous and evacuative enemata should be given in the middle; one

unctuous enema in the beginning and five at the end should be given. In Kāla type of procedure, there will be one unctuous enema in the beginning, six each of unctuous and evacuative enemata in the middle, and three unctuous enemata in the end. In Yoga type of procedures, only three evacuative enemata are to be given and five of unctuous enemata. These latter may be given at any time, that is, either in the beginning, the middle or the end.

49-49½ They say that after giving three, four, five or six unctuous enemata according to the degree of morbid humors i e., Vāta etc, the physician should give evacuative enemata for the purification of the body-channels

50-50½. After the body has been purified, the person's head should be methodically anointed and sweated with the palm of the hand. The physician on ascertaining the degree of intensity of the morbid humors, should give errhine treatment, once, twice or thrice as required.

51-52. In case of successful errhine therapy, there will be lightness of the chest and head, clarity of the senses and purification of the body-channels If the errhine therapy has acted amiss, there will be mucus-secretions in the throat, heaviness of the head and ptyalism. In over-action of the errhine therapy, there will be aching pain in the head, eyes, temple and ear, and faintness. In case of over-action, the remedy consists in the administration of demulcent drinks and soft and fluid medications

53 In case of under-action, the subject should be given a stronger dose of errhines after preparation with fresh oleation. Thus we have described the courses of the purificatory therapy, which are conducive to the establishment of the health and happiness of the patient, and also which promote the vitality and length of life, and are curative of all disease-conditions.

53½ The period of post-purificatory regimen is double that of the time occupied by the purificatory therapy.

54-54½. The post purificatory regimen is thus One should avoid excessive sitting, standing or talking, riding or driving. sleeping by day, sexual intercourse, the suppression of natural urges, indulgence in cold things, sun-heat, worry, anger and untimely and unwholesome food

55-55½. In cases where the enema tube is clogged or held obliquely, or where the rectal passage is blocked by piles, mucus or hard stools, or where the enema solution, owing to



insufficiency of its quantity or strength is powerless to break through the obstruction of morbid matter, the enema does not succeed in reaching its destination or even if it does, it does not return in time or with ease.

56 56½. In conditions where there is sudden urge for voiding feces, flatus, or urine, or where there is excessive increase of Vāta, or where the enema fluid is excessively hot and pungent, or the person is of the soft-bowelled type, the enema returns immediately after being injected

Whichever of the Curable Diseases do not get cured

57-57½. The Vāta being obstructed by accumulations of fat or of mucus, gives rise to colic, numbness of the limbs and edema The ignorant physician giving an unctuous enema in such conditions, will only further aggravate those very conditions.

58 58½. Similarly, other disorders which overlap each other in their courses and get mixed up with the morbidity of other body-elements and consequently prove difficult for diagnosis, fail to yield to the specific remedies.

59-59½. All therapeutic measures designed to alleviate disease, however wholesome and however skilfully given, fail to bring about the alleviation of disease, if they are used either in insufficient or excessive measure or at the wrong time or in the wrong manner.

Summary

Here is the recapitulatory verse—

60 60½. The worshipful son of Atri, the foremost of sages, in this chapter on the successful application of various therapeutic measures, declared fully for the good of the people, the answers to twelve questions of great significance concerning the five purificatory procedures.

1. Thus, in the Section on Success in Treatment in the treatise compiled by Agnivéśa and revised by Caraka, the first chapter entitled 'The Successful Application of the Various Therapeutic Measures' not being available, the same as restored by Dṛdhabala, is completed.

CHAPTER II

Quinary Procedures

1. We shall now expound the chapter entitled "The Success in Treatment through the Fivefold Purificatory Therapy."

2 Thus declared the worshipful Ātréya.

3. In whom, O, Agnivéśa ! and for what reason the quinary purificatory



therapy is contra-indicated and in whom it is indicated—all this, will now be described.

Subjects Fit and Unfit for the Procedures

4-7. The man that is fierce, rash, cowardly, ungrateful or fickle, who is a hater of good persons. kings and physicians or he who is hated by them or he who is afflicted with grief, or is a fatalist or one doomed to death, one who is devoid of the means for treatment or an enemy, impostor or one devoid of faith, a confirmed sceptic or who does not carry out the directions of the physician—such a man should not be taken up, by a wise physician, for treatment. The physician who treats such cases invites many difficulties upon himself Persons other than such should be treated well with all modes of treatment. Classifying the various morbid conditions, we shall now describe the indications and the contra-indications of the five purificatory procedures with reference to them

8. The following are the conditions where emesis is contra-indicated· persons afflicted with pectoral lesions, those who are cachectic, very obese or extremely emaciated, who are infants, senile, debilitated, fatigued, thirsty or hungry, those who are exhausted by labour, load-lifting and way-faring, or those given to fasting, sexual excess, study, exercise and thinking, or those that are emaciated, pregnant women and delicate persons, or those whose alimentary tract is contracted, who do not react to emetics easily or who suffer from hemothermia of the upper region, or from incessant vomiting or from disorders of the upward flow of morbid Vāta, or who take often evacuative or unctuous enemata, who are suffering from cardiac disorders, misperistalsis, lesions of the urinary tract, splenic disorder, Gulma, abdominal diseases, prostatic enlargement, impairment of voice, and faintness, or are afflicted with pain in the head, temples, ears and eyes.

9-(1) In condition of pulmonary lesions, owing to further strain due to vomiting, there will be profuse hemorrhage. In persons who are cachectic, very obese, emaciated, young, old, or weak, there will be danger to life owing to their inability to tolerate the action of medication, and similarly will be affected those who are fatigued, thirsty and hungry In persons broken down by constant labour, load-lifting and way-faring, and those weakened by constant fasting, sexual indulgence, study exercise and thinking, owing to their un-unctuous condition there will be Vāta-provocation, hemorrhage, or ulceration; in cases of gravida, there may be



complications of pregnancy, abortion of the immature fetus and the incidence of severe diseases. In the case of delicate persons, consequent upon the strain on the stomach, there may be excessive hemorrhage through the upper or lower channels. In the case of persons whose alimentary tract is contracted or who do not easily react to emetics, the flux of morbid matter roused but not eliminated, accumulates in the alimentary tract and causes internally acute spreading affections, stasis, dullness, fainting or even death. In patients with hemothermia affecting the upper region, it may provoke the Udāna Vāta and take away the life or cause profuse bleeding. In the case of persons afflicted with incessant vomiting, similar are the effects. In condition of upward movement of Vāta and in persons who have taken corrective or unctuous enema, there will be augmentation of the upward movement of Vāta In persons suffering from cardiac disorders there will be impairment of the cardiac function In cases of misperistalsis, there will be aggravation of the condition which may quickly cause death. Persons afflicted with the lesions in the urinary tract and similar other conditions, there will be manifestation of more acute pain. In persons suffering from fainting there will be great aggravation. In cases of aches in the head etc, there will be great intensification of pain. Therefore, emesis is contra-indicated in such persons.

9. Even in all these conditions, emesis is not prohibited if the person is afflicted with acute or chronic poisoning, antagonistic diet, indigestion, predigestion meal and chyme morbidity, as these conditions are very quick in their toxic effect on the body.

10 Emesis is indicated in all other conditions and specially in persons suffering from coryza, dermatosis, recent fever, consumption, cough, dyspnea, spasm of the throat, deradenoncus, elephantiasis, urinary disorders, weakness of gastric fire, antagonistic diet, indigestion, acute intestinal irritation, intestinal torpor, acute poisoning, chronic poisoning, poisonous bites or licks or stings, hemothermia affecting the lower region, ptyalism, (piles), nausea, anorexia, indigestion, scrofula, epilepsy, insanity, diarrhea, edema, anemia, stomatitis, galactic disorders and disorders of Kapha specially mentioned in the chapter on nomenclature of disorders (Chap XX Sūtra), in all these conditions, emesis is considered the foremost of treatment and it acts like the breaking of the bund of the paddy field so that the paddy and other crops are saved from the harm of getting over watered

11 The conditions in which purgation is contra-indicated are delicate



constitutions or ulceration of rectum, or prolapse of rectum or hemothermia affecting the lower region or excessive fasting or weakness of the sense, dullness of gastric fire, or persons who have taken evacuative enema or are agitated by passions or those afflicted with indigestion, recent fever, alcoholism, distension of abdomen, foreign body, injury, over-unctuousness, over-dehydratedness, hard-bowelled condition and group of conditions beginning with pectoral lesions and ending with gravida described in the previous paragraph.

12. A preson living in luxury will suffer from the same disorders as delicate people. In presons of ulcerated rectum there will be very distressing pain in the lesions of the rectum which may cause danger to life, and in case of prolapse of rectum, it may cause death owing to over-action of the bowels. In case of hemothermia affecting the lower region similar results will be produced. The persons who have undergone lightening therapy, those whose senses have become debilitated or whose digestive fire is dull or those who have taken evacuative enema, will not be able to tolerate the action of medication. In case of persons whose minds are agitated by sexual passion and similar other sentiments, either there will be no effect of purgation or there will be some effect of purgation with great difficulty. In these cases there will be harmful effects of the imperfect action of purgation In cases of indigestion there will be disorders of chyme In cases of persons with recent fever, purgation will not be able to eliminate the toxic matter which is yet immature but will rather provoke the Vāta. In case of emaciation due to alcoholism in one addicted to alcohol, the provoked Vāta may endanger life. In a condition of meteorism, the Vāta getting accumulated in the colon and increasing the distension, begins to spread and causes tympanitis of a severe and sudden type or may cause even death. The Vāta lodged in the wounds or ulcers caused by a foreign body or by trauma, may destroy the life. In persons who have taken excess of oleation therapy, there is the likelihood of over-action of the purgative medication. In case of a dehydrated or un-unctuous person, it will cause spasticity of the limbs. In the case of a hard-bowelled person, the morbid matter, being roused up but not fully eliminated, causes cardiac pain, joint-pain, constipation, body ache, vomiting, fainting and prostration and may even cause death. In persons suffering from the group of disorders beginning with pectoral lesions and ending with the conditions of gravida, there will be the same evil effects as described in emesis. Therefore purgation is contra-indicated in these cases.



13. In all others purgation is indicated, and especially in those suffering from dermatosis, fever, urinary disorders, hemothermia affecting the upper part, fistula-in-ano, abdominal diseases, piles, inguinal swelling, splenic disorders, Gulma, malignant tumors, deradenoncus, tumors, acute intestinal irritation, intestinal torpor, lesions in the urinary tract, intestinal worms, acute spreading affections, anemia, headache and pleurodynia, misperistalsis, burning in the eyes and mouth, cardiac disorders, fleshy mole and bluish black moles, excessive discharge from the eyes, nose and mouth, Halīmaka jaundice, dyspnea, cough, scrofula, epilepsy, insanity, rheumatic conditions, gynecic and seminal disorders, faintness, anorexia, indigestion, vomiting, edema, leucorrhea, eruptions and similar conditions and specially in disorders of Pitta enumerated in the chapter on the nomenclature of diseases (Chap. XX Sūtra) In these cases purgation is the foremost treatment, just as the quenching of the fire is the first thing to do when a house is on fire.

14. The conditions where corrective enema is contra-indicated are—the condition of indigestion, over-unctuous conditions of the body or over-dose of oleation, a highly roused condition of the humors, weakness of the gastric fire, exhaustion due to riding, excessive weakness, affliction due to hunger, thirst and fatigue, excessive emaciation, also just after a meal or a drink of water, immediately after emesis, purgation, errhination, in condition of anger, fright, intoxication, fainting, incessant vomiting, ptyalism, dyspnea, cough, hiccup, the condition of intestinal obstruction or perforation, ascites, meteorism, intestinal torpor, acute intestinal irritation, miscarriage, enteric, diarrhea, diabetes and dermatosis.

15. Now, in condition of indigestion or over-unctuous condition or of overdose of oleation, there may occur abdominal diseases of the tridiscordance type, fainting or edema. In provoked condition of the humors in the stomach and in weakness of the gastric fire, there will be severe anorexia. In a condition of exhaustion due to riding, the enema causing agitation of the system, brings about emaciation of the body. In conditions of great debility, hunger, thirst and fatigue, the same disorders occur as described before. In a condition of extreme emaciation, the condition will be further aggravated. In the case of enema taken immediately after food or a potion of water, the Vāta, getting provoked throws out the enema-fluid upwards or downwards and produces serious disorders. In the case of the enema given following upon emesis or purgation, the evacuative enema would burn the dehydrated body as if cauterized with

caustic. In the case of persons who have taken errhine therapy, it will cause impairment of the senses and obstruction of the channels In a condition of anger or fright, the enema will mount very high In a condition of intoxication or fainting due to derangement of consciousness, there will be complications of injury to the mind. In persons who are suffering from incessant vomiting, ptyalism, dyspnea, cough and hiccup, the Vāta turned into an upward course, will carry the enema fluid upwards. In persons afflicted with obstruction or perforation of intestines, ascites, or meteorism, the enemata, still increasing the distension, may kill the patient. In conditions of intestinal torpor, acute intestinal irritation, abortion and diarrhea, there will occur disorders of chyme. And in cases of diabetes and dermatosis, there will be further aggravation of the disease. Hence, in these conditions, corrective enema should not be given.

16. Corrective enema is indicated in all other conditions and especially in general and local diseases in gastric disorders, retention of flatus, feces, urine and semen, and in loss or morbidity of vitality, color, flesh and semen, in meteorism, numbness of the limbs, helminthiasis, disorders of misperistalsis, simple diarrhea, joint-pain, sense of extreme heat, splenic disorders, Gulma, colic, cardiac disorders, fistula-in-ano, insanity, fever, inguinal swelling, headache, earache cardiac spasm, rigidity of side of the chest, back and waist, tremor, convulsions, heaviness, extreme lightness, amenorrhea, irregular condition of gastric fire, aches, atrophy or rigidity of buttocks, knees, calf, thigh, ankles, heels, feet, gynecic organs, arms, fingers, nipples of the breast, teeth, nails, bones and joints, intestinal gurgling, griping pain and frequent passage of foul smelling and scanty stools along with flatus, and especially in the disorders of Vāta enumerated in the chapter on nomenclature of diseases In these conditions corrective enema is considered the foremost of medications and it acts like the cutting at the root of a tree

17 Unctuous enema is contraindicated in all those conditions in which corrective enema is contraindicated and especially in persons who have not taken any food, in recent fevers, anemia, jaundice, urinary disorders, piles, coryza, anorexia, weakness of gastric fire, debility splenic disorders, abdominal diseases of the Kapha type, spastic paraplegia, looseness of stools, ingestion of natural or chemical poisons, discharge of mucus or bile, hard-bowelled condition, elephantiasis, deradenoncus, scrofula and intestinal worms

18. Now, in persons who have not



taken any food, unctuous solution spreads far upwards owing to there being no obstruction in the alimentary tract. In conditions of recent fever, anemia, jaundice and urinary anomalies, it will provoke the humors and cause abdominal diseases. In piles it will make the piles slimy and cause distension of abdomen; in anorexia, it will further impair the desire for food; in weakness of gastric fire, it will make it still weaker; in coryza, splenic disorders and similar other conditions and in a condition of provoked humors it will further aggravate the condition. Therefore, in these conditions one should not give unctuous enemata

19. The unctuous enema is indicated in those very conditions where corrective enema is indicated and specially in persons who are low in unctuous quality and are afflicted with an acute gastric fire and disorders purely of morbid Vāta. In these conditions, the unctuous enema is considered the foremost of medications and is like water to a tree poured at its very roots.

20. The conditions where the errhine therapy is contra-indicated are indigestion, persons who have just taken their meals or an unctuous potion, those that are thirsty, those that have bathed their head, those just going to take their bath, those that are afflicted with hunger, thirst or fatigue or are intoxicated, fainted, or injured with a weapon or a stick, or are exhausted by sex-act, exertion or drink, those who have recently suffered fever or are afflicted with grief, those who have just been purged or are given an unctuous enema, the gravida, and those that are just afflicted with coryza; nor should the errhine therapy be given in the wrong season or on a cloudy day.

21. Of these conditions, in a person with indigestion or in one who has taken his meals, the errhine treatment will occlude the channels going to the upper part of the body and will cause cough, dyspnea, vomiting and coryza. If it is administered to persons who have taken the unctuous potion or persons who are thirsty for wine or water, and if these persons drink it immediately after the errhine-treatment, it will cause excessive discharge from the mouth and the nose, increase of secretion from the eye (cataract) and diseases of the head. In persons who have taken a head bath or in those who take a head bath after the errhination, it will cause coryza. In persons afflicted with hunger it will provoke the Vāta; and in those afflicted with thirst it will intensify the thirst and cause parching of the mouth. In persons who are afflicted with fatigue, intoxication and fainting it will cause



the same ill effects as mentioned with reference to corrective enema; in persons injured with a weapon or a stick it will make the pain more acute, in persons exhausted by over-work, sex-act or drink, there will be affliction of the head, shoulder-region, eye and chest. In persons who have recently suffered from fever or who are afflicted with grief, the heat, spreading in the vessels in the eyes, will cause cataract and rise of body-temperature, in persons just purged, the Vāta, getting provoked, will injure the sense organs. In persons who have just taken the unctuous enema, it will cause heaviness of the head, pruritus and helmenthiasis In pregnant women, it will stiffen the fetus and the fetus may become one-eyed, or afflicted with deformation of the hand, hemiplegia, or paraplegia; in persons afflicted recently with coryza, it will cause complications in the body-channels. If administered in the wrong season or on a cloudy day, it will produce disorders of cold, stink-nose or diseases of the head, therefore the errhine treatment is not indicated in these conditions.

22 The errhine is indicated in all other conditions and specially in stiffness of the head, teeth or sides of the neck, spasm of the throat and jaw, or coryza. Galaśundikā, Sālūka, Śukra, Timira, diseases of the eye-lid, moles, glossitis, hemicrania, diseases of neck, shoulder region, shoulders, mouth, nose, ear, eye, cranium, fore-head, facial paralysis, convulsions, contractions, deradenoncus, tooth-ache, setting of teeth on edge, looseness of teeth, injection of eyes, malignant tumor, alteration of voice, loss of speech, spasmodic speech etc., and diseases affecting the upper part of the supra-clavicular region of the body, as a result of the morbid Vāta and other humors which get fully developed. In these conditions, errhine treatment is considered the foremost of medications Entering every interspace of the head, this withdraws the whole of the morbid matter, just as a wick acts in an oil lamp

23. If errhine treatment is to be given in urgent conditions, in seasons other than the first rains, autumn or spring, then it should be given by making artificial conditions of these seasons. It should be given in the morning in summer, in the noon in the winter and in the rainy season when there are no clouds in the sky.

Summary

Here are the recapitulatory verses—

24. Thus has the fivefold mode of purificatory therapy been propounded regarding what is contra-indicated, in whom and wherefore and similarly what is indicated and in whom



25 But the intelligent physician should not determine this according to the letter of these directions exclu sively, but must use his own discretion and reasoning in arriving at decisions

26. There may arise situations in view of the nature of the place, time and the vitality of a particular patient, when, what is contra-indicated in a patient, may be necessary for him and what is indicated may have to be avoided.

27 Emesis in vomiting, cardiac disease and Gulma, and enemata in dermatosis though contra-indicated, are generally recommended at particular stages of the disease, in the chapters dealing with therapeutics.

28. Hence, despite the directions laid down, therapeutic measures should be decided upon by the physician, with the use of his own discretion. The success achieved without the exercise of reason is indeed success resulting from chance.

2. Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the second chapter entitled 'The Success in Treatment through the Fivefold Purification Therapy' not being available, the same as restored by Dıdhabala, is completed.

CHAPTER III

Enema-tube

1. We shall now expound the chapter entitled 'The Success in Treatment through the Principles of the Enema Procedure.'

2. Thus declared the worshipful Ātréya.

3. Agnivéśa, with folded hands made the following inquiry of Punarvasu, as he was sitting at leisure surrounded by a host of great sages amidst the pleasant Himālaya as in the neighbourhood of the abode of Kubéra, the god of wealth:

4-5 "What are the factors, observing which, an enema administered to a patient is attended with success? Of what material is the tube made? What is its length and shape? What is its quality and what are the sources of the enema-receptacle and what should be the qualities of those receptacles? What is the pharmaceutical formula of the evacuative enema? What is the mode of administration? What is the measure of the enema solution? What is the proportion of the unctuous substance? What is the method to be observed in the bed? What are the varieties of enema and in whom are they indicated?" Hearing these questions, the great sage spoke in answer thus.



6 "If the enema is administered after a full investigation of morbid humors, the medications, clime and season, homologation of the patient, his digestive power, psychic condition, age and vitality etc., it will give definite results in bringing about the success of the enema and achieving all its objects.

The Material and Size etc., of Enema Tube

7. The enema tube should be made of gold, silver, tin, copper, brass, bronze, bone, wood, bamboo, ivory, reed, horn or crystal and fitted with well-made ears.

8-9½. The length of the enema tube should be six, twelve or eight finger-breadths, according as the age of the patient is six, twenty or twelve years respectively. The hole or calibre of the tube should be such that it allows the passage of a green gram, jujube or math grain respectively, and stopped with a stylet, and the circumference of the tube at the base and apex should be respectively of the thumb and the little finger of the patient. It should be straight and tapering like the cow's tail, smooth and globular at the mouth. There should be one ear attached to it at the first quarter from the mouth and there should be two ears more at the base for linking it with the receptacle

10-11. The enema receptacle should be made of the bladder of an old ox, buffalo, deer, hog or goat It should be firm, thin, with all its veins removed, free from smell, tanned and colored red with astringents and very soft and very clean. On ascertaining the age of the patient, the bladder should be connected with the appropriate kind of enema-tube, and well secured by means of strings.

11½. If the bladder is not available, the throat of a pelican or the skin of a bat or a very thick cloth may be used instead.

Method, Complications, diet etc.

12-12½. The expert physician, knowing a patient to be fit for the administration of corrective enema should start treatment after the patient has fully digested his food and is composed in mind, on an auspicious day in the bright fortnight under a propitious constellation and in a good Muhūrta and Yoga

13-19½. Take four tolas each of heart leaved sida, guduch, the three myrobalans, Indian groundsel and deca-radices, eight fruits of emetic nut and twenty tolas of goat's flesh. Decoct them in water till reduced to 1/4 the quantity, then filter and add to it the paste prepared of one tola each of celery seeds, emetic nut, bael, costus, sweet flag, dill seeds, nut grass and long

pepper, and mix 4 tolas of gur and 16 tolas of ghee and oil, slightly warmed and a proportionate quantity of honey and rocksalt Emulsify this with a pestle and put it in the enema receptacle. The enema apparatus should be well fixed, all the air should be expelled and the curves and wrinkles should be smoothed out. Having removed the stylet from the mouth of the tube, one should cover it with the middle of the thumb The patient should first be well prepared with inunction of the body He should have passed feces and urine, and should not be very hungry, he should be placed on a flat bed or bed with a slightly lowered head. The bed should not be very high, it should be well spread and prepared The patient should lie comfortably on his left side. He should keep his body straight and pillowing himself on his inter-locked hands, he should flex his right leg over his body and fully extend his left leg Lubricating his anus, the physician should introduce one fourth of the enema tube which has been smeared with oil, slowly and rightly following the curve of the spinal column. He should not shake nor tremble and should bring to bear all the dexterity of his hand in performing his act. He should, with a single act of compression on the receptacle, inject the contents, and then he should gradually withdraw the nozzle of the tube from the anus.

20 22½ If the enema tube is inserted obliquely, the fluid will not flow, and if the nozzle is jerked about, wounds are likely to be caused in the rectum. If it is given slowly, it may not reach to its destination; and if given with great force, it may run up very high in the alimentary canal even upto the throat. If the enema solution is too cold, it will cause stiffness, if it is very hot, it will cause local irritation and fainting. If it is unctuous it will lead to dullness; and if it is very dry, it will provoke Vāta; and if it is very thin or in small dose or not mixed with salt, it will be abortive in action If it is excessive in dose, it will produce the effects of over-action and weakness, if it is very viscid, it will take a long time to return If salt is added in excess, it will cause burning and diarrhea. Therefore, the enema should be properly prepared and given in the right manner

23-23½. The pharmacist should first take unctuous substance, honey and rocksalt and emulsify it and then add the paste and continue to rub. Then he should add the fluid decoction, and fully mixing them up with a pestle, place it in the enema-receptacle

24-24½. As the organ of assimilation and the rectum are situated on



the left side of the body, the enema will be taken well by the person who is lying on his left side; and as the folds and valves of the rectum get straightened out, it is said that the enema should be administered to the patient while he is lying on his feft side.

25-25½ If in the middle of the enema administration the patient gets an urge to pass feces or flatus, the enema tube should be drawn out and when the urge has passed away, the remaining solution, should be injected; he should lie supine on the bed with his body in a raised position by means of a pillow in such a way that the effect of the enema pervades the whole body.

26. The first enema expels the Vāta from its natural course, the second will expel the Pitta, and the third will expel the Kapha

27. When the solution has returned, the person should be affused with genially warm water, and should be given a diet of Śāli rice along with thin meat juice; when this is digested, the physician should give him light diet in a small quantity in the evening and then should give him an unctuous enema for the sake of strengthening him.

28-29½ After giving him the unctuous enema, which is 1/4 the quantity of the evacuative enema and which is prepared with oil, acid articles and drugs curative of Vāta, the physician should press the buttocks together with the palms of the hands in order to prevent the early return of the oil. While the patient is lying supine in the bed, his joints of the feet and the toes should be pulled and cracked gently and the soles of his feet should be slightly rubbed with unctuous substances, and the heels, toes and the calves and all other parts which are afflicted with pain should also be massaged The patient may then lie at ease and sleep with his head resting on a pillow

30-30½. In an evacuative enema consisting of 96 tolas of solution, there should be 40 tolas of decotion The unctuous portion should consist of one sixth of the whole solution if the enema is given in a condition of morbid Pitta or of normal health. It should be 1/4 in conditions of morbid Vāta and 1/8 in conditions of morbid Kapha.

31-32½. The dose of the evacuative enema should be of 4 tolas for a patient aged one year ,and the dose should be increased by four tolas for every year till the twelfth year After the twelfth year, the increase for each succeeding year should be 8 tolas till the eightenth year, until the



maximum dose of 96 tolas is reached. This is the dose prescribed upto the age of 70 After that, the dose should be that prescribed for a patient of 16 years (80 tolas) Thus has been, described the dosage in term of Prasita which is equal to eight tolas. In children and in the aged, the enema should be prepared with mild medicines

33-33½. The bed which is neither too high nor too low, which has a foot-rest and which is spread with a soft quilt, is good. The patient should lie with his head towards the east and cover himself with a white sheet.

34-34½. His diet should be determined with due regard to his disease and should consist of soups, milk, and meat-juices, to suit conditions of Kapha, Pitta and Vāta respectively. This is the principle to be observed in the administration of evacuative enema Hereafter, I shall describe the enema preparations

35-35½. The decoction of the two varieties of penta-radices mixed with sour conjee and juice of the goat's flesh along with the paste of drugs of the heart-leaved sida group and the triad of unctuous substances, is an excellent preparation for the evacuative enema It is regarded as curative of all diseases due to Vāta.

36 37½ Take 64 tolas of the decoction of the drugs of the ticktrefoil group along with heart-leaved sida, wild snake gourd, zalil, castor and barley and mix with half the quantity of the meat-juice of the goat and reduce it by cooking it to 64 tolas. Add to it the paste of perfumed cherry, long pepper, nut grass, oil, ghee, honey and rocksalt and prepare the enema. This enema is stimulative of the gastric fire, promotive of flesh and strength, and of the strength of the eyesight.

38-42. Take 12 tolas of the roots of castor and four tolas of each of palas, the small variety of penta-radices, Indian groundsel, winter cherry, common mallow, guduch, hog's weed, purging cassia and deodar along with eight fruits of emetic nut, this should be boiled in 512 tolas of water and reduced to 1/8 the quantity adding the paste of one tola each of dill seeds, juniper, perfumed cherry, long pepper, liquorice, heart-leaved sida, extract of Indian berberry, kurchi seeds and nut grass along with rock salt, honey, oil and cow s urine, and should be administered as enema. It is stimulative of gastric fire and revulsive. It is curative of aches in the leg, thighs, feet, sacrum and back, and of the obstruction of Vāta by Kapha and stasis of Vāta This enema of castor root etc., when duly administered, alleviates the stasis of feces, urine and flatus attended with colic, tympanitis,



calculus, sand in the urine, constipation, piles and assimilation disorders.'

43. 200 tolas of the meat-juice of the goat seasoned with 16 tolas of the mixture of oil and ghee soured with curds and pomegranate and mixed with the paste of heart-leaved sida and other drugs of its group and given as enema, is promotive of vitality, flesh, color, semen and gastric fire, and is recommended in blindness and pain in the head.

44-45. Take 32 tolas of Palas and decoct in 512 tolas of water till reduced to 128 tolas and mix with the paste of four tolas each of sweet flag and long pepper and eight tolas of dill seeds, adding rock salt, honey and oil. This should be given as an evacuative enema. It is promotive of vitality and color, and cures constipation, pain in the sides, gynecic diseases, Gulma and misperistalsis.

46 The evacuative enema of milk prepared with 32 tolas of liquorice, dill seeds, emetic nut and long pepper and mixed with ghee and honey is beneficial in rheumatic condition, change of voice and acute spreading affections

47. The milk boiled with liquorice, lodh, chebulic myrobalan, sandal lotus and blue lotus and mixed with sugar and honey, and then cooled and mixed with the paste of the life promoter group of drugs, makes an excellent enema for the cure of all disorders due to Pitta

48-52 Take two tolas each of sandal, sacred lotus, Rdhi, liquorice, Indian groundsel, Vasaka, black Indian sarsaparilla, lodh, Indian madder, white sarsaparilla, heart-leaved sida, and the penta-radices of the ticktrefoil group as well as the penta-radices of the grass group and decoct in water, 128 tolas of milk should be mixed with this decoction and boiled till all the water is evaporated, then add the paste of Jīvantī, Medā, Rdhi, climbing asparagus, Vīrā, the two varieties of Kākolī, luffa, sugar candy, Jīvaka, lotus filament, white lotus, blue water-lily, lodh, cowage, liquorice, white yam, salep, fragrant poon and sandal, along with ghee, honey and rock salt This enema should be given cold. After the enema fluid has returned, the patient should take an affusion-bath and then eat a meal of cooked rice mixed with the meat juice of Jāngala creatures or with milk This is curative of burning, diarrhea, leucorrhea, hemothermia cardiac disorder, anemia, irregular fever, Gulma, suppression of urine, jaundice and all diseases due to Pitta.

53-55 Take the milk prepared with the decoction of one tola each of the grape group of drugs, white teak, mahwa, fragrant sticky mallow, Indian



sarsaparilla, sandal and jequirity and mixed with the paste of east Indian globe thistle, wild bean, liquorice and wheat flour, and with honey ghee, liquorice and oil, and the juice of chebulic myrobalan, white yam, sugarcane and gur, this administered as enema, is regarded as curative of Pitta. This is recommended to patients suffering from burning in the epigastric, umbilical and hypochondriac regions and head, or in burning in the internal organs, in dysuria and in conditions of cachexia, pectoral lesions, loss of semen and diarrhea of the Pitta type.

56-57½. Take 80 tolas of decoction prepared by boiling in water mountain ebony, purging cassia, deodar, black nightshade, trilobed virgin's bower, kurchi, mudar, Pāṭhā, horse-gram and Indian nightshade. Add to these, the paste of one tola each of rape-seed, cardamom, emetic nut and costus, and 8 tolas of each of the oil known as the emetic nut oil, honey, barley-alkali and rape-seed oil. This should be administered by the wise physician as evacuative enema to patients afflicted with disorders of Kapha, weakness of the gastric fire and disgust for food.

58-60. Or administer as enema the decoction prepared in water of wild snake-gourd, chebulic myrobalan, deodar and long pepper, or the decoction of the two varieties of pentaradices, the three myrobalans, bael and emetic nuts and cow's urine. Add to this the paste of kurchi, Pāṭhā, emetic nut and nut grass, rock-salt and oil along with barley alkali. The evacuative enema with this solution is foremost in curing diseases of the Kapha type of anemia, intestinal stasis and chyme disorders. It also cures stasis of flatus and urine and severe distension of the bladder.

61-64. The evacuative enema should be prepared from the decoction of Indian groundsel, guduch, castor, embelia, Indian berberry, dita bark, cuscus grass, deodar, neem, purging cassia, chiretta, wild snake-gourd, Pāṭhā, kurroa, kidney-leaved ipomea, decaradices, nut grass, zalil, drumstick, the three myrobalans and mixed with the decoction of emetic nut and cow's urine along with the paste of liquorice, long pepper, bottle gourd, dill seeds, extract of Indian berberry, white sweet flag, embelia, kurchi seeds, Pāṭhā and nut grass, adding rock salt, ghee, honey, and oil This enema is administered in helminthiasis, dermatosis, urinary disorders, inguinal swelling, abdominal disease, indigestion and in diseases due to Kapha. In patients suffering from the above diseases, even if they are in a condition of depletion as a result of un-u nctuous medications, this enema



removes the morbidity of Vāta, promotes the gastric fire, subdues the diseases and increases the patient's vitality.

65-68. Take four tolas each of hog's weed, castor, vasaka, Indian rock foil, white hog weed, bishop's weed, heart-leaved sida, Palas, the two varieties of penta-radices, eight fruits of the emetic nut well crushed and washed, and eight tolas each of the bael, barley and the fruits of jujube, horse-gram and coriander, and 512 tolas of milk and water, then add ghee It should be boiled till only the milk remains and strained through a white cloth. It should be mixed with the paste of sweet flag, dill seeds, deodar, costus, liquorice, rape seed, long pepper, bishop's weed and emetic nut and with gur, rock salt and 24 tolas of honey, oil and ghee mixed together. This, in a lukewarm condition, should be administered as evacuative enema in due manner by the expert. It is curative of all diseases born of continued discordances of the humors.

69. One evacuative enema which is unctuous and warm and mixed with meat-juice is to be given in conditions of Vāta. Two evacuative enemas which are sweet and cold and mixed with milk are to be given in conditions of Pitta and three evacuative enemas that are pungent, hot and acute and mixed with cow's urine are to be given in conditions of Kapha. Not more than these specified evacuative enemas are to be given.

70. In conditions of Vāta, the next meal should be taken mixed with meat-juice; in Pitta, it should be taken mixed with milk, and in Kapha, it should be taken mixed with soups Similarly, in conditions demanding unctuous enemata, the bael oil, the oil prepared with life-promoter group of drugs and oil prepared with the emetic nut are to be given respectively, in conditions of Vāta, Pitta and Kapha.

Summary

71 Thus, the best method of administering the enema treatment has been fully and properly expounded here The wise man who learning this, administers the enema treatment, achieves complete success in his treatment.

3. Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the third chapter entitled 'Success in Treatment through the Principles of the Enema Procedure' not being available, the same as restored by Dṛdhabala, is completed.



CHAPTER IV

Complications of Unctuous Enema

1 We shall now expound the chapter entitled 'The Success in Treatment of the Complications arising from the Unctuous Enema'.

2. Thus declared the worshipful Ātréya.

3. Listen now to the exposition of the unctuous enemata which are curative of Vāta, Pitta and Kapha, and of the complications arising from wrongful administration of these and the treatment of such complications.

Recipes, Symptoms and Treatment

4 7. Take four tolas each of decaradices, heart-leaved sida, Indian groundsel, winter cherry, hog s weed, guduch, castor, bishop's weed, beetle killer, vasaka, ginger grass, climbing asparagus, crested purple nail dye, small stinking swallow wort and eight tolas each of barley, black gram, linseed, jujube, and horsegram, and decoct in 4096 tolas of water till reduced to 1024 tolas; this should be mixed and cooked with 256 tolas of oil and an equal quantity of milk along with the paste of 4 tolas of each of life-promoter group of drugs. This preparation of oil, used as unctuous enema, cures all disorders of Vāta. Similarly the fat of wet-land creatures prepared with the paste of life-promoter group of drugs may be used.

8. The oil, prepared with dill seeds, barley, bael and sour articles, is beneficial in Vāta, and the ghee heated by the warmth of roasted rocksalt is also curative of Vāta.

9-11. The dyad of oil-cum-ghee may be prepared by cooking it with four times the quantity of milk along with the paste of cork swallow wort, emetic nut, Medā, east Indian globe thistle, liquorice, heart-leaved sida, dill seeds, Rsabhaka, long pepper, stinking swallow wort, climbing asparagus, Swaguptā, Ksīrakākolī, cucumber, zedoary and sweet flag. This is roborant, curative of Vāta-cum-Pitta, and is curative of urinary, seminal and menstrual disorders

12. The dyad of ghee and oil, containing til oil of one fourth quantity should be prepared in four times the quantity of milk with the paste of the drugs of the sandal group in whatever quantity available. This preparation, given as an unctuous enema is curative of Pitta.

13-16. Make into paste rock salt, emetic nut, costus, dill seeds, hijjal tree, sweet flag, fragrant sticky mallow, liquorice, beetle killer, deodar, box myrtle, ginger, orris root, Medā, long pepper, white flowered leadwort,



zedoary, embelia, Indian atees, black turpeth, pea, indigo, ticktrefoil, bael, celery, long pepper, red physic nut and Indian groundsel. Either castor oil or til oil prepared with this paste, is curative of disorders of Kapha. Given as unctuous enema, it cures inguinal swelling, misperistalsis, Gulma, piles, splenic disorders, rheumatic conditions, constipation and calculus.

17. The physician should prepare an oil curative of Kapha by cooking it with the paste of emetic nut and sour articles or with the paste of the bael group of drugs or with the paste of the drugs curative of Kapha.

18-22. An oil may be prepared in the decoction of embelia, castor, turmeric, wild snake gourd, the three myrobalans, guduch, sprouts of spanish jasmine, chaste tree, deca-radices, ipomea, neem, Pāthā, crested purple nail dye, purging cassia and Indian oleander along with the paste of emetic nut, bael, turpeth, long pepper, Indian groundsel, chiretta, deodar, dita bark, sweet flag, cuscus grass, Indian berberry, costus, kurchi seeds, Indian madder, turmeric, dill seeds, white flowered leadwort, zedoary, angelica and orris root This, administered as potion, inunction and unctuous enema, is a speedy cure for dermatosis, helminthiasis, urinary disorders, piles, assimilation disorders, impotency, irregular condition of the gastric fire, excess of morbid matter, as well as the morbidity of the three humors.

23-24. This unctuous enema is an excellent promoter of strength in those whose strength and vitality have sunk low, as a result of disease, over-exertion, over-work, exercise and load-carrying, and in those of diminished semen. It imparts great firmness to the feet, legs, thighs, back, shoulders and waist, and imparts fertility to sterile women and men

25. There are six conditions of complication likely to arise in the administration of the unctuous enemata; the unctuous fluid may be obstructed by Vāta, Pitta or Kapha or by excess of food or fecal matter, and sixthly when given to a person on an empty stomach.

26-26½. If the enema fluid is given in a cold condition or in meagre quantity, in a condition of excess of Vāta, if it is given in a hot condition in Pitta, or a mild enema is given in Kapha or if the enema prepared with heavy articles is given after a heavy meal, or a weak i e. forceless enema is given in accumulation of feces, the enema fluid thus given will not be able to reach its destination as its course is obstructed by these conditions; while in a patient with an empty stomach it reaches

upwards owing to the absence of any such obstruction.

27-28 These are then the symptoms produced—body-aches, fever, distension of abdomen, chill, stiffness, pain in the thighs, and pain and cramps in the sides. The physician should know from these symptoms that the unctuous fluid is occluded by Vāta.

29-30 The physician should eliminate it well by evacuative enema of unctuous, acid, salt and hot substances mixed with the oil of Indian groundsel and Indian berberry, prepared with Sauvīraka and Surā wines, jujube, horse-gram and barley, cow's urine and the decoction of penta-radices. After the evening meals, the physician should administer unctuous enema of the above-said oils

31. The physician should know the enema to be occluded by Pitta, if there occur burning, redness, thirst, stupor, faintness and fever. These conditions should be cured with the enema prepared with sweet and bitter groups of drugs

32 The physician should know it to be occluded by Kapha if there occur torpor, algid fever, lethargy, ptyalism, anorexia, heaviness, fainting and depression

33 This should be treated with enema prepared with astringent, pungent, acute and hot substances, and with Surā wine and cow's urine, and mixed with the emetic nut oil and sour articles.

34. The physician should know it to be occluded by excess of intake of food, if there occur vomiting, fainting, anorexia, depression, colic, somnolence, body-aches, symptoms of chyme disorders and burning.

35. The treatment in such conditions is to stimulate digestion by means of decoctions and powders of pungent and salt drugs, and mild purgation, and the line of treatment indicated in chyme-disorders is also beneficial.

36-37. Knowing that the unctuous fluid is occluded by fecal matter by observing retention of feces, urine and flatus, pain, heaviness and distension of abdomen and cardiac spasm, the physician should treat the patient with oleation and sudation procedures, suppositories and evacuative enema prepared with black turpeth, bael and other drugs of that group, with unctuous enema and with the line of treatment indicated in misperistalsis.

38. In an enema given to a person on an empty stomach or emptied bowels, if the unctuous fluid is given with great force, it goes up very high and from there may reach the throat and may



come out from the upper orifices of the body.

39. In these conditions, the evacuative and unctuous enemata of oil prepared with cow's urine, black turpeth, barley, jujube and horse gram should be given

40. And the conditions where it is coming out of the throat, it should be remedied by astringent medications, pressure on the throat and by purgatives and anti-emetic remedies.

41 In conditions where though the unctuous fluid has not returned or returned only partially owing to obstruction but has not caused any complication owing to the unctuous condition of the body, the patient should be let alone by the experienced physician

42 The person, who has taken the unctuous enema, should be given warm water to drink, and light or wholesome diet, the patient after taking the diet in right proportion should take unctuous enema every third day

43. In the next morning the wise physician should administer the patient who has well spent the night, the potion of water prepared with coriander and ginger or simple warm water.

44-45. This warm water digests the unctuous substance which has remained undigested, breaks down the mucus and regulates the peristaltic movement of Vāta in the patient. Therefore, after emesis or purgation or administration of evacuative or unctuous enemata, warm water should be given for the alleviation of Vāta and Kapha.

46. The persons who are habituated to dry things, whose digestive fire is very active, who are habituated to physical exertion, who are suffering from Vāta disorders, who are afflicted with disorders of Vāta in the groin or pelvic region or disorders of misperistalsis, should be given unctuous enema every day.

47. In such persons, the unctuous substance is immediately digested, just as water falling over sand is quickly absorbed, and in persons other than these, the gastric fire generally takes three days to digest the unctuous substance

48 The unctuous substance should never be given unboiled as it would cause increase of mucus secretion in the rectum, and some portion should be allowed to remain in the enema vessel, because, along with the last parts, air would enter into the rectum

49. Oleation should never be done simultaneously by the mouth as well as by the rectum The oleation taken by both the channels meeting together will vitiate Vāta and the gastric fire.



50-51. One should not develop excessively the habit of either the unctuous or the evacuative enema By habituation to the unctuous enema there will be rousing of the Kapha and Pitta and impairment of the gastric fire, and by habituation to the evacuative enema, there is the risk of the provocation of Vāta. Therefore the person who has taken evacuative enema should be given unctuous enema and the person who has been given unctuous enema should be given evacuative enema. By this procedure of alternating the unctuous with the evacuative enema, the enema therapy becomes curative of the morbidity of all three humors.

Matra enema

52. The 'Mātrā' enema is recommended for daily use in persons emaciated by over-work, over-exertion, load lifting, way-faring, riding or indulgence in women, in debilitated persons as well as in those afflicted with Vāta disorders.

53 54. The Mātrā enema does not demand any regimen of diet or behaviour. It can be administered at all times and in all seasons and is harmless Its dose is equivalent to the minimum dose of oleation. Mātrā enema is promotive of strength, demands no strict regimen of diet, causes easy elimination of feces and urine, and is roborant and curative of Vāta disorders.

Summary

Here are the two recapitulatory verses—

55 The foremost of unctuous enemata beneficial in the alleviation of Vāta and other humors are described herein, as well as the complications arising from their use by ignorant persons, along with the treatment of those complications What should be taken before taking the unctuous enema, who are those in whom administration of the enema is indicated every day or every third day, the method of administering the unctuous enema and also that of Mātrā enema, are all described in this chapter

4 Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the fourth chapter entitled 'The Success in Treatment of the Complications arising from the Unctuous Enema', not being available, the same as restored by Dṛḍhabala, is completed.

CHAPTER V

Complications of Enema-tube

1. We shall now expound the chapter entitled 'The Success in Treatment of the Complications arising



from the Defects in the Enema Apparatus or in the Technique of Administration of the Enema.'

2. Thus declared the worshipful Ātréya.

Avoidable tubes and their evils

3. Now listen to the description of the enema tube and the enema receptacle that are to be avoided in this procedure and to the exposition of the complications which arise from such apparatus as well as from the administration of enema by an inexperienced person, as also the treatment of these complications

4-5 The physician should avoid eight kinds of enema tubes viz. those that are too short, too long, too thin, too thick, worn out or loosely fixed, which have holes on the sides or are tortuous Not reaching the destination, penetrating too far up, shaking in the rectum, injury to the rectum, fluid leaking out, pain in the rectum, oblique flow of the fluid—these are, respectively the harmful effects of the above described defective conditions of the enema tube.

Evils of wrongful enemas and their administration

6-7. The physician should avoid eight kinds of enema receptacles in this procedure viz , those that are irregular, fleshy, torn, thick, which have many perforations, which are bubbled inside, sticky and worn out Irregular flow; fleshy odor, leakage of fluid, difficulty to grasp, absence of flow, frothiness of fluid slipping away from the hand and difficulty of holding are respectively the results of the above mentioned defective conditions of the receptacle

8 The following are the defects resulting from the defective technique of the enema administrator. The air may be pushed into the rectum, enema may be given too hurriedly, the tube may be pushed too high, or it may be introduced obliquely, he may do repeated compression or he may shake the tube while introducing or he may do frequent insertion of the tube or he may not be able to insert it in the rectum, or he may compress the receptacle either too slowly or too forcibly.

9-9½. If the enema bag has been fixed without the air in it being pushed out, or if all the enema fluid has been pushed in without leaving any residue, the air entering the rectum and provoking the Vāta there, causes colicky and piercing pain In such a condition, inunction and sudation of the anus, and food and drink curative of Vāta are indicated

Treatment

10 11. If the enema tube has bee



introduced too hurriedly or if it is pushed very high, there will occur pain in the waist, rectum and legs, rigidity of the bladder and pain in the thighs. In such a condition, inunction, sudation procedures, enemata and diet that are curative of Vāta, are indicated.

12. If the enema tube is introduced obliquely or is obstructed by the anal folds or is blocked by substances in the enema fluid itself, the enema fluid will not flow The enema tube then should be taken out, cleansed and properly re-introduced

13-13½ If there are interruptions in the act of compression resulting in repeated compression, the Vāta in the rectum being thus struck repeatedly, becomes highly provoked and causes pain in the chest, head and thighs, and also asthenia. In such a condition, is indicated the enema prepared from the bael group of drugs, emetic nut and the black turpeth group of drugs mixed with cow's urine.

14-14½ If the rectum is injured by the shaking of the tube, there will be burning, sense of heat and edema. In such conditions, astringent, sweet and cold affusions and enemata are indicated.

15-16. If the anal valves are hurt by excessive penetration of the enema tube, there will be pain, burning, rectalgia and the discharge of fecal matter In such a condition the use of ghee, sweet milk and mucilagenous enema are recommended

17. The inadequately compressed enema does not reach the destination and returns too soon In such conditions, unctuous enema should be properly administered again, by one desiring success in treatment.

18. If over-forcibly administered, the enema is retained in the stomach or goes up and reaches the throat. In such conditions, enema, purgation and pressure on the neck etc., are the requisite measures of treatment.

Summary

Here is the recapitulatory verse—

19 The wise physician who has a knowledge of these complications with regard to the enema tube, receptacle as well as the ineptness of the enema administrator and the treatment of these complications, should be engaged to give the treatment.

5 Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the fifth chapter entitled 'The Success in Treatment of the Complications arising from the Defects in the Enema Apparatus or in the Technique of



Administration of the Enema', not being available, 'the same as restored by Dridhabala, is completed.

CHAPTER VI

Complications of Emesis and Purgation

1. We shall now expound the chapter entitled 'The Success in Treatment of Complications arising from the Procedures of Emesis and Purgation.

2 Thus declared the worshipful Ātreya.

3. I shall describe the proper method of purification through the upper and lower channels of the body and the complications arising from improper procedure and their treatment

Time and Method of Purgation

4 Summer, the rainy season and winter are hot, rainy and cold respectively. In between them, there are three seasons called the early rains and two others which have mild seasonal characteristics.

5-6 Prāvrt the (early rains) is comprised of Āsādha and Srāvana, and Śarad (autumn) is Kārtika and Mārgaśīrsa, and Vasanta (spring) is Phālguna and Caitra. These are the seasons in which seasonal purification is to be done The physician should classify seasons in this way and give seasonal purification in condition of normal health, but in cases of disease, he should administer purification whensoever found necessary in view of the disease-condition

7. In the intervals between the procedures of emesis and purgation etc , the physician should give oleation and sudation procedures, and in the end, he should give sedative oleation.

8 The physician should not give an excessive dose of preparatory oleation before purgation to those who are suffering from acute spreading affections, pimples, edema, jaundice, anemia, trauma and toxicosis

9. The persons who have excessive unctuous quality in the body should not be given unctuous purgatives The persons, in whose body the unctuous element has become agitated, should be given non-unctuous purgatives

10. When a person has been well prepared with oleation and sudation procedures, and after his previous meal has been fully digested, if he ingests the right dose of medication, with his mind concentrated on the treatment, it brings about the most desirable results.

11. As in a vessel smeared with oil, water slips down without any



effort, similarly Kapha and other morbid humors slip out easily in a body which has undergone oleation therapy.

12 As fire makes the water in moist wood to trickle out from every pore, similarly sudation causes the fixed toxic matter to melt and flow out in a person who has been previously oleated

13 Just as dirt in a dirty cloth is separated and washed out by water, so, by oleation and sudation, the toxic matter in the body is segregated and washed out by purgation.

14 If the purificatory dose is taken when the previous meal is undigested, there will occur depression and constipation, and the medication acts in a wrong way

15 16. That should be known as the proper medication which requires to be taken in small dose, which is quick in action and is curative of even an excessive degree of morbidity, which is easy to take, which is light in digestion, palatable, pleasing, curative of the particular disease, not harmful even if complications arise, not very depressant and is possessed of the most agreeable smell, color and taste.

17 If a person after cleansing his mind of its impurities like passion and other inauspicious sentiments and concentrating his mind on the treatment takes this dose, it brings about the most desirable results.

18-18½ The person, who is going to have emesis the next day, should take diet which is easily digestible, mostly liquid and promotive of mucus secretion, and the person who is going to take purgation, should eat light and warm articles of diet. Owing to increase of mucus in the former case and diminution of mucus in the latter, the morbid humors quickly flow out

Signs of successful purification

19-20 In a person who has taken the purificatory dose, the physician should keep observing the development of the signs of complete purification. In the case of emesis, when bile appears after the mucus in the vomitus, and in the case of purgation mucus appears after feces and bile, and there occur weakness, debility and lightness of the body, it should be considered the stage of complete elimination of morbid matter.

21-21½. After this stage if any part of the dose is left in the body, it should be eliminated by emesis. But if lightness has not developed in the body, it should not be done. In case there are stiffness and accumulation of Vāta, the patient should be made to vomit even if there occur no eructations. Emesis should be done till there occur lightness of the body



and thinning of the mucus. If carried further, it will be attended with great disaster.

22-23 Emesis promotes the gastric fire and the humors get sedated. The person who has vomited should be starved as long as the signs of the full digestion of the medication are not seen, and on seeing these signs, the dietetic regimen of gruels should be carried out and the starvation should be stopped

24. The gastric fire in the body of the person who has been cleansed by the purificatory procedures and freed from all morbid matter, becomes weakened Therefore, a course of dietetic regimen of thin gruels etc., should be carried out

25. The physician should prescribe the dietetic regimen of demulcent drinks etc., in conditions where Kapha and Pitta are partially cleansed and in case of alcoholics or persons with Vāta-cum-Pitta habitus, the thin gruels will have a liquefacient effect on their body.

26. Regular peristaltic movement of Vāta, a sense of well-being, hunger, thirst, good spirits, self-confidence, lightness, clarity of the senses and of the eructations are the signs that indicate that the dose of medication has been completely digested.

27 Exhaustion, burning, asthenia, giddiness, fainting, headache, malaise and loss of vitality are the signs indicating that some part of medication is still left undigested

28 Medication taken at the wrong time or in under-dose or over-dose, or medication that is very old or which is not impregnated or not well prepared, will soon produce complications.

Ten complications

29 30. Distension of abdomen, griping pain, excessive discharge, cardiac spasm and spasm of the limbs, discharge of blood, improper action of the medication, rigidity, serious afflictions and exhaustion—these are considered to be the ten complications due to under-action or over-action of the drug or due to the defects of the attendant, the medication, the physician or the patient.

Symptoms of proper, under and over action of the procedures

31 Successful action is discharge in right proportion. If there is excessive discharge, it signifies over-action. And unsuccessful action is that where there is contrary action or there is no discharge or scanty discharge.

32 Purgative medication in a condition, where the Kapha is aroused, would act upwards, i. e. as an emetic



if the medicine is bad in odor or unpalatable or is in a big dose and taken before the previous meal is digested

33. The emetic dose which is taken in a condition when a person is afflicted with hunger, or where the person is of the soft-bowelled type or where Kapha in the stomach is poorly aroused or where medicine is strong or where the medicine taken becomes stagnant in the stomach and causes agitation, acts as a purgative.

34. These conditions where the actions of drugs are reversed and consequently elimination is partial, are known as conditions of unsuccessful action. It means that the morbid matter is either eliminated with difficulty, or not at all, or only slightly.

35. If after taking the dose, the body is not cleansed and the dose is fully digested, he may take a second dose. If the second dose is taken before the first is fully digested, there may be over-action

36. In case of imperfect action of the dose, the physician should give a strong or mild second dose, after ascertaining whether the person is of the hard-bowelled or the soft-bowelled type and also his vitality.

37. The physician should not give a second dose of emesis to one who is bad subject for emesis, or a second dose of purgation should not be given to a hard-bowelled person If they are so given, they will surely kill the patient

Treatment of complications

38-39. The purificatory dose given to a person who is not prepared with preliminary oleation and sudation procedures, or to one who is dehydrated. or if the drug has become too old, it will only rouse the morbid matter and will be incapable of eliminating it; such a dose of medication causes many diseases-wrongful action, edema, hiccup, excessive faintness, cramps in the calf muscles, pruritus, asthenia of the thigh and discoloration

40-41. The purificatory medicine given in a very small dose to a person who has been prepared with oleation and sudation procedures, and whose digestive fire is strong and who, as a result, has digested away the medication or whose action has been impeded by ingestion of cold articles or by chyme, only rouses up the morbid matter but does not eliminate it These conditions too would give rise to the same diseases All these are conditions of imperfect or unsuccessful action Knowing these as such, the wise physician should carry out the line of treatment in the manner laid down.



42 In such conditions the person should be anointed with oil and salt, and sweated by means of bed sudation or mixed lump sudation method, and he should be given another purificatory dose after the first dose of medication is digested; or he may be given evacuative enema mixed with cow's urine

43. After the evacuative enema, he should be fed with meat-juice of Jāngala animals and then should be given unctuous enema of oil prepared with emetic nut, long pepper and deodar, in proper dose

44 After oleating him with unctuous articles curative of Vāta he should be given again a strong purificatory dose. It should not be a very strong dose, as then, it will cause over-action.

45. The strong medications given to a person who is afflicted with hunger or who is soft-bowelled, would quickly eliminate not only the feces, bile and mucus, but also the fluid body-elements along with stools

46 Thus, it would lead to the loss of vitality and voice, burning, dryness of throat, giddiness and thirst In this condition, the physician should remove the residual portion of the medication by giving him emesis prepared with drugs of the sweet group

47-48. In case of over-action of emesis, the physician should give purgation, and in case of over-action of purgation the physician should give emesis The over-flow should be stopped by treating the patient with cold affusions and immersion bath and with eats and drinks and drugs of astringent and sweet groups and of cooling quality. The patient may be treated with the medications curative of hemothermia, diarrhea, burning and fever.

49. The patient may drink the demulcent drink prepared of the extract of Indian berberry, sandal wood, cuscus, marrow and blood mixed with the powder of roasted paddy This demulcent drink is an excellent curative of the effects of over-action.

50 The physician may give the thin gruel prepared of the sprouts of banyan or other milk-exuding trees mixed with honey, or milk or other articles of diet both prepared with medications that are intestinal astringents

51. He may be given the food mixed with the meat juice of Jāngala animals. The mucilagenous enema is also recommended in this condition or he may be given an unctuous enema of ghee taken directly from milk and prepared with drugs of the sweet group.

52. In over-action of emesis, the person should be affused with cold



water and then may be given a demulcent drink prepared of fruit juice mixed with ghee, honey and sugar.

53. In excessive vomiting with eructations, the patient may lick the powder of coriander, nut grass, mahwa and extract of berberry mixed with honey

54 In a condition where the tongue has been extremely drawn in during vomiting, it is beneficial for the patient to take mouth-rinses prepared of palatable soup, milk or meat-juice prepared with unctuous, acid and salt articles.

55 Or some one else should be made to taste, in his presence, acid fruits so that his mouth may water in sympathy If his tongue is protruded out, then smearing it with the paste of til and grapes, one should push it into position.

56 The wise physician should give in spasmodic condition of speech and in Vāta-disorders, thin gruel prepared with ghee and flesh and also oleation and sudation therapy.

57. The patients who have undergone emesis or purgation or starvation or whose gastric fire is poor, should take the dietetic regimen of thin gruel etc., for the improvement of their digestive fire and vitality

58 59 Medicine, given in too small a dose, to a person who has excess of morbidity or who is dehydrated or whose gastric fire is weak or who suffers from misperistalsis, will rouse the morbid humor and obstruct the body-channels and cause great distension of abdomen, pain in the back, side of the chest and head, and serious obstruction to breath, feces, urine and flatus.

60 Inunction, sudation, suppository and similar treatment, evacuative and unctuous enemata and all treatment curative of disorders of misperistalsis are recommended in the case of distension of abdomen.

61-62. Strong medication taken by a person who has taken the oleation therapy, who is hard-bowelled and who suffers from chyme morbidity or by a person who is emaciated, soft-bowelled, exhausted and is poor of vitality, reaches the rectum and eliminates morbid matter along with chyme and causes acute colic and griping pain accompanied with slimy and bloody discharge.

63. In conditions associated with chyme-morbidity, starvation and digestive medication are recommended; and the diet should be of dry, hot and light articles, and in condition of emaciation, all measures of roborant therapy and medications prepared



with drugs of the sweet group are recommended.

63½. If, even after the digestion of chyme, there is obstipation, medication with acid and alkali, and light diet are recommended.

64-65½. If in this condition there is excess of Vāta, the patient may take ghee mixed with fulsee flowers and with pomegranate juice adding barley alkali or rock salt. He should take as food, sour curds mixed with pomegranate bark and as his drink, he should take warm water mixed with the paste of deodar and til.

66-67. Or he may take the milk prepared with holy fig, gular fig, yellow-barked fig and cadamba or he may be given a mucilagenous enema prepared with astringent sweet and cooling drugs; or he may be given an unctuous enema prepared with liquorice.

68-70. Medicine given in a small dose to a person who has excessive morbidity, rouses the humors, causes frequent and scanty elimination and gives rise to pruritus, edema, dermatosis, heaviness of the body, impairment of the gastric fire, nausea, stiffness, anorexia and anemia. There occurs frequency of discharge. This complication may either be treated with sedative drugs or with emetics, or giving him oleation again, he should be administered a strong purgative and when he is perfectly cleansed, he may be given powders and medicated wines prepared with suitable medications.

71. Owing to suppression of the urge in one who has taken the purificatory dose, the Vāta and other humors, getting provoked and reaching the heart, cause severe cardiac spasms.

72-72½. The person becomes afflicted with hiccup, cough and pain in the side of the chest; he gets depressed, there is dribbling from the mouth, agitation of the eyes, he bites his tongue, falls unconscious and gnashes his teeth. As this condition is serious the physician should immediately make him vomit.

73-74. If the fainting is due to excess of Pitta, emesis should be given prepared with drugs of the sweet group, and if due to Kapha, drugs of the pungent group should be used. Thereafter, the residual morbidity should be digested away by digestive medications. Then his body heat and vitality should be systematically rehabilitated.

75. If the person, while vomiting excessively, is afflicted in his heart by Vāta, he should be given unctuous, acid and salt articles; and in condition due to Pitta cum-Kapha, dry,



pungent and bitter articles should be given.

76-77. By suppression of the urges by a person who has taken the purificatory dose or owing to obstruction of Vāta by Kapha, or owing to purification done in excess, the provoked Vāta seizes the limbs and causes stiffness, tremor, pricking pain, asthenia, cramps and churning. In this condition, oleation, sudation and all similar other measures curative of Vāta should be carried out

78. If a very strong medication is given to a soft-bowelled person who has only slight morbidity, after eliminating the morbid matter and churning the system excessively, it causes the discharge of the live-blood.

79 Mixed with food, the blood should be thrown to dogs or crows to eat. If they eat it, it is live blood If it is not eaten, declare it to be bile-blood.

80. A white cloth soaked in that blood and dried, should be washed with warm water. If the cloth retains the coloration, it is bile-blood But if the cloth becomes clean and white then it is to be regarded as live-blood.

81. The physician should carry out treatment till the last moment of his life of the man who is afflicted with thirst, unconsciousness and intoxication. And his treatment should consist of measures curative of Pitta or the treatment beneficial in the over-action of the purificatory procedures.

82 He should be given to drink the fresh blood of a live deer, cow, buffalo or goat, so that his life becomes immediately supported by this life-giving procedure.

82½ Or he may be given that very blood churned with sacrificial grass in the form of an enema.

83-84. Or he may be given a cold enema of milk prepared with black turpeth, white teak, jujube, sacred grass and black cuscus and mixed with supernatant part of ghee and extract of berberry, or he may be given a very cold mucilagenous enema, or an unctuous enema prepared of the supernatant part of ghee.

85. If there occurs prolapse of rectum, it should be replaced after constricting it with astringent medication. In a condition of unconsciousness, soothing songs and words should be uttered.

86-87. If the purgative dose ceases to act immediately after elimination of the fecal matter or the emetic dose is immediately vomited out, it causes only the agitation of the morbid humor but does not eliminate it Then the provoked humors cause pruritus and other



diseases. This is called the condition of wrongful action of medication; and in this condition, treatment should be in accordance with the pathological features.

88 If a man who has undergone oleation procedure takes an unctuous potion, it gets covered up by the morbid matter which is in a softened condition and will be unable to expel the morbid matter from its habitat, it even obstructs those that have been dislodged from their habitats.

89 It causes scanty and frequent elimination accompanied with acute obstruction of Vāta, rigidity and pain in the rectum. Such a man requires treatment by strong enemata or purgation preceded by lightening and digestive measures

90-91. The un-unctuous purgative medication, taken by one already lacking in the unctuous quality, or by one who is debilitated, will provoke the Vāta quickly and give rise to severe complications It causes rigidity and severe pain in all the limbs and fainting. In such a condition, oleation, sudation and similar other measures as well as the line of treatment curative of Vāta, are indicated.

92-93 A mild medication administered to one that has undergone the oleation procedure and who is soft-bowelled rouses up the Kapha and the Pitta and obstructs the Vāta, and gives rise to torpor, heaviness, exhaustion and asthenia. In this condition, the patient should be made to vomit out the medication as well as the morbid matter Then he should be given lightening and digestive remedies. Afterwards he should be given unctuous and strong purificatory measures.

Summary

Here are the two recapitulatory verses—

94. Thus have been described along with their signs and symptoms and treatment, the complications arising from the procedures of emesis and purgation done by unskilled physicians.

95. The wise physician, versed in the correct pathology and stages of these conditions, should administer properly the purificatory procedures with a view always to completely restore the health of the patient

6. Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the sixth chapter entitled 'The Success in Treatment of Complications arising from the Procedures of Enema and Purgation', not being available, the same as restored by Dḍhabala, is completed

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CHAPTER VII

Complications of Enema

1 We shall now expound the chapter entitled 'The Success in Treatment of the Complications arising from the administration of the Enema.'

2 Thus declared the worshipful Ātréya.

3-4 The assembly of disciples inquired with due humility the great teacher Punarvasu, a veritable storehouse of intelligence, fortitude, large-heartedness, profundity, patience, restraint and austerity, saying:— " What are the complications arising from the administration of enema? How many are they? What are their causes and their symptoms? What are the therapeutic measures?" On hearing these questions, the teacher answered and said to the disciples—

Twelve Complications and their Treatment

5-6. 'Inadequate action, over-action, exhaustion, distension of abdomen, hiccup, cardiac disorder, excessive upward mounting of the enema, diarrhea, headache, body-ache, griping pain and excessive discharge—these twelve, are the possible complications arising from the improper use of the enema Hear now the symptoms and treatment of each of these separately

7-9. The enema given to a hard-bowelled person or to a person with predominance of Vāta, or to a dehydrated person or to a person with provoked Vata, the enema which is given cold or prepared with an insufficiency of salt, unctuous substance or drugs; the enema which is very dense, the enema of this description will only stir up the morbid matter without eliminating it owing to its weak action It will consequently produce heaviness of the alimentary tract and retention of flatus, urine and feces, pain in the umbilical and hypogastric regions, burning, increased mucus secretion in the stomach, edema of the anorectal region, pruritus, onchoma, discoloration, anorexia and dullness of the gastric fire.

10 In these conditions a warm potion of digestive decoctions, various methods of sudation, suppositories prepared of emetic nut or at the right time the administration of purgation are recommended.

11. The enema prepared of bael root, turpeth, deodar bark, barley, jujube, horse gram, Surā and other wines and cow's urine mixed with the medicinal paste described earlier will draw out the morbid matter.

12 The enema which is given to a person who has previously been subjected to oleation and sudation and who is soft-bowelled, and the enema which is prepared with strong and hot



medications will produce over action. The symptoms and treatment of this condition will be similar to those given in over-action of purificatory procedures.

13-14. To relieve the burning sensation induced by the over-action, the physician should give an enema prepared with the paste of painted-leaved tick-trefoil, lotus, white teak, liquorice, sida, grapes, or mahwa in milk or rice water or the cold infusion of grapes or of baked earth or of liquorice, mixed with ghee.

15 16. If there is a residue of chyme and then evacuative enema given is mild, the stirring up of the morbid matter obstructs the course of Vāta, impairs the gastric fire and also provokes the Vāta and causes exhaustion, burning, cardiac pain, stupefaction, cramps and heaviness. The physician should treat this condition with dry method of sudation and digestive medication.

17 The patient may drink the water medicated with long pepper, ginger grass, cuscus, deodar, and trilobed virgin's bower mixed with sanchal salt. This is digestive stimulant and cleanses the stomach.

18 Or the patient may drink whey mixed with sweet flag, dry ginger, long zedoary and small cardamom in conjunction with Prasannā wine or medicated or simple wines

19-20. Or the patient may take as potion the pulp of deodar, the three spices, chebulic myrobalans, Palas, white flowered leadwort and costus mixed with cow's urine, or he may take a potion of alkali which is digestive stimulant. Or he may be given enema prepared with deca-radices in cow's urine, or an enema prepared of honey and oil mixed with cow's urine and well salted.

21-22½. The enema of a poor potency given in conditions of great morbidity, dehydration or to a low-bowelled person, gets covered up by the accumulated morbid matter and becomes clogged in the channels, causing obstruction to the movement of the Vāta. This obstructed Vāta flowing in a wrong course, causes distension of abdomen, pressure on the vital organs, burning, heaviness of the alimentary tract, pain in the scrotum and groin, and impedes the action of the heart and causes pain running about here and there irregularly

23-25. Take emetic nut, turpeth and the other drugs of that group, costus, long pepper, rock-salt, rape seed, kitchen soot, flour of black gram, sweet flag, yeast and barley alkali, mix this with gur and prepare a



suppository of the size of a thumb and of the shape of a barley seed and smearing it with oil, insert it in the lubricated anus of the person who has been previously treated with inunction and sudation. Or a suppository prepared of rock salt, kitchen soot and rape-seed may also be used.

26 Or the patient may be given evacuative enema prepared of bael and the other drugs of its group, tooth-brush tree, rape-seed and cow s urine; and he may then be administered an unctuous enema prepared with long leaved pine and deodar

27. A very strong enema given to a weak and soft-bowelled person will eliminate over much and cause hiccup. In this condition, treatment which is curative of hiccup and roborant is advised.

28. The patient may be given an unctuous enema of the oil prepared with the paste of sida, tick trefoil and other drugs of its group, white teak, the three myrobalans, gur and rock salt along with Prasannā wine and sour conjee

29. Or the patient may take the pulvis of long pepper and rock salt of the measure of one tola, with warm water. Inhalations, linctus, meat-juices, milk, sudation and foods that are curative of Vāta are also recommended.

30-31 Enema strongly medicated or containing air bubbles or improperly compressed, will afflict the heart. In this condition, the evacuative enema prepared with the decoction of thatch grass, sacrificial grass, and Itkata grass, the drugs of the sour and salt groups, common caper and jujube are beneficial This should be followed by an unctuous enema prepared with drugs curative of Vāta

32. If after the enema has been given, the urge of the flatus, urine and feces is suppressed, or if the enema is given with great pressure, the forceful flow of the fluid may find its way out through the oral cavity.

33 34½ On observing the unctuous condition in the patient, induced by this complication, his face should be immediately washed with cold water, and the sides, abdomen and the nether parts laved with cold water and the patient should be continually fanned. In extreme cases, it may be necessary to hold the patient by his hair, in mid-air and shake him and also frighten him by means of infuriated bulls, asses, elephants and lions or the executioners of the king, serpents, fire-works and such other fearful things When the patient is terrified in this manner, the aberrant flow of the enema will return to its normal downward course.



35 36. Or in certain cases it may be necessary to apply pressure round the neck of the patient by a tight grip of the hand or a piece of cloth taking care, of course, to see that patient is not asphyxiated to death· In this way, in consequence of the blockage of the channels of the upward moving Prāna and Udāna, the Apāna Vāta regaining the normal downward tendency, quickly pushes the enema fluid down.

37 At this stage, in order to help the peristaltic movement, the patient should be given to drink one tola of the paste of Pathan lodh mixed with sour articles These drugs, by virtue of their being hot, acute and diffusive, will help to draw the enema fluid downwards.

38. If the enema fluid is lodged in the colon, the patient should be sweated and given an evacuative enema of barley, jujube and horse gram prepared with cow's urine.

38½ If the enema fluid is lodged higher up in the thoracic region, the evacuative enema to be given should be prepared with the penta-radices of the bael group

39. If the enema fluid is lodged still higher in the head, then nasal medications, inhalations and anointing of the head with the paste of rape-seed should be resorted to.

40-41. When a mild and insufficiently medicated enema is given to a patient who is suffering from heavy accumulation of morbid matter, the oleation and sudation procedures, followed by such an enema will stir up the morbid matter and eliminate it only partially, thus setting up a tendency to diarrhea One afflicted with this complication, suffers from frequency of stools resulting from the swelling of the bladder and the rectum, or from asthenia of the shanks and the thighs

42 The line of treatment in such a condition consists of sudation, inunction and evacuative enema medicated with purificatory drugs and drugs inducive of correct peristalsis Then after the patient has undergone the lightening procedure, he should be put on the dietetic regimen laid down for those who have undergone purgation.

43-44½. When an enema which is too thin, mild, cold or insufficient in quantity is given to a person who is debilitated, hard-bowelled and suffering from severe morbidity, it gets choked by the morbid accumulations The enema fluid thus blocked, presses on the Vāta which gets provoked and courses wildly through the body channels and is obstructed in the



cranium. Thus checked, it renders the neck and its sides rigid and causes cutting pain in the throat and the head. As a result deafness, tinnitus, coryza and agitation of the eyes are induced.

45-46. In such conditions, inunction with oil and rock salt in conformity with the rules laid down are advised. The patient should be further treated with insufflations or nasal medications and inhalations or errhines. Then, after he has been made to eat pungent and peristalsis-inducing articles of food, he should be oleated and administered an unctuous enema.

47-49. If a patient is given an excessive dose of a heavy and acute enema without his being first prepared with the oleation and sudation procedures, the enema so administered will cause excessive elimination. When the excretory matter has thus been eliminated in an excessive measure by the evacuative enema, the patient's gastro-intestinal tract becomes rigid and an upward peristalsis is set up, with the result that the course of Vāta is impeded. On account of this abnormal course of Vāta, the patient is afflicted in his limbs with various kinds of pain such as girdle pain, pricking pain, breaking pain, throbbing pain and stretching pain.

50. In such conditions, the patient should be anointed with salted oil and affused with hot water. He should then be sweated with decoctions of the leaves of the castor-plant and with hot-bed method of sudation.

51-53. He should then be given an evacuative enema prepared with barley, black-gram and jujube and the two kinds of penta-radices in 512 tolas of water till the water is reduced to one fourth its original quantity and mixed with the paste of bael, warm oil and salt. When he has been administered this evacuative enema and comforted, he should be given an immersion bath in a tub. After that he should be made by the physician to eat and immediately on completing his meal, he should be given an unctuous enema with oil medicated with liquorice or with the oil medicated with bael.

54-55. If an enema which is unctuous, acute and excessive in dose is given to a soft bowelled person suffering from slight morbidity causing precipitous elimination of the morbid matter, it gives rise to an all round shooting pain in the abdomen. The patient in this condition is afflicted with pricking pains in the sacrum, groins and the bladder, and pain in the region below the navel, obstipation and frequent urge with scanty evacuation due to the very strong and irritating action of the enema fluid.



56. In this condition, treatment consists of the administration of an enema consisting of milk prepared with sweet and cooling drugs such as sugar-cane etc., and which has been mixed with the paste of liquorice and til The patient should be kept on milk diet

57. Or the patient may be given an enema of milk prepared with calophany, liquorice, Indian ash tree, Kardama and Indian berberry, after the patient is put on an acid and soft diet.

58-59. If an enema which is very acid or hot or acute or salt, is given to a person suffering from Pitta disorders, the enema irritates, injures and inflames the anal tract. The anus thus inflamed exudes blood and Pitta of various colors, flows out with a great force at frequent intervals, and the man faints

60 In such a conditon, a cold enema of goat's milk, in which have been boiled triturated bits of green stalks of silk cotton tree and to which has been added a quantity of ghee, should be given

61. This method of preparing the enema is also recommended in the case of banyan and other drugs of its group, or in the case of barley and til with heliotrope and Indian spinach as also with white mountain ebony.

62 In addition, affusion of the anus, applications prepared with cold and sweet drugs, and procedures advised in hemothermia and diarrhea, are recommended

63 An enema should be made acute when so required in a given condition by the addition of cow' urine, tooth brush tree, white flowered lead-wort, salts, alkalis and rape seed and it should be made mild when so required by the addition of milk etc.

The cleansing effect of the Enema

64 The enema, when lying in the colon draws by its potency, the morbid matter lodged in the entire body from the foot to the head, just as the sun situated in the sky sucks up the moisture from the earth.

65. Again, just as the cloth sucks up the pigment from the water dyed with the safflower, even so, the evacuative enema sucks up and eliminates the morbid matter from the body which has been prepared by the liquifacient procedures of oleation and sudation

Summary

Here is the recapitulatory verse -

66 Thus have been described the complications arising from the administration of the enema, together with



the clinical picture presented in each case and the appropriate remedial measures. The physician who administers the enema, after thoroughly acquainting himself with all this, is not liable to err.

7. Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the seventh chapter entitled 'The Success in Treatment of the Complications arising from the Administration of the Enema' not being available, the same as restored by Dṛḍhabala, is completed

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CHAPTER VIII

The Prasrita Preparation

1. We shall now expound the chapter entitled 'The Successful Administration of the Enema consisting of a Prasṛta (or 8 tolas) measure.'

2. Thus declared the worshipful Ātréya.

3. We shall describe in separate prescriptions, making use of the Prasrta measure, the mild varieties of evacuative and the unctuous enema, suitable for delicate persons as well as for those who are suffering from the ill effects of mis-applied enema.

4. Take two Prasrtas of cow's milk, three of honey, oil and ghee, and emulsify the whole with mortar and pestle This makes an enema which is curative of Vāta-disorders and is promotive of strength and complexion.

5. An enema, curative of Vāta, is made by taking one Prasita each of til oil, Prasannā wine, honey and ghee, two Prasitas of the decoction of the roots of the bael group of the penta-radices and two Prasrtas of horse-gram

6. Take five Prasṛtas of the juice of penta radices, two of til oil and one each of honey and ghee. This enema serves the purpose of oleation, and is alleviative of Vāta-disorders.

7 Take half tola of rock-salt, one Prasita each of honey, til oil, milk and ghee, and one tola of juniper. This makes an evacuative enema which is an excellent promoter of the seminal secretion.

8-8½ Take four Prasṛtas of the decoction of wild snake gourd, neem, chiretta, Indian groundsel and dita bark, one Prasita of ghee, and mix the paste of rape-seed. This evacuative enema containing the afore-mentioned five bitters, is curative of urinary anomalies and dermatosis, and is anti-blennorrhagic.

9-10. Take five Prasitas of embelia, three myrobalans, drumstick, emetic nut, nut grass and kidney leaved ipomea and one of til oil and emulsify



the whole together with the paste of embelia and long pepper. This evacuative enema is curative of helminthiasis.

11. Take one Prasrta each of milky yam, sugar-cane, tick trefoil, indian groundsel, white yam, honey and ghee and add the paste of long pepper. This makes an enema promotive of virility

12 Take four Prasrtas of til oil, cow's urine, whey and sour conjee and add the paste of rape-seed. This makes an enema which is curative of constipation and distension of the abdomen.

13-14. Take five Prasrtas of the decoctions of small caltrops, Indian rock foil, castor, til oil and Surā wine and add the paste of liquorice, fragrant piper long pepper and sugar candy This makes an excellent enema in conditions of dysuria and distension of the abdomen.

15 In conditions of stagnation induced by the administration of an over-mild enema, the remedy consists in the administration of a second and severe enema; while, on the other hand, if a patient has been excessively depleted by severe enemas, recourse must be had to corrective enema prepared with the sweet group of drugs.

16 If a person, suffering from disordered Vāta, complains of burning in the anus etc., as a result of the administration of a hot enema, he should be given a potion consisting of the paste of turpeth diluted with the decoction of grapes, this will induce the normal peristalsis and passage of morbid matter.

17 This enema, by effecting elimination of the morbid Pitta, feces and flatus, will allay the burning etc. When purified thus the patient should be given a drink of cold gruel mixed with sugar.

18. If the patient is excessively purged and as a result suffers from an excessive loss of fecal matter, he should eat the Kulmāsa preparation i. e; half-boiled barley or other grain with the thin gruel of black gram, or he should drink honey wine or Surā wine

36 Varieties of Diarrhea and the Remedial recipes

19. If the patient is seen passing foul-smelling and undigested stools accompanied with colicky pain and anorexia, he should drink a potion of nut-grass, atees, costus, Indian valerian, deodar and sweet flag.

20. If the patient passes excessively, digested stools, flatus, blood, Pitta or Kapha, the enema prepared with suitable medicaments is the best remedial measure



21. These six varieties of diarrhea are further sub-divided into thirty varieties, according to the various combinations of two morbid humors These thirty together with the main six varieties make thirty-six varieties of diarrhea, along with their complications

22 The physician should know colic, dysentery, meteorism, griping pain, anorexia, fever, thirst, stupefaction, burning, fainting etc., to be the complications of these various types of diarrhea.

23. When the patient passes undigested stools, a digestive potion prepared with the three spices acids and salt is recommended, since in this condition, administration of the enema is contra-indicated.

24 If there is provocation of Vāta, the patient should be given the unctuous enema prepared with sweet, sour and salt groups of drugs

25. If there is blood in the stools, enema of blood should be given, and in the case of provocation of Pitta, the enema prepared of astringent sweet and bitter groups of drugs, and if there is excessive mucus in the stools, the enema prepared of astringent, pungent and bitter groups of drugs should be given

26 If the condition of lienteric diarrhea is associated with fecal matter or flatus, or if the condition of feculent diarrhea or diarrhea due to Vāta morbidity is associated with undigested stools, the treatment consists of a digestive potion of the three spices and the drugs of the acid and salt groups.

27. If the condition of lienteric diarrhea is associated with bile or blood or if the condition of bilious or sanguinous diarrhea is associated with undigested stools, the treatment consists of a potion of the three spices and the drugs of the sweet and the bitter groups

28. If the condition of lienteric diarrhea is associated with mucus, the treatment consists of a potion of the three spices and the drugs of the astringent and the bitter groups

29 If the conditions of feculent or bilious diarrhea is associated with flatus, or if the condition of diarrhea of Vāta is associated with fecal matter or bile the best line of treatment is the administration of an enema prepared of the drugs of the sweet, acid and astringent groups

30 If fecal matter and blood, or bile and fecal matter, or blood and bile, or fecal matter and blood and bile, are found mutually associated in the conditions of diarrhea. the treatment consists in the administration of an enema



prepared of the drugs of the astringent, sweet and bitter groups.

31. If the condition of feculent diarrhea or bilious diarrhea is associated with mucus in stools or if the diarrhea due to Kapha is associated with fecal matter, bile or blood in stools, the best line of treatment consists in the administration of an enema prepared of the three spices and the drugs of the bitter and the astringent groups.

32 If the condition of diarrhea due to Kapha is associated with flatus, the treatment consists in the administration of an enema prepared of the three spices and the drugs of the bitter and acid groups; while if the condition of sanguinous diarrhea is associated with mucus in stools, the treatment consists in the administration of an enema prepared of the three spices and the drugs of the sweet and bitter groups

33 If the diarrhea due to Vāta is associated with mucus in stools, the treatment consists in the administration of an enema prepared of the three spices and the drugs of the sweet and the salt groups; while if the condition of sanguinous diarrhea is associated with flatus in stools, the treatment consists in the administration of an enema prepared of the drugs of the sweet, acid and bitter groups.

34. In this manner, in combination of three, four or five morbid factors, the corresponding combination of therapeutic measures should be determined. This methodology enunciated with reference to diarrhea is applicable mutatis mutandis in all disease-conditions.

35 When all the six morbific factors are found in combination, a digestive potion consisting of all the six tastes should be used, when five of the six conditions except that of chyme are involved, the enema consisting of all the six tastes should be given

36-37½ Take four tolas each of the unripe fruits of gular fig, the barks of jambul, mango and gular fig, conch, sal resin, lac and Kardama and reducing the whole to paste, prepare with it 64 tolas of ghee adding double the quantity of milk. This medicated ghee may be given in all kinds of diarrhea, according to the vitality of the patient.

38. A medicated gruel, prepared of cowage, fulsee flowers, bael, sensitive plant, red rice, lentils and sprouts of holy fig with water may be given in conditions of diarrhea.

39 Similarly, a medicated gruel prepared of tender gular fig, Indian calosanthes, sensitive plant and sprouts of yellow-barked fig tree, lentils, fulsee flowers and heart-leaved sida may also be given.



40. Similarly, different medicated gruels may be prepared of lentils with the addition of the decoctions of any of the following groups of drugs viz, the tick trefoil group, the sida group and the sugar-cane group.

41-42. Medicated gruels prepared of the roots of cowage, Sāli and other kinds of rice or with curd, butter milk, sour conjee, acid, milk and sugar-cane should be given cold, mixed with sugar, honey, ghee and black pepper curing all kinds of diarrhea. These medicated gruels seasoned with ghee, black pepper, cumin seeds and sweet and salt articles, are wholesome and curative of all kinds of diarrhea

Here are verses again—

43-45 In diarrhea due to Vāta, the potion as well as the enema should be prepared of unctuous, acid, salt and sweet articles and should be taken lukewarm; in diarrhea due to Pitta and blood morbidity, both potion and enema should be prepared of bitter, astringent and sweet articles and should be taken cold; in diarrhea due to Kapha, drink and enema should be prepared of bitter, astringent and pungent articles and should be taken hot; in diarrhea due to fecal morbidity, the medication should be astringent and alleviative of Vāta, in diarrhea due to chyme morbidity, digestive potions should be drunk. in diarrhea characterised by blood in stools, th mucilagenous enema, or blood enema should be given In this manner, we have indicated the various lines of treatment in diarrhea. In cases where the diarrhea is caused by the morbidity of more factors than one, the medication should consist of the appropriate combination of the various lines indicated. In these latter cases, the principle of treatment should be to treat the preponderant morbid factor first.

Summary

Here is the recapitulatory verse—

46 In this chapter on success by the use of enema consisting of the Prasita measure, the teacher has described the various enemas in which the Prasita measure is used; the complications arising from the use of mild enema, as also their treatment, evacuative enemas which are beneficial in conditions of diarrhea, and finally, the determination of medications with reference to the six categories of taste, various medicated ghees and gruels

8. Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivésa and revised by Caraka, the eighth chapter entitled 'The Successful Treatment of Administration of the Prasrta Enema' not being available, the same as restored by Didhabala, is completed



CHAPTER IX

The Three Vital Regions

1. We shall now expound the chapter entitled 'Success in Treatment of the Complications arising from the Disorders affecting the Three Vital Regions in the body'.

2 Thus declared the worshipful Ātréya.

3-(1) O, Agnivéśa! A hundred and seven are the vital organs located in the trunk and limbs of the human body When any one of them is afflicted, the resultant suffering is very severe, on account of their intimate connection with the sentient principle in the body.

3. Among these vital regions, those situated in the trunk are more important than those situated in the extremities, since the extremities are dependent on the trunk As regards the vital organs situated in the trunk again, those of the heart, the bladder and the head are the most important, since the existence of the body is dependent upon them

4-(1) Now, in the heart are set as spokes in the nave of the wheel, the ten great arteries, the vital breaths Prāna and Apāna, the mind, the intellect, consciousness and the great proto-elements.

4-(2). In the head are set, as ra in the sun, the sense organs and the channels carrying the sensory and vital impulses.

4 As regards the bladder, located as it is in the perineum amidst the channels carrying the semen and the urine, it is the seat of urinary secretion and also the resort of all the channels conveying the aqueous element even as the ocean is the resort of all the rivers of the earth. With a network of channels known as vital ones emanating from these centres, the body is pervaded, even as the sky is pervaded with the rays of the sun

5 If any one of these three vital resorts is destroyed destruction soon overtakes the entire body, since the destruction of the sub-stratum means the destruction of the super-structure as well. If any one of them is damaged, the most serious disorders take their rise in the body. Accordingly, these three vital regions should be protected with special care, both from external injury and internal morbidity of Vāta and the other humors

6-(1). Among these, if the heart is injured. such disorders as the following ensue namely, cough, dyspnea, loss of strength, dryness of the throat, pain as though the Kloma is drawn down, protrusion of the tongue, dryness of the mouth and the palate, epilepsy, insanity, delirium and loss consciousness etc.



6-(2). If the head is injured, such disorders as the following ensue. namely, rigidity of the sides of the neck, facial paralysis, agitation of the eyes, stupefaction, constricting pain in the head, loss of movement, cough, dyspnea, trismus, dumbness, stuttering speech, closed condition of the eye-lids, twitching of the cheeks, yawning fits, ptyalism, aphasia and facial asymetry.

6. If the bladder is injured, such disorders as the following ensue namely, retention of flatus, urine and feces, acute pain in the groins, phallus and the bladder, spiralling pain in the bladder, reverse misperistalsis, Gulma, stone hard swelling due to Gulma, rigidity of the bladder and the spasticity of the umbilicus, stomach, rectum and hips. The signs and symptoms of these various conditions with reference to the predominant morbid humor concerned, together with the appropriate therapeutic measures have been described earlier in the Section on Therapeutics

7-(1). Now these vital centres require to be protected particularly from the morbid effects of Vāta, for it is the Vāta morbidity that serves as the causative factor for the arousing of Pitta and Kapha morbidity, and it is Vāta that is likewise the root of life-processes. This Vāta is best treated by the enema procedure. Hence is it that among measures calculated to safeguard the health of the vital organs, there is none that can compare with the enema procedure.

7 Accordingly, the six categories of medication described for corrective enema and the two categories of unctuous enema described in the Section on Specific Measure, as well as the various kinds of enema described in this Section should be given mature consideration and made use of together with the therapeutic measures laid down in the treatment of Vāta disorders for the purpose of preserving the great vital organs in health

8-(1). In particular, if the heart is affected by Vāta, the patient should be given to drink a potion consisting of powdered asafetida mixed with the powder of any of the salts in the juice of pomelo or in any other acid or cordial liquid, and the decoction of penta-radices of the tick-trefoil group as beverage mixed with sugar. He may also be given medicated gruel prepared with the juice of the penta-radices of the bael group. And therapeutic measures prescribed for diseases of the heart may also be resorted to.

8-(2). If the head is affected with Vāta morbidity, the therapeutic measures indicated are inunction, sudation, poultices, unctuous potions, nasal



medications, sternutatory unctuous applications and inhalations etc

8. If the bladder is affected with Vāta morbidity, the treatment consists of pitcher sudation, suppositories, evacuative enema prepared of black turpeth and other drugs of its group and cow's urine or of the drugs of the bael group with Surā wine, or milk prepared with the roots of pen-reed grass, thatch grass, sugar-cane, sacrificial grass and small caltrops, or evacuative enema prepared with the paste of the seeds of common cucumber, celery, barley, Rsabhaka and Viddhi, unctuous enema of oil prepared with Indian berberry, purgations with Tilwaka ghee and urethral douche with the medicated oil prepared with the decoction of climbing asparagus. The patient may also be given, after he has been subjected to purification, sudation and oleation procedures, an evacuative enema with the drugs which are curative of urinary disorders and pain.

Protection of Vital Regions

Here are verses again—

9 It is in the cardiac, cranial and pelvic regions that the life of men is established. Hence, constant effort for the protection of these should be made.

10. Such protection of the vital organs consists in the avoidance of the causes of injury to them, constant adherence to the rules of the regimen of hygienic living and prompt treatment on the incidence of disease.

Pathology and Treatment of Vital Affections

11. I shall hereafter describe some disorders, along with their treatment, affecting the vital organs such as have not been described in the chapter on the Therapeutics of the Disorders affecting the Three Vital Regions.

12-13½. The Vāta provoked by its specific causative factors spreads upwards beyond its natural habitat, afflicts the heart and reaching the head, afflicts the temples It bends the body like a bow and causes convulsions of the limbs and fainting The patient breathes with difficulty and his eyes are fixed in a wide stare or are closed He coos like the pigeon and becomes unconscious This condition is known as Apatantraka

14-15. The eyes are fixed, the consciousness is lost and the patient makes a moaning noise from the throat When this Vāta is released from the heart, the man becomes normal again, but when again seized by the paroxysm he falls unconscious. This dreadful disorder is termed Apatānaka

16-18. The breathing which has become obstructed by the Kapha and



Vāta must be relieved by acute nasal insufflations. When the channels conducting consciousness are freed, the man recovers his wits. To this end the patient should be given, in the form of errhines, long pepper, the seeds of drumstick, embelia and sweet marjoran, reduced to fine powder. In conditions of heart-seizure and tetanic convulsions, the patient should be made to drink a potion of Indian toothache, emblic myrobalan, asafetida, orris root and the three salts prepared with barley-water.

19-20. Or the patient may be made to drink a potion prepared of asafetida, Amlavétasa, dry ginger, sanchal salt and pomegranate juice. All procedures advised for the alleviation of Vāta and Kapha morbidity are recommended in the alleviation of cardiac disorders. Thorough-going purificatory measures as well as enema of a strong action are contra-indicated The patient may be given, with advantage, the medicated ghee prepared with sanchal salt, chebulic myrobalan with sanchal salt, chebulic myrobalan and the three spices.

21-22. When the Kapha is provoked by the Vāta as a result of indulgence in sweet, unctuous and heavy articles of diet, or as a result of mental strain, fatigue and grief, or as a sequela of disease—when such Kapha reaches and covers up the cardiac region and the channels situated therein such as the knowledge bearing channels etc., it gives rise to torpor.

23-24. The characteristics of torpor are said to be depression of the heart, heaviness of speech, movement and the senses, and clouding of the mind and the intellect. In such a condition, measures curative of Kapha, purificatory and sedative procedures, exercise, blood-letting and a diet of pungent and bitter articles are indicated.

25-26 The following thirteen are the urinary morbidities:—

1 Mūtraukasāda (Dense urine); 2. Mūtra Jathara (uro-celioncus), 3 Kicchra (dysuria), 4. Mūtra-Utsaṅga (Residual urination); 5 Samksaya (Suppression of urine), 6 Mūtrātita (Delayed Micturition), 7. Vāta-Asthīlā (Stone hard tumor); 8. Vāta-Basti (Vāta affection of the bladder); 9. Usnamāruta (Vāta-cum Pitta condition); 10 Vāta-Kundalikā (Circumgyratory Vāta in the bladder); 11. Rakta-Granthi (Blood tumor); 12. Vidghāta (Fecal fistula); 13. Basti-Kundala (circular distension of the bladder).

Hear now the symptoms of each of them

27-28. When the Pitta and the Kapha are both combined in the bladder along with the Vāta the patient passes urine that is reddish, yellowish



and thick. Or he may pass urine accompanied with burning and of a white and dense quality or urine showing a combination of all the qualities This is to be known as Mūtraukasāda or dense urine and it should be treated with measures curative of Pitta and Kapha

29-30 When in consequence of the suppression of the urge of micturition, the retarded urinal flow gets pushed upwards by the Vāta and fills up the abdominal cavity, there is an indefinite pain accompanied with indigestion and retention of urine and feces. This condition is called 'Mūtra jathara' (uro celioncus). In this condition diuretic measures should be resorted to

31 The compound urinary powder described in the chapter on ' The three vital regions' will cure this uro-abdominal condition as well as constipation and distension of the rectum and the phallus.

32. When a man, while under the urge for micturition, performs the sexual act, the seminal fluid discharged and ejected by Vāta will either precede or follow the flow of urine. This condition is called 'Krcchra' or difficult micturition.

33. When in consequence of the abnormality of the urinary outlet, and f the large and heavy size of the phallus, the urinal flow ejected by Vata is retained in part and accumulated in the region of the glans penis, subsequently this residual urine dribbles out accompanied either with severe or no pain. This condition of stammering urination is called 'Mūtra-utsanga' or residual urination

34 When the urinary secretion dries up owing to excessive Vāta, there is induced a condition called 'Samksaya' or suppression of urine characterised by symptoms of Vāta morbidity.

35 When a man habitually given to long withholding of the urge for urination performs the act of micturition, the flow does not start immediately or flows out very slowly, this condition is called Mūtrātīta' or delayed micturition.

36 When the Vāta, being obstructed, distends the bladder and the rectum, it gives rise to the formation of the condition called Asthīlā (stone—hard tumor) which is movable, elevated, acutely painful and obstructive of the urinary and rectal passages.

37 In a person who is habitually suppressing the urge for micturition, the Vāta in the bladder becomes provoked owing to suppression of its action and causes retention of urine,



pain and itching sensation in the bladder. This is called the Vāta disease of the bladder.

38 The Vāta, combining with the heat of Pitta, heats up the urine, dries it up, turns it red and yellowish in color. This Usna-Vāta or Vāta-cum-Pitta disease gives rise to difficult urination accompanied with pain and burning in the bladder and the phallus.

39-40 Owing to clogging in the urinary passages, the Vāta is turned upwards and thus its motion, becoming broken and vitiated, it assumes either a crooked or circum-gyratory motion in the bladder as well as in the urinary channels. It then vitiates the urinary function, giving rise to rigidity, breaking pain, heaviness, girdle pain, severe colic and retention of urine and feces. This condition is termed Vāta kundalikā or cirum-gyratory Vāta disorder of the bladder.

41 41½. The blood vitiated by the Vāta and the Kapha causes a serious kind of tumor in the neck of the bladder Owing to the obstruction thus caused, the man passes urine with difficulty and pain, similar to that felt in the condition of stone in the urinary passage This condition is known as the Rakta-granthi' or blood-tumor in the bladder.

42 43. When the morbid Vāta enters the urinary passage, the person then passes with difficulty urine that is mixed with fecal matter and which is foul-smelling. This condition is to be known as 'Vid-vighāta' or fecal fistula.

44-46. By excessive running, way-faring, jumping, exertion, trauma or compression, the bladder is displaced upwards, and becoming enlarged, it appears like the gravid uterus The patient getting afflicted with colic, throbbing and buring pain, passes urine drop by drop When the bladder region is pressed, the urine comes out in a jet This condition is characterised by rigidity and girdle pain and is termed 'Basti-kundala' or circular distension of the bladder. It is a dreadful condition comparable in seriousness to injury by weapon or poisoning. It is generally caused by predominant morbidity of Vāta and cannot be cured by the mediocre physician.

46½. If the condition is accompanied with Pitta morbidity, there will be burning, colic and varied coloration of urine.

47. While if accompanied with Kapha-morbidity, there will be heaviness, swelling and unctuous, dense and pallid condition of the urine.

48 Where the orifice of the bladder gets obstructed by Kapha and where there is provocation of Pitta



too it does not yield to treatment If the orifice of the bladder is not displaced, the condition is curable, but if it is twisted round and displaced, the condition is incurable.

48½. When the bladder is twisted and displaced, there will occur cardiac distress, fainting and dyspnea

49 49½ Diagnosing the predomi nance of the morbid humor, these conditions should be treated by mea sures curative of dysuria Enemata and urethral douches should be administered in all morbid conditions of the bladder.

50-51 The catheter should be of gold or silver and smooth, and the tip must be of the size of the stalk of a jasmine or oleander flower and tapering in shape like the cow's tail It must have a hole of the size of a mustard seed Its length must be twelve fingers breadth and it must be provided with two ears.

52. This should be attached to a goat's bladder and the unctuous medication given through it must be two tolas in measure; or the dose administered may be in keeping with the age and other conditions of the patient.

53-55. The patient should have bathed, taken his food mixed with meat-juice or milk, and should have voided his feces and urine. He should be seated on a knee-high and soft seat in a straight and comfortable position His phallus should be made erect and the probe, smeared with ghee, should be inserted into the urethra. If the probe can be passed without any obstruction, then the catheter should be introduced according to the size of the phallus (in the line of perineal raphe) and in the same manner as that described about the enema nozzle for the anus.

55 56½. If it penetrates too far, it hurts; and if insufficiently inserted, the unctuous medication does not reach its destination. Then, compressing the douche bladder without shaking it and without causing discomfort to the patient, the douche-tube, i. e. the catheter, should be withdrawn. After the fluid has returned, a second and third douche should be given.

57-61 If it does not return, it may be ignored for a night. If it has not returned after a night, prepare a suppository with long pepper, rock salt, kitchen-smoke, rough chaff, rape-seed, the juice of brinjal, chaste tree, purging cassia and crested purple nail dye rubbed into paste with cow's urine and acid article and mixed with gur The suppository should be of the size of the mustard seed at the tip and of the black-gram seed at the base. It should be of the lengh of the catheter



and soft and unbreakable. It should be lubricated with ghee and inserted in the manner of the catheter into the urethral passage, and another suppository of the size of a thumb should be inserted into the anus After the unctuous fluid has returned from both the urethra and the anus, the after treatment laid down in the case of the unctuous enema should be followed. The after-care complications and characteristics of a successful administration of the urethral douche are the same as those described regarding unctuous enema

62 62½. For women, this douche-therapy should be given during their menstrual period, as the mouth of the uterus is open at the time and readily receives the fluid injected. If the Vāta is thus subdued, the uterus becomes readily impregnable

63 64½. The douche prepared with appropriate medications should be administered in disorders of the bladder, prolapse of the uterus, severe uterine colic, other gynecic disorders, menorrhagia, stasis of urine and in conditions of incontinence where the urine dribbles drop by drop.

65-65½ The catheter in the case of women should be ten fingers' breadth in length Its circumference should be of the size of the urethral canal and the channel of the catheter should be large enough to allow the free passage of a green-gram seed

66-66½ It should be inserted into the vagina upto a depth of four fingers' breadth and upto two fingers' breadth in the urethra in the case of an adult woman While in the case of tender girls, the catheter should be introduced only upto one fingers' breadth in the urethra.

67-68½ This should be done when the woman is lying in bed in a supine position with the thighs well flexed The catheter should be introduced in the line of the curve of the spinal column and in such a way that no discomfort is caused to the patient. Two, three or four unctuous douches should be injected in the course of a day and night into the bladder. The suppository to be used for getting the injected fluid to return should be thicker than the catheter.

69-69½. This treatment should be done for three nights with gradual increase of the dose of the unctuous medication. In the same manner, treatment should be repeated after an interval of three days.

70 Hereafter we shall describe some varieties of the diseases affecting the head

71-72. When the vitiated blood, Pitta and Vāta combine together and



affect the temple region, they will cause an acute and fulminating condition attended with severe pain, burning, redness and swelling Spreading rapidly like an acute poison, it causes obstruction in the head and throat, and kills the patient in three days. This disease is called by the name of Śaṅkhaka or facial cellulitis.

73 If the patient survives the three critical days, the physician, after making it known that treatment may not yet be efficacious should administer errhines, affusions and such other medications as are indicated in acute spreading affections

74-76 The Vata, getting provoked by addiction to dry articles or excess of diet or eating on a loaded stomach, by easterly winds, fog, excessive sexual indulgence, suppression of natural urges, strain or over-exertion, either alone or in combination with Kapha, seizes the one half of the head and causes acute neuralgic pain in the sides of the neck, eye-brow, temple, ear, eye, or forehead of one side. This pain is very agonizing like that caused by a churning rod or (red hot needle) This disease is called Ardhāvabhédaka or hemicrania. If the condition becomes aggravated, it may even impair the functions of the eye and ear

77-78. The maximum doses of the tetrad of unctuous preparations, the purification of the head and body, steam-kettle sudation, ingestion of old ghee, unctuous and evacuative enemas, poultices and unctuous head-packs and cauterization are recommended in this condition, as also is whatever prescribed in coryza and diseases of the head

79-80½. The blood and the Vāta getting vitiated by the suppression of natural urges, indigestion and similar factors, in turn vitiate the brain. The brain, thus vitiated, combining with the vitiated humors, causes the following disorders After sunrise, the morbid matter gets liquified by the sun-heat and begins to flow out gradually, and as the day advances the headache continues to increase, and aften the sun begins to go down the liquid gets congealed in the head and the pain ceases. This disease is called Sūryāvarta, a variety of neuralgia.

81-83. The treatment of this condition is by post-prandial potion of ghee, purification of the head and body, head-packs with the triad of unctuous articles, poultices with the flesh of Jāngala animals, affusions with ghee and milk, and nasal medications with ghee extracted from the milk prepared with the flesh of peacock, partridge, quail or other game birds, prepared again in eight times its



quantity of milk along with the paste of the drugs of the life-promoter group.

84-85½. All the three humors, when provoked by fasting, excessive grief or by taking very dry, old and scanty articles of food, cause acute neuralgic pain in the sides and the nape of the neck; then the pain becomes localized in the eye, the eye-brow and temple and causes throbbing of the cheeks and the sides of the face, disorders of the eyes and trismus. This condition is called Ananta Vāta or tic doulouren (major trigeminal neuralgia). It can be cured by venisection and by the treatment indicated in Sūryāvarta.

86-87. The Vāta, getting vitiated by dry diet and similar factors causes shaking of the head (shaking palsy). In this condition, oleation, sudation etc, and demulcent nasal medication prepared with guduch, sida, Indian groundsel, white siris, and winter cherry, which are curative of Vāta are recommended.

88 The expert physician should administer the nasal therapy in the diseases of the head, as the nose is the gateway of the head, the medications given through the nose pervade everywhere in the head and allay head-diseases.

89 The nasal therapy, it should be known, comprises of the five procedures of inunction, nasal drops, insufflation, inhalation and application.

90. Nasal inunction is said to have two actions viz. oleation and purification. The nasal drops are said to have two actions : purificatory and astringent.

91-92. And the insufflation of powder brings about the purification of the nasal passages Inhalation should be known to be of the threefold method such as sedative etc. as previously described. Application is made of unctuous substance which is harmless in use and which serves both the purposes of oleation and purification Thus these procedures may be classified into three groups viz., purification, impletion and sedation.

93. Nasal medications for the purpose of purification of the head are recommended in stiffness, numbness, heaviness and similar diseases of the head, arising from morbid Kapha

94. Demulcent nasal medication for the purpose of soothing the head is recommended in shaking palsy-facial palsy and other disorders born of Vāta.

95. The sedative nasal medication is recommended in hemothermia and similar conditions Insufflation and



smoking are recommended in required conditions. (On fully investigating the morbidity etc, the physician should carry out the treatment as indicated)

96-97½. The physician may prepare errhine powder from the various drugs described as errhine drugs. The unctuous purificatory errhine medication may be prepared from this powder and the unctuous demulcent nasal medications may be prepared from the drugs of the sweet group described previously. With the medications thus prepared, the specialist should carry out the nasal therapy.

98-99½. The intelligent physician should administer the demulcent nasal medications, either in the morning or in the noon, to the patient who has previously attended to the necessary acts of ablution and has been made to lie at his ease in the supine position on a well-spread couch, with his head hanging down slightly and the feet slightly raised.

100-102½. If the head is not lowered at all, the nasal medication does not reach the desired destination. If on the other hand it is lowered too much, there is the danger of the medication getting lodged in the brain. hence the patient should be made to assume the position described, and by way of preparatory cleansing, his head should be subjected to sudation. Having carried out the sudation procedure, the physician should with the thumb of his left hand, raise the tip of the patient's nose and with the right hand he should drop, either by means of pipette or cotton swab, the sternutatory oil in equal measure in both the nostrils in the way prescribed.

103-105. On completing this, the patient's head should be once again subjected to sudation and the oil that has been dropped should be repeatedly drained out together with the morbid mucus till no portion of the medicated oil is left behind. The mucus roused by the sudation and collected during the administration of the errhine treatment, becomes congealed in the head once again as a result of the cooling effect of the unctuous article. It then gives rise to disorders of the ear, sides of the neck, throat etc.

106-106½. Hence the patient should after the errhine treatment resort to smoking that is curative of Kapha, take wholesome diet, resort to windless and warm apartments and observe sense restraint. This is the method to be employed in the administration of nasal drops.

107-110. As regards insufflation, the powder should be blown by the mouth through a tube of six fingers' breadth in length. After the patient



has been errhinated, he should be given a potion of hot water and then a light meal which is not aggravative of any of the three humors, and should be made to remain in a windless place by the vigilant physician If a man that has been purged of the impurities, resorts again to things causative of humoral provocation, the particular humor provoked, moving about in that region gives rise to many diseases peculiar to its nature. In these conditions the wise physician should carry out treatment as indicated; and as regards complications arising from untimely nasal therapy, the line of treatment is the same as that in corresponding diseases

111-112 Unctuous nasal medication administered in indigestion or immediately after meals or after taking a draught of water or on a cloudy day or in condition of recent coryza or after a bath or after an unctuous potion or after an unctuous enema, will give rise to various disorders of Kapha. In such disorders, all measures curative of Kapha, such as are acute, hot, etc., are beneficial.

113-115. By the administration of dry nasal medication in conditions of emaciation or after-purgation or in gravid condition or in fatigue due to exertion and in thirst, the Vāta, getting provoked, causes disorders peculiar to its nature In such conditions, all measures curative of Vāta such as oleation, or roborant and sudation therapies etc., should be given, and in the case of a gravida, ghee and milk should be specially given. The unctuous nasal medication causes dimness of vision in the case of persons greatly afflicted with fever or grief and also in those addicted to wine. In such cases painting the eye with un-unctuous and cooling collyrium, applications and medications prepared by the Puṭapāka-method should be done.

116 There are two purposes served by nasal medication viz., oleation and purification. Nasal application serves both purposes and is harmless

117 Morning and night, and in all seasons, one should use a finger dipped in unctuous substance for nasal inunction. The medication should not be sniffed in too deeply. This nasal application is to be used in health and it is promotive of firmness and strength.

Summary

Here are the two recapitulatory verses—

118-119. Of the vital regions why three are pre-eminent, the signs and symptoms and treatment of injuries occurring in these regions, the different varieties of diseases affecting these organs and their remedies, the method



of administration of the urethral and vaginal douches and similarly the method of administering nasal medication, the complications and their treatment, have all been described in this chapter entitled Success in Treatment of the 'Three Vital Regions'.

9 Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the ninth chapter entitled 'Success in Treatment of the Complications arising from the Disorders affecting the Three Vital Regions in the body', not being available, the same as restored by Dṛḍhabala, is completed.

CHAPTER X

Successful Enema Therapy

1. We shall now expound the chapter entitled 'The Successful Application of the Enema Procedure'.

2. Thus declared the worshipful Átréya

3. Listen to me, O Agnivéśa, as I discourse on the successful application of the most effcacious types of enema, the use of which brings success to the physician, and on the particular diseases in which each particular type is recommended.

4. When, having regard to the nature of strength, morbidity, time, disease and constitution in each given case the appropriate kind of enema, prepared with the proper medications indicated, is used in the right way, the enema succeeds in allaying the disorder for which it is meant

Qualities of Enema

5. There is no therapeutic procedure comparable to that of the enema in as much as it possesses rapid and useful properties of cleansing, in addition to its being a quick agent of impletion and depletion and is unattended with danger.

6. Although purgation does eliminate morbid matter, the oral ingestion of drugs containing as they do pungent, acute and hot and such other properties, tends to produce such unpleasant side-effects as cause distress, eructations, nausea, unpleasantness and pain in the gastro-intestinal tract.

7-7½. Moreover, since the very young and the very aged are both unsuitable subjects for purgation, on account of the former having not yet attained full body-growth and vitality and the latter having begun to lose both, the corrective enema-procedure is in both cases the most suitable procedure and the one that can achieve all the desired results Thus, the enema

invests persons quickly with strength, complexion, exhilaration, softness and unctuousness of the body.

Varieties of Enema and their Applications

8 9 The enema is of three kinds viz., unctuous, evacuative and urethro-vaginal douching. The enema is especially beneficial in persons afflicted with rheumatic affections of the extremities, contracture, softness, fracture and pain

10. Patients afflicted with heat, should be given cold enemas while those afflicted with cold should be given genially warm enemas The enema should be given prepared with the appropriate medicaments judging each case on its own merits.

11. Roborant enema should not be given in cases requiring purificatory treatment such as persons who are obese or afflicted with dermatosis, urinary anomalies, or in cases needing to be rid of putrid humors or in cases of skin and urinary diseases.

12. The use of the purificatory measures are contra-indicated in persons with cachexia, pectoral lesions, debility, fainting, emaciation and dehydration of the body, as well as in those whose life is sustained to some extent by the excretory matter in the body.

13. For the purpose of virilification and in disorders of blood and Pitta, the enemas prepared with honey, ghee and milk are recommended. In morbid conditions of Kapha and Vāta, enemas prepared with til oil, cow's urine, sour conjee and rock salt are beneficial

14 In the preparation of the enema solution, such substances should be used from among acid articles, urines, milks, wines and decoctions as are not antagonistic to the body elements, and water, being the source the nutrient fluid, should be warm.

15-16 Deodar, dill seeds, small cardamom, costus, liquorice, long pepper, honey and unctuous substance, drugs acting as purificatory of upper and lower channels, rape-seed, sugar and salt are the ingredients to be added to the enema solution. As to which of these ingredients should be used in which kind of enema and with what kind of decoction will be described hereafter

17 In disease-conditions which are chronic, obstinate and severe, strong, unctuous or evacuative enema prepared with suitable ingredients and decoction, should be used, while in the opposite conditions, i. e. mild or recent condition of disease, mild enema should be used

18. Listen to me as I now describe, a prescription in each hemistich a



number of tried prescriptions of enemas suitable for administration in all varieties of disease-conditions. In these prescriptions, the relative proportion of the drugs to be mixed together should be such that the potency of any one drug is not neutralized by that of any other.

19-20. (1) Bael, wind killer, Indian calosanthes, fruits of white teak and trumpet flower, (2) Tick trefoil, painted leaved uraria, the two varieties of Indian nightshade and castor oil plant, (3) Barley, horse-gram, Indian jujube, tick trefoil; these three sets of drugs comprising three distinct prescriptions should be prepared with the addition of the tetrad of unctuous articles and meat-juices and administered in morbid conditions due to Vāta.

21-22. (1) Great reed, country willow, cane, lotus and moss; (2) Indian madder, the two varieties of Indian sarsaparilla, milky yam, and liquorice; (3) Sandalwood, Himalayan cherry, cuscus grass, and fragrant poon; these three sets of drugs making the second triad of prescriptions, are to be given combined with sugar, honey, ghee and milk and are indicated as enema in disease-conditions due to Pitta.

23-24. (1) The two varieties of mudar, Pāṭhā, and hog's weed; (2) Turmeric, the three myrobalans, nut-grass, Indian berberry and Indian valerian; (3) Long pepper and white flowered leadwort, these three sets of drugs, making the third triad of prescriptions, should be used mixed with alkali, honey and cow's urine and a slight quantity of unctuous substance These enemas are recommended in disease-conditions due to Kapha.

25-27. (1) Emetic nut, bristly luffa, bottle gourd, sponge gourd. bitter luffa and kurchi; (2) Black turpeth, the three myrobalans, tick trefoil, red physic nut and physic nut, (3) Indian beech, prickly brazil wood, indigo plant, and asthma weed, (4) Soap pod, clenolepis, lodh and the fruit of Kamala, these four sets of drugs prepared with cow's urine are purificatory of the colon. (The drugs above mentioned may be used separately or in combination and they make a tetrad of prescriptions.)

28-29. (1) Kākolī, Ksīrakākolī, wild bean and climbing asparagus; (2) white yam, liquorice, Indian water chest-nut and luffa; (3) the fruit of the cowage, black gram, wheat and barley, (4) And the meat of the aquatic wet-land animals, these four sets of drugs are promotive of the seminal secretion as well as of flesh.

30-31 (1) Cork swallow wort, wind killer, fulsee flower and kurchi; (2)



Purging cassia, catechu, costus, Śamī, emetic nut and barley; (3) Perfumed cherry, Indian madder, double jasmine and yellow jasmine, (4) The banyan and the other drugs of its group, Palas and the lodh; these four sets of drugs are known to be astringent in their action.

32 (1) Milk prepared with white hog's weed and hog's weed; (2) Or with kidney leaved ipomea and prickly amaranth is indicated in hemorrhage conditions

33- (1) Negro coffee, big sugar-cane, sacrificial grass, elephant grass and sugar cane, (2) The blue water lily and other aquatic plants of its group, ghee or milk, prepared with either of these two sets of drugs, is curative of burning.

34-35. White mountain ebony, pigeon pea, Kadamba and hijjal tree should be prepared in milk with honey and sugar, and given as a cold enema, by the physician, in griping or colicky pain. Similarly an enema prepared with the stalks of white teak and variegated mountain ebony may be given as enema, in the same condition by good physicians who have a correct knowledge of the therapeutic methods.

36-(1) The stalks of silk cotton tree prepared in milk with ghee, and (2) the resin of the silk cotton tree similarly prepared, make two prescriptions beneficial in conditions of diarrhea

37-37½.(1) Oleander, small stinking swallow wort, and Rājakaśeruka prepared in milk and mixed with honey, extract berberry and ghee, (2) the banyan and the three other drugs of its group similarly prepared; these two prescriptions of enema are used in conditions of complications resulting from over-action of the enema.

38-39½ (1) Indian nightshade, Ksīrakākolī, painted leaved uraria and climbing asparagus; (2) White teak, jujube, scutch grass, cuscus grass and perfumed cherry, these two sets of drugs prepared in milk and mixed with ghee, extract of berberry, honey and sugar should be given as cold enema, by the physician, in conditions of hemorrhage

40-41. Another prescription recommended for use in this condition of hemorrhage consists of the freshly drawn blood of hare, deer, cock, cat, buffalo, sheep or goat, emulsified and mixed with the milk of cow, sheep, goat or buffalo and with the drugs of the life-promoter group.

42-43 Another enema prepared from mahwa, liquorice, grape, scutch grass, white teak and sandalwood and



mixed with honey and sugar may be given in the same way. (1) Indian madder, the two varieties of Indian sarsaparilla, milky yam and liquorice, (2) Sugar, sandalwood, grape, honey, emblic myrobalan and blue lotus; these two sets of drugs are used in conditions of hemothermia The decoction of gum arabic is given in conditions of urinary anomalies

44-45 In conditions of Gulma, diarrhea, reverse peristalsis, stiffness and contractures, as also, in conditions of partial or total paralysis and in various morbid conditions of a similar type, the discerning physician should administer enema prepared with the drugs appropriate for each disease-condition, selecting the prescriptions of various sorts in the manner of the above-mentioned prescriptions.

Summary

Here are the recapitulatory verses--

46-48. The three triads of prescriptions in conditions of Vāta and the other two humors, another triad of tetrads for purification of the colon, virilifics, astringents, a dyad of prescriptions in each of the conditions of blennorrhagic condition, burning, griping pain, diarrhea and over-action of the enema; a triad of prescriptions in hemorrhage, a dyad in hemothermia and one in urinary anomalies, thus making a total of thirty-seven prescriptions of most excellent enemas prepared with a few and easily obtainable drugs and causing little or no discomfort are described herein.

10. Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the tenth chapter entitled 'The Successful Application of the Enema Procedure' not being available, the same as restored by Dıdhabala, is completed

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CHAPTER XI

The Measure of Emetic nut

1 We shall now expound the chapter entitled 'The Successful Use of the Emetic Nut and the Dose of the Enema'

2. Thus declared the worshipful Ātréya.

3-4. Unto the worshipful son of Atri richly endowed with wide mind, understanding, learning and knowledge, the sages came disputing among themselves concerning the determination of the excellence of the emetic nut in the preparation of the enema. Among these sages were Bhrgu, Kauśika, Kāpya, Saunaka, as well as Pulastya, Asita, Gautama and others; and the subject of their discussion was—which among such fruits as



the emetic nut etc, holds the first place in the preparation of corrective enema?

5. Śaunaka said that bristly luffa is the foremost among the fruits used in enema as it is curative of Pitta and Kapha conditions. King Vāmaka intervened saying, 'Due to its mild potency it is not able to laxate the stools. The bitter bottle gourd is the best as it is an excellent agent in emesis and in elimination of morbid matter'.

6-6½ Gautama said, 'No, on account of its anaphrodisiac, hot, acute, pungent and dry qualities, it is not suitable, but bitter rag gourd is considered an excellent remedy for the cure of Kapha and Pitta conditions'

7-7½. Badiśa said, 'It is not so, as it is causative of Vāta discordance and a depressant, and results in loss of vitality, but the kurchi is praised as an excellent remedy, since it does not impair the vitality and also cures morbid Kapha and Pitta.'

8-8½. Kāpya said, 'No, this drug is very viscid. It is mainly an emetic and it disturbs the movement of Vāta but the bitter luffa is the best, since it is promotive of Vāta and curative of even very severe discordance of Kapha and Pitta.'

9. Bhadra Saunaka said, 'No, this is not right. It is pungent and causes great impairment of vitality.'

10. Having listened to these interesting observations, advanced with reasons, the wise son of Atri praised the speakers and then delivered as follows, the final decision as to which of the fruits was the best for purposes of the enema

11 Concerning the baneful and beneficial properties of the various fruits, you have, all of you, given utterance rightly There is no substance which is absolutely of both good and bad qualities Hence our concern should be to select such substances as possess more of the required good qualities

12-12½. Bristly luffa is best in dermatosis and bitter bottle gourd is considered beneficial in urinary anomalies. Kurchi seeds are beneficial in diseases of the stomach, the bitter rag gourd is good in anemia, and the bitter luffa is beneficial in abdominal disease.

13-14 And emetic nut is not contra-indicated in any disease. It is sweet, slightly astringent, and bitter in taste, it is non-dry, pungent, hot and viscid; and it quickly eliminates Kapha and Pitta from the stomach. It is innocuous; it regulates the regular peristaltic movement of Vāta. By reason of all these excellent qualities, this gets the appellation of the fruit, par excellence amid all the fruits.



How Enema cleanses the whole body

15. When the Master had thus delivered his pronouncement and had been duly honoured by the assembled sages, then the band of disciples, greatly pleased, bowed before the teacher and together put the following question.

16. 'The enema has been declared by the teacher to be possessed of the qualities and actions curative of all morbid conditions; but, seeing that it does not reach up above the umbilical region and comes out from there through the anus, how then does it manage to draw out the morbid matter from all over the body ?'

17. To this, the teacher replied 'It is Vāta that controls the entire body in as much as it is the one universal motivation preventing any stagnation or obstruction in the body, and it is always in its own habitat that this Vāta, whether by itself or in conjunction with the other two morbid humors gets first provoked

18. Now, the enema by its purificatory action, regulates the downward movement of this morbid Vata along with Pitta, Kapha and the fecal matter. And when the Vāta is thus quieted it follows that the disease conditions, whenever they may be in the body, are also quieted.

Enema application in Animals

19 Then the disciple (Agnivéśa) having grasped, by his keen intelligence the full implications of the above theory, went on to question about the curatives of diseases affecting elephants, camels cattle horses, sheep and goats, and here again the Master emphasized the supremacy of the enema among therapeutic measures and being besought for further elucidation, he described the modus operandi in each case, as follows.

20 For giving the enema to the elephant and the camel, the receptacle should be made of the bladder of the goat or the sheep. For giving enema to cows and horses the bladder of the buffalo should be used, and for giving the enema to sheep and goats the bladder of an old ox should be used. This is the opinion of the veterinary experts in the administration of the enema

21. The length of the forearm and eighteen, sixteen and ten fingers should be the respective lengths of the enema tube used for the elephant, camel, cow, horse, sheep or goat It is stated that it is advisable to insert one fourth of the tube into the rectum

22. The dose of the evacuative



enema for goats and sheep is 64 tolas in the case of cows etc., it should be twice or thrice in quantity. In the case of the camel, it should be 512 tolas in quantity and double that in the case of the elephant. The dose of the unctuous enema should be one eighth of the evacuative enema.

23. Kurchi seeds, costus, liquorice, long pepper, sweet flag, dill seeds, emetic nut, extract of berberry, gur, rock salt and decaradices; these articles are useful in the preparation of all kinds of veterinary enemas.

23½. Holy fig, banyan, Aśvakarna sal, catechu, purging cassia, sal, and palmyra palm are specially useful in enema given to elephants.

24-24½. Ticktrefoil, painted leaved uraria, crane tree, drumstick, Pātalā, pith of mahwa, wild croton and white flowered leadwort, Palas, ginger grass, deodar and kurroa; the decoction of all this is said to be specially beneficial in the preparation of enema to be given to cows.

25. Palas, wild croton, deodar, ginger grass and physic nut are regarded specially useful for horses

25½. Indian tooth-brush, common caper, catechu, purging cassia and the leaves of the bael group of drugs are good for donkeys and camels.

26 The three myrobalans, Palas, wood apple, wild jujube, bael and jujube are good for goats and sheep'.

Perpetual Ailers and their Treatment

27. Then, Agnivéśa questioned as to who formed the ever-sick class and what was beneficial in their case; and the teacher replied as follows: 'The ever-sick class comprises the priest, the king's officer, as also the merchant and the courtezan.

28-30. The priest, engaged as he is constantly, in the study and recitation of the scriptural texts, observance of the vows and the daily rites and ceremonies etc, fails to attend to his bodily good And similarly, the king's officer fails in his duty towards his own body by his preoccupation with the gratification of the royal mind, and by the demands made on him by the other dependants of the king, the constant anxiety caused by the various responsibilities of his position, as also the constant fear of incurring the displeasure of his masters. As regards the courtezan, being dependent on the whims and moods of men, she devotes herself to their service and is constanty engaged in acts of toilet and beautification, while those who live by trade are perforce victims to a sedentary mode of life, due to their immoderate passion for the business of selling and buying. All these are

constantly given to suppressing the natural urges of their body and can hardly ever afford to have timely meals. These, as also, all those who are given to untimely diet and voidance of excretions and irregular mode of life, are to be included in the category of the perpetually ailing.

31. When the physician has diagnosed the case of obstipation, characterised by pains and aches all over the body as due to provocation of Vāta consequent upon suppression of natural urges, he should to begin with administer a suppository well made with unctuous substance

32-33. He should then prepare an enema by decocting hog's weed, castor, red physic nut, chiretta, deodar, turpeth, yellow berried night-shade and the major penta-radices in cow's urine to which has been added the supernatant fluid of curds. To this decoction should be added oil and ghee; and the salts of the five varieties should be mixed with it This enema should then be administered to the patient. After the administration of this evacuative enema, the patient should be given a diet of Jāngala meat-juices followed by an unctuous enema of oil prepared with the paste of red physic nut.

34-35 Decoct in 256 tolas of water, sida, Indian groundsel, emetic nut, bael, white flowered leadwort, the two varieties of penta-radices, the fruit of purging cassia, barley and horse gram. Add to this decoction the paste of the drugs of the kurchi group. This solution mixed with oil ghee and rock-salt is beneficial to the ever sick persons and is promotive of vitality and complexion. This should be followed by an unctuous enema prepared with liquorice, or bael fruit or dill seeds

36 In the case of children, the unctuous enema prepared with the decoction of the drugs of the life-promoter group and the evacuative enema prepared with the same decoctions, and without the addition of salt, should be used There is no therapeutic measure more rapidly promotive of bodily strength, for infants and the aged, than evacuative enema.

Summary

Here is the recapitulatory verse—

37 The actions of the various fruits and the fruit par excellence, in enema, the length of the tube of the enema apparatus used in the case of animals, those who constitute the ever-sick class and what is beneficial for them—have all been described in this chapter on the successful use of the emetic nut and the dose of the enema'



11. Thus in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the eleventh chapter entitled 'The Successful Use of Emetic Nut and the Dose of the Enema' not being available, the same as restored by Dridhabala, is completed.

CHAPTER XII

The Best kinds of Enema

1 We shall now expound the chapter entitled "The Successful Application of the remaining best kinds of Enema".

2. Thus declared the worshipful Ātréya.

After-treatment for a patient after Purificatory therapy

3-5 When after being duly purified by the procedures of emesis etc., the patient is in a debilitated condition, emaciated, weakened in his digestive power, has his joints loosened, is purged of the morbid accumulations of flatus, urine, mucus and bile, the stomach and the intestines have become contracted, the body has become vacuous and accordingly unable to bear any further strain, he should be protected by the physician from all kinds of risk, just as a tender egg is protected or a vessel brimful of oil, or the kine by the cowherd armed with his staff.

6. The physician who is conversant with the order and sequence of therapeutic procedures, should put the patient on a liquid diet beginning with thin gruel and leading upto meat-juices, for the purpose of re-stimulating his gastric fire.

7-8 To this end, he should prescribe the use first of unctuous, acid, sweet and pleasant articles, then of articles of acid and salt tastes, and later, of sweet and bitter tastes, and lastly of all articles of astringent and pungent tastes. In this manner by the use of two antagonistic tastes at a time, and by the alternate use of unctuous and dry articles, the physician should restore the patient to his normal health.

Signs of Restoration to Health

9 When the patient is able to tolerate all the tastes, when there is no retention of excretory matter, when the zest for life has returned, the sense organs have regained their firmness, when strength has returned and the mind is fully composed, it should be known that he is restored to normalty.

Contra-indications in one that has not regained Health

10-11. So long as the patient has



not regained such full measure of health, he should scrupulously avoid all things and activities that are prohibited. He should be particularly careful to eschew the following eight factors which are highly causative of morbidity, loud speaking, jolting in conveyances, excessive moving about and excessive sedentation, indigestion and pre digestion meals, day-sleep and and the sex act.

12. Indulgence in these things gives rise, successively to pain affecting the upper part of the body, pain affecting the whole body, pain affecting the lower part of the body, pain affecting the middle part of the body, chyme disorders, disorders of morbid accumulations of Kapha and disorders born of wasting

13 I shall now describe the symptoms of these various disorders, in extenso, and the appropriate remedy for each of them as also the tried recipes of the longevity-promoting Yapana enema.

14-(1) The following complications result from talking too loudly or in excess.–burning sensation in the head, pricking pain in the temples and the ears, auditory disfunction, parching of the mouth, palate and the throat, faintness, thirst, fever, asthmatic dyspnea, spastic condition of the jaws and the sides of the neck, ptyalism, acute pain in the front and sides of the chest, change of voice, hiccup, dyspnea and similar other conditions

14 (2) From jolting suffered while travelling in conveyances, the following disorders arise:–flabbiness of the bigger and smaller joints, acute pricking pain in the jaw, nose, ear and the head, disturbance in the abdomen, meteorism, intestinal gurgling, distension, disordered function of the heart and the sense-organs and pain in the hip, sides, groin, scrotum, waist and back, asthenia of the joints, shoulders and neck, burning in the limbs, edema, anesthesia and hyperesthesia of the feet and similar other conditions.

14-(3). From excessive moving about, the following disorders arise —pain in the feet, calves, thighs, knees, groin, waist and back; flabbiness and pain in the legs, cramps in the calves, body-aches, burning pain in the shoulders, acceleration of the arteries and the veins, dyspnea, cough and similar other conditions.

14-(4) From luxus sedentation, the disorders described as occurring from excessive jolting, arise, as for example, pain in the hips, sides, groin, scrotum, waist and back and the rest.

14-(5). From indigestion and taking of predigestion meals, the following disorders arise –dryness of the mouth, distension of the abdomen, colicky or



pricking pain in the abdomen, thirst, asthenia of the limbs, vomiting, diarrhea, fainting, fever, dysenteric condition, chyme-toxemia and similar conditions.

14 (6). From eating irregular and unwholesome meals, the following disorders arise:—inappetence, debility, discoloration, pruritus, asthenia of the limbs, assimilation disorders and piles due to the morbidity of Vāta and other humors, skin eruption and similar conditions

14-(7) From indulgence in day sleep the following disorders arise: -anorexia, indigestion, loss of digestive power, stiffness, pallor, pruritus, eruption, burning, vomiting, body ache, rigidity of the cardiac region, dullness torpor, somnolence, formation of swellings, debility, red coloration of the urine and the eyes, and coating of the palate.

14-(8). From indulgence in sex the following disorders arise —rapid loss of the vitality, flabbiness of the thighs pain in the head, bladder, rectum, phallus, groin, thigh, knee, calf and feet, palpitation of the heart, pain in the eyes, debility of the body, discharge of blood through the seminal passages, cough, dyspnea, blood in expectoration, asthenia of the voice, weakness of the waist, affections of one or all the limbs of the body, swelling of the scrotum, retention of flatus, feces and urine and semen, dullness, tremor, deafness, mental depression and similar conditions; the patient feels as though his rectum is being cut, his phallus is becoming smaller, his mind were sinking, his heart were trembling, his joints were being squeezed and as though he were being squeezed and as though he were about to faint.

14 Thus have been described the various kinds of disorders arising from these eight violations of the rules of behaviour for the convalescent.

Treatment of Complications

15-(1) Now we shall describe the treatment in these disorders. In disorders due to loud or excessive talking, the following remedial measures are indicated —inunction, sudation, poultices, smoking, nasal medications, post-prandial potions of unctuous articles, meat-juice, milk and all measures curative of Vāta; and lastly the observance of silence

15-(2). In disorders due to jolting in carriages or to excessive moving about or to excessive sedentation the following remedial measures are indicated:—oleation, sudation etc., all measures curative of Vāta and avoidance of the causative factors.

15-(3) In disorders due to indigestion or predigestion meals, the remedial measures indicated are complete emesis, dry sudation, lightening



therapy and the use of digestive and digestive-stimulant medications

15-(4). In morbid conditions due to irregular or unwholesome dietary, the line of treatment should be curative of the morbidity concerned.

15-(5). In disorders arising from day-sleep, the remedial means indicated are: smoking, lightening therapy, emesis, errhines, exercise, dry articles of food, medicated wines and the use of digestive-stimulant medications, friction massage, shampoo, affusions etc., and all measures curative of Kapha

15. In disorders arising from sexuality, the remedial measures indicated are:—the use of medicated milk or ghee prepared with the life-promoter group of drugs, sudations, inunctions and fomentations curative of Vata, diet promotive of the seminal secretion, unctuous articles, oleation procedures, longevity-promoting enemas (Yāpanā Basti) and unctuous enemas In conditions of the vitiation of the urine or pain in the bladder, oil prepared with milk and drugs of the ticktrefoil group and the life-promoter group.

The Various Yapana Enemata

16-(1). Yāpanā enemata may be given at all times as we shall now describe. Take 4 tolas each of nut grass, heart-leaved sida, purging cassia, Indian groundsel, Indian madder, kurroa, zalil, hog's weed, beleric myrobalan, guduch and the pentaradices of the ticktrefoil group and having crushed them into little bits, decoct them together with eight emetic nuts which have been properly cleansed in 256 tolas of water, till the solution is reduced to one fourth the original quantity; add to this solution 128 tolas of cow's milk, boil the whole again till only the milk part remains. Add to this, meat-juice of the Jāngala animals in measure one fourth the quantity of the milk, and honey and ghee in equal quantities. Add to this solution the paste of dill seed, liquorice, kurchi, emetic nut, extract of Indian berberry and perfumed cherry. This solution, mixed with rock salt, should be given in congenially warm water as enema. It is promotive of the seminal secretion and flesh, and curative of pectoral lesions, cachexia, cough, Gulma, colicky pain, irregular fever, inguinal swelling, Kundala Vāta, misperistalsis, acute pain in the stomach, dysuria, menorrhagia, acute spreading affections, dysenteric condition, pain in the head, in the knee the thigh, the calf and the bladder, urinary calculi, insanity, piles, urinary anomalies, abdominal distension and disorders due to morbid Vata, blood, Pitta and Kapha. This enema is also an immediate promoter of strength and vitality.



16 (2) Take twenty-four tolas of castor and palas and four tolas each of tick trefoil, painted-leaved uraria, Indian nightshade, yellow-berried nightshade, small caltrops, Indian groundsel, winter cherry, guduch, hog's weed, purging cassia and deodar; triturate all these into small bits and decoct them together with eight well cleansed emetic nuts, in 250 tolas of water and one fourth that quantity of milk, when the solution is reduced to one-fourth its original quantity, it should be taken down and filtered. Add, to this, the paste of dill-seed, costus, nut-grass, long pepper, juniper, bael, sweet-flag, kurchi, emetic nut, extract of Indian berberry, perfumed cherry and barley, as also honey, ghee, til oil and rock salt, with the solution thus obtained an evacuative enema in congenially warm condition should be given once, twice or thrice as the case requires.

16 (2a). This enema is beneficial in all conditions and especially for the aristocrats, the emaciated and those suffering from pectoral lesions as a result of sex indulgence, the aged, and those suffering from chronic piles and those who are desirous of progeny.

16 (3) An enema may be similarly prepared with crested purple nail dye, heart-leaved sida, roots of sacrificial grass and Indian sarsaparilla and with milk

16-(4). Likewise, an enema may be prepared in the foregoing manner from Indian nightshade, yellow-berried nightshade, climbing asparagus and guduch in milk, along with the paste of liquorice, emetic nut and long pepper.

16 (5) Likewise, an enema may be prepared from heart-leaved sida, evening mallow, white yam, tick-trefoil, painted leaved uraria, Indian nightshade, yellow-berried nightshade, roots of sacrificial grass, sweet falsah, white teak, bael, emetic nut and barley in milk, with the paste of liquorice and emetic nut and mixed with honey, ghee and sanchal salt These enemas are indicated in the case of those who are suffering from cough, fever, Gulma, splenic disorder, facial paralysis and the effects of indulgence in sex and wine They are immediate promoters of strength and vitalization.

16-(6) Take four tolas each of heart-leaved sida, evening mallow, Indian groundsel, purging cassia, emetic nut, bael, guduch, hog s weed, castor, winter cherry crested purple nail dye, palas, deodar and the two kinds of pentaradices and 16 tolas of barley, Indian jujube, horsegram and dried garden radish. This should be boiled in 1024 tolas of water and when the decoction is reduced to the quantity prescribed for an evacuative enema, it should be taken down and filtered. Add to it the paste of liquorice,



emetic nut, dill-seed, costus, long pepper, sweet flag, kurchi, emetic nut, extract of Indian berberry, perfumed cherry and bishop's weed, as also gur, ghee, oil, honey, milk, meat-juice, sour conjee and rock-salt. This solution should be given as a congenially warm enema in conditions of the retention of semen, urine and feces due to morbidity of Vāta, as also in conditions of Gulma, heart-disease, abdominal distension, inguinal swellings, spasticity of the sides, back and loss of strength.

16-(7). Take 8 tolas of juniper and twice that quantity of half crushed barley, and boil the whole in milk and water till only the portion of milk remains. Add to this, honey, ghee, til oil and salt This enema is beneficial in cases of rheumatic conditions affecting all the body parts, retention of feces and urine, and for persons afflicted with the effects of over-indulgence in sex It is curative of morbid Vāta and promotive of intellect, memory, gastric power and vitality

16-(8). An enema may be prepared by decocting the minor pentaradices in milk and water, and adding the paste of long pepper, liquorice and emetic nut and mixed with gur, ghee til oil and salt. This enema is beneficial to those who are suffering from wasting and irregular fever.

16-(9). An enema may be similarly prepared from the decoction of thirty-two tolas of heart-leaved sida, evening mallow, rough chaff and cowage and 16 tolas of half-crushed barley and mixed with gur, ghee, til oil and salt. This enema is most beneficial in the case of the aged, the debilitated and for those who have suffered loss of semen and blood.

16-(10). An enema may be prepared by boiling heart-leaved sida, liquorice, white yam, roots of sacrificial grass, grapes and barley in goat's milk To this decoction must be added the paste of liquorice and emetic nut as also honey, ghee and rock salt. This enema should be given to those who are afflicted with fever.

16-(11). An enema may be prepared from the decoction of ticktrefoil, painted leaved uraria, roots of small caltrops, white teak, sweet falsah, dates, emetic nut, the flowers of mahwa in 128 tolas of goat's milk and water with the addition of the paste of long pepper, liquorice and blue water lily as well as ghee and rock salt. This enema is recommended in the case of those who are suffering from weakened sense-faculties and wasted by irregular fever

16. Take twenty tolas of the pentaradices of the ticktrefoil group and 40 tolas of the Sāli rice, Sastika rice,



barley, wheat and black gram and boil the whole in goat's milk till it is reduced to one-fourth its original quantity; add to this, the contents of hen's eggs and equal quantities of honey, ghee, sugar, rock salt and sanchal salt. This enema acts as a most effective aphrodisiac and is promotive of strength and complexion. Thus, we have described the twelve enemas, promotive of longevity.

17. This enema may also be prepared by substituting the hen's eggs with the eggs of the pea-hen, adjutant, swan and Sārasa crane.

18-(1). Take the sap of the pentaradices and prepare it with the meat-juice of partridge, pea-cock and royal swan. Add to it the paste of dill seed, liquorice, Indian groundsel, kurchi, emetic nut and long pepper as well as ghee, til oil, gur and rock salt. This enema is promotive of strength, complexion and seminal secretion. It is also a good vitalizer.

18-(2). Cook both kinds of pentaradices and the domestic fowl in milk till it is boiled down to 1/4 its original quantity. Add to this the paste of long pepper, liquorice, Indian groundsel and emetic nut, as also sugar, honey and ghee. This enema is promotive of vitality in those who are excessively given to sex indulgence.

18-(3). Cook peacock having removed the bile, the wings, the legs, the beak and the intestines along with four tolas each of ticktrefoil and the other drugs of its group in milk and water. When the water has fully evaporated, take the decoction down and add to it the paste of emetic nut, long pepper, white yam, dill seeds and liquorice as also honey, ghee and rock-salt. This enema should be given to those who are debilitated by over-indulgence in sex. It is promotive of strength and complexion.

18-(4). This enema may be prepared also with the meat-juices of the birds of the gallinaceous, pecker and tearer and the aquatic groups. It may also be prepared with fish-juices such as the Rohita fish, but in that case milk should be omitted.

18-(5). Take forty tolas of the meats of iguana, mongoose, cat, mouse and pangolin and cook them together with the pentaradices in milk. Add to it the paste of long pepper, emetic nut as also rock salt, sanchal salt, sugar, honey, ghee and til oil. This enema is promotive of strength, vitalizing, promotive of healing in those who are suffering from pectoral lesions, cachexia and is most beneficial in conditions of crushing injury to the chest, fractures sustained from vehicles, elephants and horses, Vāta-disorders, Kapha-disorders etc., as well as in conditions of misperistalsis and

retention of urine, feces and semen due to Vāta.

18-(6). Prepare an enema by cooking milk with the flesh of any one of the animals of the tortoise group, adding to it the meat-juice of the bull, elephant and horse as well as the contents of the eggs of the crocodile, swan and domestic fowl as also honey, ghee, sugar, rock salt, and the paste of long-leaved barleria, cowage and the emetic nut. This enema is promotive of vigor even in the very aged.

18 (7) An enema may be prepared from the meat-juice of the crab with the contents of sparrow's egg and mixed with honey, ghee and sugar. All these enemas are highly promotive of sex-vigor and when followed by an after-draught of milk boiled with blaffaris, long-leaved barleria and cowage, will enable a man to approach a hundred women.

18-(8). An enema may be prepared from milk boiled with the testes of the bull, sheep and boar and the flesh of crab and sparrow with the addition of blaffaris, long-leaved barleria, cowage, honey, ghee and rock salt and a little common salt.

18-(9). An enema may be prepared by taking forty tolas of the decoction of decaradices and the meat juices of peacock, swan and domestic fowl and adding to it 32 tolas of til oil, ghee, flesh-marrow and bone-marrow and the paste of dill seed, nut-grass and juniper and mixed with salt This enema is curative of Vāta disorders affecting the feet, ankles, thighs, knees, calves, pelvis, groins, bladder and the testes.

18-(10) Enemas may be prepared in this manner with the meat-juices of deer, birds of the gallinaceous group, wet-land creatures and burrowing animals as well.

18-(11). Take 16 tolas of honey and ghee, and add an equal quantity of hot water Prepare this with two tolas of dill seed and half a tola of rock salt. This enema is highly promotive of virility and is curative of dysuria and disorders of Pitta and Vāta

18-(12). An enema may be prepared from 25) tolas of fresh ghee, til oil, flesh marrow and bone-marrow and two tolas of juniper with the addition of half a tola of rock salt This enema is highly promotive of virility and curative of dysuria and Pitta-diseases and is, besides, a good vitalizer

18-(13). An enema may be prepared from 32 tolas of honey and oil and two tolas of dill-seed with the addition of half a tola of rock-salt. This enema



is digestive-stimulant, roborant, promotive of strength and complexion, harmless, highly promotive of virility, vitalizing and curative of helminthiasis, dermatosis, misperistalsis, Gulma, piles, inguinal swellings, splenic disorders and urinary anomalies

18-(14). Similarly, an enema may be prepared from honey and ghee with an equal amount of milk and the addition of the paste described above This enema is promotive of strength and complexion, a great virilific, harmless, curative of suppuration of the bladder and the phallus, griping pain, dysuria and Pitta-disorders and is a vitalizer.

18-(15). Similarly, an enema may be prepared from honey and ghee with an equal quantity of meat-juices and the addition of a tola of nut-grass. This enema is curative of Vāta, Kapha, hyperesthesia of the feet, Gulma, pronounced contracture of the pelvis, thigh and knee regions, and pain in the bladder, testes, phallus, pelvis and back.

18 (16). An enema may be prepared from 56 tolas of Surā and Sauvīra wines, horse-gram, meat-juice, honey, ghee and til oil with the addition of the paste of nut grass, dill seed and salt. This enema is curative of all Vāta disorders

18. Decoct the two pentaradices, the three myrobalans, bael and emetic nut in cow's urine and add the paste of kurchi, emetic nut, nut grass and Pāṭhā as also rock salt, barley-alkali, honey and til oil This enema is indicated in conditions of Kapha-disorder, distension of the bladder, retention of flatus and semen, anemia, indigestion, acute alimentary irritation and intestinal torpor.

Virilific unctuous Enemata

19-(1a). We shall now describe the unctuous preparations used in enema, which are the best promotives of virility

19-(1b). Take 64 tolas of each of the mechanically expressed juices of climbing asparagus, guduch, sugarcane, white yam, emblic myrobalan, grapes and dates and add to it 128 tolas each of ghee, til oil and milk of cow, buffalo and goat, as also the paste of Jīvaka, Ṛsabhaka, Médā, Mahāmédā, bamboo manna, Indian water chest nut, Madhūlikā, aquatic and terrestrial liquorice, blaffaris, long pepper, lotus seeds, blue lotus, cadamba flower and the pollen of the white lotus; prepare these by adding 64 tolas of the flesh of spotted deer and hyena, and contents of the egg, flesh-marrow, bone-marrow etc., and of the domestic fowl, sparrow, Cakora, koel, pea-fowl, common myna, weaver bird, lily trotter, and swan.

19-(1c). Then, having duly worshipped the god Śiva, the preparation should be placed on the back of an elephant and a white umbrella held over it to the accompaniment of Vedic chants, blowing of the conches and the beating of the hand-drum and the kettle drum. Add to this unctuous preparation 1/3 its quantity of honey and adminster it as an enema to the accompaniment of the sounds of auspicious words, benedictions, prayers, and divine worship.

19 (1). This enema is most wholesome and a great vitalizer for persons who are given to sex-indulgence, who have suffered loss of seminal secretion, who are afflicted with pectoral lesions, cachexia and irregular fever, who are suffering from gynecic disorder, who are suffering from Gulma born of vitiated blood, whose children do not survive, and women who are suffering from amenorrhea and also persons who are suffering from loss of flesh and blood This enema is also curative of wrinkles and grey hair.

19-(2a). Take four tolas each of heart-leaved sida, small caltrops Indian groundsel, winter-cherry, climbing asparagus and crested purple nail dye and having crushed the whole, cook it in 102400 tolas of water till it is boiled down to 1024 tolas, and strain the solution through a cloth; add to it 64 tolas each of the expressed juice of white yam, and emblic myrobalan, meat-juices of goat, buffalo, boar and bull and the contents of the eggs of domestic fowl, pea-hen, swan and Sārasa cranes, as also 64 tolas each of ghee and oil and 512 tolas of milk. Prepare this by adding the paste of sandal, terrestrial and aquatic liquorice, bamboo manna, lotus rhyzome, lotus stalk, blue lotus, wild snake-gourd, cowage, Annāpaki, the tufts of palmyra palm, dates, grapes, ground phyllanthus, yellow-berried nightshade, Jīvaka, Ṛsabhaka, wild black gram, white siris, climbing asparagus, Médā, long pepper, fragrant sticky mallow, cinnamon and cassia cinnamon

19-(2b). The preparation thus made may be administred as an enema after performing ceremonial rites with Vedic chants etc., described before.

19-(2). This would enable a man to approach hundred women Moreover, this enema does not need any regimen of diet or behaviour It is virilific, strength-giving, roborant, promotive of longevity and curative of wrinkles and grey hair. It is most wholesome for those suffering from pectoral lesions, cachexia, loss of semen and irregular fever, as well as for women who are suffering from gynecic disorders.

19-(3a). Take four hundred tolas of crested purple nail dye and cook it in 4096 tolas of water till it is



reduced to 1024 tolas Strain the solution well and add 64 tolas each of white yam and juice of the sugar cane and eight times the quantity of milk and 64 tolas of ghee and oil, prepare by adding the paste of one tola each of heart-leaved sida, liquorice, mahwa, sandal, aquatic liquorice, Indian sarsaparilla Médā, Mahāmédā, Kākolī, Ksīrakākolī, milky yam, eagle wood, Indian madder, shell, zedoary, purple crested nail dye, Sahasravīryā, cinnamon and lodh and two tolas of sugar.

19-(3b). The ceremonial rites of Vedic chanting etc, should be gone through and the enema thereafter administered.

19-(3). This enema is a panacea for all disorders and is a vitalizer and is the best for delicate women living in harems It is curative of pectoral lesions, wasting and pain due to Vāta and Pitta morbidity and dyspnea and cough mixed, with one-third quantity of honey and administered, it is curative of wrinkles and grey hair and promotive of complexion, vitality, flesh and semen.

19. Thus we have described the vitalizing unctuous preparations for enema. If a man is affluent enough he may have these preparations cooked hundred times or a thousand times over and over in order to dynamize the potency and action of these preparations.

Here are verses again—

20-22. Thus, we have described the enemas and the unctuous preparations which are designated longevity-promoters They are not contra-indicated either in conditions of health or disease or in senility. They are promotive of semen, flesh and strength in persons given to excessive sex indulgence. They are curative of all diseases and suitable in all seasons. They induce fertility in sterile women and men. They are formed to serve the purpose of both types of enema namely unctuous and the evacuative

23 Exercise, sex-act, alcohol, honey, cold water, promiscuous eating and jolty conveyances should be eschewed during the course of these enemas.

Summary

24-27½. Three preparations of enema with the eggs of pea-fowl, adjutant and swan prepared in the same way as that described in the case of the eggs of the hen; twenty preparations with gallinaceous birds, thirty with the pecker group of birds, twenty-nine with the tearer group of creatures, and twenty-seven with aquatic group of birds; nine with aquatic creatures like fish etc., in the manner described in the case of the pea fowl;



ten preparations with amphibious group of creatures such as the crab etc, in the manner prescribed in the case of the tortoise; seventeen preparations with the deer-group of animals, nineteen preparations with gallinaceous birds; ten preparations with wet-land creatures and fourteen preparations of burrowing animals in the manner described for the domestic fowl and the pea fowl. In brief, these taken together with the unctuous preparations, make twenty-nine groups of enemas. In extenso, when individually considered they make 216 kinds of enemas.

28-28½ These enemas when combined with honey, make the man extremely virile. When thus fortified with honey they will not lead to over-action or under-action.

Treatment of non-action and over-action of Yapana Enema

29-29½ If, on account of mild action, these enemas, when administered to a man, do not return, then he should be forthwith given corrective enema with strong medications mixed with cow's urine

30-30½ The excessive use of these longevity-promoting enemas, causes edema, loss of gastric fire, anemia, colicky pain, piles, griping pain, fever and diarrhea.

31-31½ In such complications, treatment consists in the administration of digestive-stimulants such as medicated and Sīdhu wines and milk. Therefore one should have recourse to these enemas judiciously and not as a matter of habit

32-32½. Thus, the complications resulting from loud speaking etc., together with their treatment, have been described again separately and in extenso. From these complications the patient should be protected at all times

Definition of 'Siddhi Sthana'

33-33½. The section wherein the treatment of complications resulting from the misuse of the purificatory procedures such as emesis etc., are described, that section, is named the Section of Success in Treatment.

34-34½. Thus, the treatise comprising a hundred and twenty chapters of sage Ātreya, has been propounded by the intelligent Agnivéśa for the good of all living beings

35-35½. One, who studies this treatise systematically will attain long life, fame, health and an abundant measure of the three desiderata of human life, including unsurpassed success in this world.

Functions of the Redactor

36-36½. The redactor enlarges



what is concise and abbreviates what is very prolix and in this manner brings an ancient work up-to-date.

37-38½ Thus this best of all treatises which is replete with truth and wisdom and which has been redacted by the extremely erudite scholar Caraka is now available only in three quarters of the original extent. Accordingly, in order to make the treatise complete Dṛdhabala born in the town of Pañcanada, restored the lost portion, having propitiated God Śiva, the Lord of creatures.

39-39½. He added seventeen chapters in the Section on Therapeutics as also the two sections of Pharmaceutics and Success in Treatment in entirety, by culling his data from various treatises on the science

40-40½. Thus, this treatise is not deficient either in respect of diction or in respect of content, and is free from any blemishes besetting scientific treatise and is embellished with the thirty-six canons of exposition.

Thirty-six Canons of the Science

41-44½. The canons of exposition are· (1) Subject matter, (2) Arrangement; (3) Eextension of argument; (4) Import of words, (5) Partial adumbration, (6) Concise statement, (7) Amplification, (8) Supply of ellipsis, (9) Purpose, (10) Authoritative instruction, (11) Adducement of reason; (12) Indication; (13) Implication; (14) Decision, (15) Restatement; (16) Categorical statement; (17) Compromising statement; (18) Exception; (19) Exception to exception, (20) Objection; (21) Right interpretation; (22) Concession; (28) Explanation; (24) Doubt; (25) Retrospective reference; (26) Prospective reference; (27) Technical nomenclature, (28) Deduction, (29) Specification, (30) Illustration, (31) Definition; (32) Injunction; (33) Option; (34) Rebuttal; (35) Re-affirmation and (36) Possibility.

Merits of knowing the Canons

45-45½. These canons of exposition are observed in their entirety in treatises which make use of both the aphoristic and the expository style of expression, while in the treatises which make use of the aphoristic style alone, they are observed only partially.

46 46½. What the sun is to the lotuses in a pond and what the lamp is to the house, the canons of exposition are to the treatise in subserving the double purpose of awakenment and illumination

47-47½. One who has acquired a good grasp of even one branch of this science will be able to acquire an understanding of the other branches as well, on account of his being well grounded in general principles.



48 A physician who is not conversant with the canons of exposition, though he may be a student of many treatises will fail to grasp the meaning of these treatises, just as a man fails to acquire wealth when fortune has deserted him

49 A science, if badly handled, will destroy the inept user, like a weapon badly handled; on the other hand, the self-same science or weapon, rightly handled will become a source of succour.

50. Accordingly, these canons of exposition will be described in extenso again in the supplementary section, with a view to enabling the student to know the real import of this very treatise from a critical standpoint.

Merits accruing from the knowledge of this Science

51 He who having studied this treatise in its entirety, gives due reflection to its contents with concentrated mind and constantly verifies his knowledge in practical work and has fully developed his powers of retention, recollection, discretion and righteousness, becomes a bestower of happiness and life to men.

52. He, in whose memory resides this compendium of twelve thousand verses is indeed the knower of its meaning and an adept in theory and in practice. Wherefore, then, does he not know the diseases and their treatment ?

53. Whatever is found herein of the science of therapeutics, compiled by Agnivéśa for the well-being of the healthy as well as of the ailing, may be found in other treatises too, but whatever is not contained herein can never be found elsewhere.

54-55. Coming to the eighth section entitled Succes in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the same has been abridged and completed by Dṛdhabala for the sake of the fulfilment of his mission in life.

12. Thus, in the Section on Success in Treatment, in the treatise compiled by Agnivéśa and revised by Caraka, the twelfth chapter entitled 'Successful Application of the remaining best kinds of Enema', not being available, the same as restored by Drdhabala, is completed.

THE END



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